THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XIX.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERED ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah.*

"AND I WILL CAUSE THE HEAVENS TO SHAKE FOR YOUR GOOD, AND SATAN SHALL TREMBLE, AND ZION SHALL REJOICE UPON THE HILLS AND FLOURISH, AND ISRAEL SHALL BE SAVED IN MINE OWN DUE TIME. AND BY THE KEYS WHICH I HAVE GIVEN SHALL THEY BE LED, AND NO MORE BE CONFOUNDED AT ALL."—*Jesus Christ—Joseph Smith.*

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ENTERED AT STATIONERS' HALL.

PREFACE.

MANY centuries ago a star was seen rising in the east. That star was a harbinger of the first advent of the Messiah. The wise men hailed it with joy, for they knew that it signalled the birth of a mighty King. That potentate was the Lord of life and glory, whose kingdom is an everlasting kingdom, and whose dominion hath no end. And unto him every knee must ultimately bow, and every tongue confess his right to reign. As King of kings and Lord of lords, he shall be known, and all nations shall serve and obey him.

At his first advent, however, he came not as a mighty potentate, but as the Babe of Bethlehem, born in a manger, and of humble parentage. In his maturer years he was a "Man of sorrows and acquainted with grief." His heart yearned towards Israel, but his soul was pained because of their transgressions. He was reviled and rejected, spat upon, and crowned with thorns. The degenerate sons of Jacob mocked, and hung the King of Israel upon the cross.

It was not then the day of God's power — the day for Messiah to reign over the whole earth.

All the glorious dreams of the Prophets and their bright visions of a millennium will find a fulfilment at the second advent of the Messiah. Then shall he be the Lord of all, and the kingdoms of this world shall be the kingdoms of our God and of His Christ.

That second advent of Messiah is nigh at hand. The *Millennial Star* is one of the signs of the Bridegroom's approach.

It tells that the hour is, as it were, waiting to come in; and it warns all to prepare for the great day of the Lord. Every revolution which the *Star* makes, marks a stage in the descent of Israel's king.

This Number completes the nineteenth revolution of the *Millennial Star*. The world do not understand its symbolical meaning, any more than did the Jews the star in the east. But the "wise men" do, and the closing of its nineteenth revolution will be pregnant with meaning to their minds. We rejoice in knowing that, since its rising, thousands have been enlightened by its rays, and blessed and comforted by its genial influence.

The *Star* will soon commence its twentieth revolution, and we humbly hope that during that period it will not shine less brightly than it has done heretofore in making its yearly circuit. Saints, aid us to extend its light! Ye wise men, publish this Millennial harbinger abroad!

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XIX. Saturday, January 3, 1857. Price One Penny.

SYNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT E. T. BENSON, IN THE LATTER-DAY SAINTS' HALL, BELFAST, DECEMBER 4TH, 1856.

It is with feelings of pleasure and satisfaction that I embrace the privilege of standing before you. I request your careful attention, together with your faith and prayers while I talk for a short time. I do not know what I shall say, neither shall I until it is delivered.

"Mormonism" is like a finger's ring,—you can begin anywhere. As we believe in the Lord Jesus Christ and in those whom he sends unto us, we feel to move forward in the practice of the principles of the Gospel.

I have not had as much experience in preaching as some Elders, yet I have had considerable in the practical part of "Mormonism." I have travelled some seven or eight thousand miles, and have left my home in the Valleys of the Mountains, with my wife and children, to come without purse or scrip to preach the Gospel. I have been sixteen years in this Church, and do not conscientiously think that I ever had the shadow of a doubt on my mind, during that time, of the truth of this work. Neither have I ever had any fear that it is not the Gospel of Jesus Christ, nor that this was not the kingdom of God. My only fear is for myself; the Lord can take care of Himself and His kingdom without my assistance.

I am aware that the Gospel preached by the Elders of this Church is different from every other on the earth, for we preach what we know to be true; and one important item is that we know God has sent a Prophet. The world say, "This is preposterous. What need is there for a Prophet when we have got so many manufactories for making ministers? Do we not send out missionaries? Do we not hire our priests and pay them well?" Yes, it is as it was in the days of Jesus — they compass sea and land to make one proselyte, and after they have made him, he is fourfold more a child of hell than before. Why? Because they have nothing to give him but what will lead into greater darkness. I heard much preaching before I heard the Gospel, and was as honest then as I am now, but could not get religion although I tried to. The reason of this I never knew until I heard the Gospel, which was, that those who undertook to instruct me did not possess it themselves.

Where do sectarians get their religion? They say in this book—the Bible; but when we open it to show the truths it contains, do they believe it? Do they believe in men going forth with authority in the name of the Lord, and in the signs

and blessings following the believers? No; they say, "Preposterous to heal the sick by the laying on of hands! Have we not got doctors?" Do not the world believe in doctors? Jesus says, "They shall lay hands on the sick, and they shall recover." But this generation puts the cart before the horse. They say, "Come along with your pill-boxes and jalap, and pour them into the sick, and perhaps they will recover. If you heal the sick by laying hands on them, we shall lose our livings after rubbing our backs for forty years against a college in order to learn our professions."

We go forth without purse or scrip, depending on the Lord. Did you ever hear of an Elder in this Church being hired to preach? No. Will you ever? No; for it would not prove this generation.

Brother Scott has introduced me as one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. I have never introduced myself as one of the Twelve Apostles of Jesus, but "by their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" I have come to Old Ireland to preach the Gospel and counsel the Saints. I felt well in Dublin; I feel well here, and rejoice in the God of "Mormonism" —the God of Abraham, Isaac, and Jacob —the God of revelation. If men want revelation they must get it according to Gospel principles. Who has revelation? He who despiseth it? No; but he who humbles himself, and keeps the commandments of God. If you want revelation, believe in revelation. If you do right you shall receive the Holy Ghost, and a testimony which the world can neither give nor take away.

I rejoice in "Mormonism," and have for the last sixteen years. Find a people who believe as this people do, and they are Latter-day Saints. Find a man who believes the Bible, and he is a "Mormon," and I know it. I tell you "Mormonism" is true, and you have got to endure to the end in order to be saved. Remember it is not velvet lips that we preach with, for we want to arouse the people from their lethargy. I do not care about the powers of this generation, for I am case-hardened against them. If a few days pass off without persecution I do not feel at home. Then, knowing that persecution must come, I want you to wake up, ye Latter-day Saints, for you have got to do it.

I know that I am a servant of God, and that I have life and salvation for the people. I know that Joseph Smith was a Prophet, and that the Lord has Prophets and Apostles upon the earth. The good Bible says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Then if He is going to gather anybody, He must first have a Prophet to reveal it to.

When the first Elders who preached the Gospel in these lands came here, they had no one to take care of them, yet they had to come and do what they were commanded through the Prophet of God. They came in the name of the Lord, and laid the foundation for a great work; and who are reaping the benefit of their labours? The Elders who are here just now, including myself, and also you Latter-day Saints. Did not the Lord bless them? [A voice in the stand, "yes."] Yes. Jesus says, "Go and preach the Gospel; and whosoever leaveth father, mother, wives and children, houses and lands for my sake, shall receive"—what? —"a hundred fold in this life, and in the world to come life everlasting;" or in other words, eternal lives. If eternal lives is not there it should be, and I will put it. Well, have these brethren received a hundred fold? Yes, pretty nigh of wives and children, houses and lands. These brethren are President Brigham Young, Heber C. Kimball, Willard Richards, and others of the Twelve Apostles. God has fulfilled every word that was put upon them by the Prophet Joseph, who was a Prophet of the Most High God, and held the keys and authority of this dispensation. What is a church worth that has not these keys? Not worth the ashes of a rye straw, and I would not give as much for it. "Why, there is a Mormon!" "Well," say I, crack down, "I am a 'Mormon,' and what of that?" Old Mormon was a good man and a Prophet. The Book of Mormon agrees with the old Bible; and every man from Adam who had the Priesthood, and kept the commandments of God, was a "Mormon," if you will have it so.

We have come to bear record of these things to men, and we are the people to fulfil every revelation of Jesus. There are no people on the face of the earth who can do it but the "Mormons." Wherever I am, it is "Mormonism" with

me all the time, for I know that it is life and salvation to all who believe and obey it.

Elders, how humble we ought to be. Elders, do you go weeping, bearing precious seed according to the words of the Prophet?—"He that goeth forth bearing precious seed, shall return doubtless bringing many sheaves with him." If you do not, you are not doing your duty. Do you prophesy good things concerning Israel? Do you want a reformation here? If you will do your duty you *shall have* a reformation from this hour, and new life, and the truth will shoot out on the right hand and on the left, as the Lord liveth. You may write it down and call it prophecy, and it is so. Pray and fast, and live your religion, for the blood-hounds of war are on your heels. Live your religion, then, if you do not want to be swallowed up with the wicked.

I am all the time digging around the Saints; I am all the time fanning the flame of "Mormonism," and thinking how I can counsel this brother, and that sister, and God blesses me. Will He not also bless you upon the same principle. If we expect to associate with the first Elders, and enjoy the same heaven that they will, have we not got to follow in their footsteps.

No one blames you for asking wisdom. If you have a gift in lively operation, and at your call, it is well; and if you have not, seek one. The spirit of the Prophets is subject to the Prophets. If it was not so, how could we go forth and administer? Do not let us say we cannot do this, that, or the other, when we are called of God. I will do anything that s necessary to build up the kingdom of God, if need be. I will put off my kid boots and put on clogs, quit preaching and go to work, and it will be all right to me.

No one will be saved in this Church except through their own obedience. There is not one principle or thing that I know anything about but what I am willing to preach. I do not want to smother the spirit that is in me; I want to cut loose.

There are a great many in this European Mission who are just what the Gospel found them five, ten, or fifteen years ago. Can this thing continue fifteen years more? No, it cannot. They are travelling out of the little end of the horn, but "Mormonism" is travelling to the big end. If you swell and grow with it, you cannot go out of the small end. Remember, there are more for us than there are against us. What is this generation in the sight of the Lord? Just a parcel of grasshoppers, whom He could starve out in a couple of years, though I expect He will permit some of them to kill themselves off. If I had the power to do it, I would set the feet of every faithful Saint in the Valleys of the Mountains, and leave the Elders here alone, and they would do more good. We do not particularly want to get people baptized into the Church, unless they repent of their sins; but we do want to warn the people.

Now, you Saints, abide by the counsels of brother John Scott, for I am going to counsel him; and if he makes any moves, back him up in it. If you watch the Elders, you are sure to get a stumbling block. Rather watch yourselves, and the principles of the Gospel. If you want the work to go on here, get the Spirit of God on you, and pray constantly. Some Saints talk about their rights. It is the rights of the Saints to serve God, and that is just all. If you Saints keep yourselves filled with the Spirit of the Lord, there is no possible way for the destroyer to get at you. There is but one way of getting the Spirit of the Lord, and it is the same always. Jesus came to do the will of the Father; but what is the will of the Father? It is for you to repent and keep the commandments of God. That is what Jesus said, and that is what the Priesthood says.

I rejoice that God has spoken again from the heavens, and that it is by our works our faith is made manifest. This is the truth, and I have come to bear record of it; and I have nothing to say but life—life and salvation—have come to this people, if they will receive them. Sectarians say they are in the Bible. Can the Bible ordain a man? can it baptize him? No; no more than an old almanac. No man can get the authority, but on the same principle as did Aaron of old.

I have every testimony to give to this generation, for I know that "Mormonism" is true with my five senses. Blot out the sun, turn the earth upside down, and you may have some chance of making me believe that it is not true; but you will have to do that first, and then not

convince me. "Mormons" *will* preach. If you can get God off His throne, or tip Him out of heaven, you may have a chance of stopping the progress of "Mormonism," but not without. It gives me life, health, and joy. It makes me fat to preach "Mormonism." The world say we are all starving to death in the Valleys of the Mountains, but I am right from Utah, and you may look to me for a sample of how the famine has used us up.

I rejoice in the truth. The Gospel of Christ circumscribes everything that is good in the world.

I thank you for your kind attention, and pray God to bless you all in the name of Jesus Christ. Amen.

[E. L. SLOAN, Reporter.]

HISTORY OF JOSEPH SMITH.

(*Continued from page* 809.)

[December, 1841.]

Tuesday, 14th. I commenced opening, unpacking, and assorting a lot of dry goods in the second story of my new store, situate on the north-west corner of Block 155. The joiners and masons are yet at work in the lower part of the building.

Wednesday, 15th. In reply to inquiries concerning Almon W. Babbitt, the printing press, Kirtland, &c., contained in a letter written at Kirtland, November 16, 1841, by Lester Brooks and Zebedee Coltrin, acting Presidents, and Thomas Burdick, Bishop and Council, to President Joseph Smith and Brigham Young, &c., it was decided as follows—

It remains for Almon W. Babbitt to offer satisfaction, if he wishes so to do, according to the minutes of the Conference. *You are doubtless all well aware that all the Stakes, except those in Hancock County, Illinois, and Lee County, Iowa, were discontinued some time since by the First Presidency, as published in the Times and Seasons;* but as it appears that there are many in Kirtland who desire to remain there, and build up that place, and as you have made great exertions according to your letter, to establish a printing press, and take care of the poor, &c., since that period, you may as well continue operations according to your designs, and go on with your printing, and do what you can in righteousness to build up Kirtland, but do not suffer yourselves to harbour the idea that Kirtland will rise on the ruins of Nauvoo. It is the privilege of brethren emigrating from any quarter to come to this place, and it is not right to attempt to pursuade those who desire it, to stop short.

[The foregoing is an extract from my letter in reply.]

The Twelve Apostles were in Council at Elder Kimball's.

Thursday, 16th. William Wightman of Ramus, delivered to President Joseph Smith, sole Trustee in Trust, the deed for the unsold and bonded lots of land in the town of Ramus, bearing date December 8, 1841; also the plot of the "first addition to Ramus," and the notes which have been received of individuals who have purchased lots, and the bonds of William Miller, September 21, 1840, and of Ute Perkins, November 26, 1840, and of William J. Perkins, November 7, 1840, and of John F. Charles, November 16, 1841, for lots of land adjoining Ramus, and which may hereafter be added to the town plats (a part of the land included in William Miller's bond is included in the first addition to Ramus, and the notes were transferred to the sole Trustee in Trust, for the benefit of the whole Church, by a vote of the Ramus Conference, December 4 and 5, 1841) after applying sufficient of said property to liquidate the claims of those from whom the town was purchased, and also paying two notes given by William Wightman for money borrowed to pay for the above property, viz., to Lyman Prentice $11.45, and James Cummins $50.00, and some other small demands against said Wightman which have been contracted for the benefit of the Church in Ramus.

Saturday, 18th. I attended the City Council, and stated circumstances which I had heard concerning mobocracy, from a person late from Macombe, and reques-

ted an ordinance passed, so that persons ordering any person to leave their peaceable homes could be dealt with rigourously; also presented the following—

Resolved by the City Council of the City of Nauvoo, that the high-minded and honourable editor of the *New York Weekly Herald*, James Gordon Bennett, Esq., is deserving of the lasting gratitude of this community, for his very liberal and unprejudiced course towards us as a people, in giving us a fair hearing in his paper, thus enabling us to reach the ears of a portion of the community, who, otherwise would ever have remained ignorant of our principles and practices.

Resolved, That we recommend our fellow citizens to subscribe for the *New York Weekly Herald*, and thus be found patronizing true merit, industry, and enterprise.

Sunday, 19th. The Twelve were in Council at Elder B. Young's—morning.

Meeting at my house in the evening.

The subjoined minutes are from Elder W. Woodruff's journal—

Elder H. C. Kimball preached at the house of President Joseph Smith, on the parable in the 18th chapter of Jeremiah, of the clay in the hands of the potter, that when it marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go into the next batch, and was a vessel of dishonour; but all clay that formed well in the hands of the potter, and was pliable, was a vessel of honour; and thus it was with the human family, and ever will be: all that are pliable in the hands of God and are obedient to His commands, are vessels of honour, and God will receive them.

President Joseph arose and said—"Brother Kimball has given you a true explanation of the parable, and then read the parable of the vine and its branches, and explained it, and said, if we kept the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did.

Some people say I am a fallen Prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! not one in this room. He then chastened the congregation for their wickedness and unbelief, 'for whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth,' and if we do not receive chastisements then we are bastards and not sons.

On the subject of revelation, he said, a man would command his son to dig potatoes and saddle his horse, but before he had done either he would tell him to do something else. This is all considered right; but as soon as the Lord gives a commandment and revokes that decree and commands something else, then the Prophet is considered fallen, &c. Because we will not receive chastisement at the hand of the Prophet and Apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? *I can keep a secret till Doomsday.* What greater love hath any man than that he lay down his life for his friend; then why not fight for our friend until we die?

Elder Brigham Young said—One thing lay with weight on his mind; that is, that we should be prepared to keep each commandment as it came from the Lord by the mouth of the Prophet, and as the Lord had commanded us to build a Temple, we should do it speedily.

Monday, 20th. I communicated to the *Times and Seasons*, as follows—

To my friends in Illinois.—The Gubernatorial Convention of the State of Illinois have nominated Colonel Adam W. Snyder for Governor, and Colonel John Moore for Lieutenant-Governor of the State of Illinois, election to take place in August next.

Colonel Moore, like Judge Douglass and Esquire Warren, was an intimate friend of General Bennett long before that gentleman became a member of our community; and General Bennett informs us that no men were more efficient in assisting him to procure our great chartered privileges, than were Colonel Snyder, and Colonel Moore. They are sterling men, and friends of equal rights, *opposed to the oppressor's grasp, and the tyrant's rod.* With such men at the head of our State, Government will have nothing to fear.

In the next canvass, we shall be influenced by *no party* consideration, and no Carthagenian coalescence or collusion, with our people, will be suffered to effect, or operate against General Bennett, or any other of our tried friends, already semi-officially in the field; so the partizans in this county,

who expect to divide the friends of humanity and equal rights, will find themselves mistaken—*we care not a* FIG *for* WHIG *or* DEMOCRAT; they are both alike to us, but we shall go for our friends, our tried friends, and the cause of *human liberty*, which is the cause of God.

We are aware that "divide and conquer" is the watchword with many, but with us it cannot be done—we love liberty too well—we have suffered too much to be easily duped—we have no catspaws amongst us. We *voted* for GENERAL HARRISON because *we loved him*—he was a gallant officer and a tried statesman; but this is no reason why we should always be governed by *his* friends. He is now dead, and all of *his* friends are not *ours.* We claim the privilege of freemen, and shall act accordingly. DOUGLASS *is a master spirit, and his friends are our friends*—we are willing to cast our banners in the air, and fight by his side in the cause of humanity and equal rights—the cause of liberty and the law.

Snyder and Moore are his friends—they are *ours.* These men are free from the prejudices and superstitions of the age, and such men we love, and such men will ever receive our support, be their political predilections what they may. Snyder and Moore are known to be our friends; their friendship is vouched for by those whom we have tried. *We will never be justly charged with* THE SIN OF INGRATITUDE—they have served us, and we will serve them.

JOSEPH SMITH.
Lieutenant-General of the Nauvoo Legion.

Tuesday, 21st. I received from Edward Hunter a letter on business, to which I wrote the following reply—

Nauvoo, Dec. 21, 1841.

Mr. E. Hunter.

Beloved Brother—Yours of the 27th of October came to hand at a late date, but I am now able to say to you that the power of attorney is executed and sent up to the Clerk's office for the seal of state, and will be forwarded direct from them; it is now on the way most probably.

Your letter did not arrive till after Mr. Potter returned with the goods, which I received in safety; and brother Potter has started on a mission to the inhabitants of Jamaica, one of the West India Isles.

I will accept the goods that you propose, on our debt, so far as it goes, and answer the remainder on the payments which you mention, as they become due.

I have purchased ninety acres of timber land in the vicinity of Nauvoo, a little up the river, and have made proposals to Mc. Fall, but as yet, am waiting for him to receive answers from his correspondent in the East. I shall be able to purchase all the wood land you will want, in a little time.

As it respects steam engines and mills, my opinion is, we cannot have too many of them. This place has suffered exceedingly from the want of such mills in our midst, and neither one nor two can do the business of this place another season. We have no good grain or board mill in this place; and most of our flour and lumber has to be brought twenty miles; which subjects us to great inconvenience.

The city is rapidly advancing, many new buildings have been created since you left us, and many more would have arisen, if brick and lumber could have been obtained. There is scarce any limits which can be imagined to the mills and machinery and manufacturing of all kinds, which might be put into profitable operation in this city, and even if others should raise a mill before you get here, it need be no discouragement either to you or brother Buckwalter, for it will be difficult for the mills to keep pace with the growth of the place, and you will do well to bring the engine. If you can pursuade any of the brethren who are manufacturers of woollens or cottons to come on and establish their business, do so.

I have not ascertained definitely as yet how far the goods will go towards liquidating Dr. Foster's note, or finishing your house; but this I can say, I will make the most of it, and benefit you every possible way.

Your message is delivered to Mrs. Smith, and she will be glad to have returns on her letter of attorney, as speedily as circumstances will permit, according to the understanding thereof.

I am happy to hear of your welfare, and the health of your family; and also to inform you that the health of Nauvoo has much improved since last summer, and considering the very mild state of the weather most of the time, it is excellent.

Myself and family are in health, and our enemies are at peace with us, as much as can be expected in this generation. Should anything new occur, which may be for our advantage, you will please write, and I will do the same.

I remain, yours in the Gospel of Christ,

JOSEPH SMITH.

P.S.—You will endeavour to have the money on your letter of attorney from Mrs. Smith, ready to furnish a fresh supply of goods early in the spring.

J. S.

Wednesday, 22nd.

Nauvoo, December 22, 1841.

The word of the Lord came unto Joseph the Seer, verily thus saith the Lord, let my

servant John Snyder take a mission to the eastern continent, unto all the Conferences now sitting in that region; and let him carry a package of epistles, that shall be written by my servants the Twelve, making known unto them their duties concerning the building of my houses which I have appointed unto you, saith the Lord, that they may bring their gold and their silver, and their precious stones, and the box-tree, and the fir-tree, and all fine wood to beautify the place of my sanctuary, saith the Lord; and let him return speedily with all means which shall be put into his hands, even so. Amen.

Elder Amos B. Fuller, of Zarahemla, stated to me, that he had settled all his debts, made all necessary provision for his family, and desired to know the will of God concerning him. "Verily thus saith the Lord unto my servants the Twelve, let them appoint unto my servant A. B. Fuller a mission to preach my Gospel unto the children of men, as it shall be manifested unto them by my Holy Spirit. Amen."

This day commenced receiving the first supply of groceries at the New Store. Thirteen wagons arrived in Warsaw, loaded with sugar, molasses, glass, salt, tea, coffee, &c., purchased in St. Louis. The original stock purchased in New Orleans having been detained at St. Louis by one Holbrook, innkeeper, under false pretences; and on this evening Joseph the Seer commenced giving instructions to the scribe concerning writing the proclamation to the kings of the earth, mentioned in the revelation given January 19, 1841.

Friday, 24th. This evening I had a consultation with President Young and Bishop Whitney, about establishing an agency in England for the cheap and expeditious conveyance of the Saints to Nauvoo, and for our convenience in merchandize; and I said, "in the name of the Lord we will prosper, if we will go forward in this thing."

Elder Truman Gillet, junior, returned from a short mission to Van Buren county, Iowa, where he baptized fourteen, bringing $20 as a donation to the building of the Temple, from James Moore.

Saturday, 25th. Being Christmas, Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, and their wives, and Willard Richards, spent the evening at Hiram Kimball's; and after supper, Mr. Kimball gave each of the Twelve Apostles, a fractional lot of land lying on the west side of his second addition to Nauvoo.

At a Conference held in Batavia, Gennessee county, New York, 11 Branches, comprising 15 Elders, 7 Priests, 7 Teachers, 4 Deacons, and 207 members, were represented.

A Conference met in the Universalist Church, in Hope, Waldo county, Maine, when Fox Islands 5 Elders, 1 Priest, 2 Teachers, 1 Deacon, and 100 members, also the Main Land, with 6 Elders, 2 Priests, 3 Teachers, 1 Deacon, and 68 members were represented; Otis Shaw, President, and Calvin C. Pendleton, Clerk.

Sunday, 26th. The public meeting of the Saints was at my house this evening, and after Patriarch Hyrum Smith, and Elder Brigham Young had spoken on the principles of faith, and the gifts of the Spirit, I read the 13th chapter of the 1st Corinthians, also a part of the 14th chapter, and remarked that the gift of tongues was necessary in the Church; but that if Satan could not speak in tongues, he could not tempt a Dutchman, or any other nation, but the English, for he can tempt the Englishman, for he has tempted me, and I am an Englishman; but the gift of tongues, by the power of the Holy Ghost in the Church, is for the benefit of the servants of God to preach to unbelievers, as on the days of Pentecost. When devout men from every nation shall assemble to hear the things of God, let the Elders preach to them in their own mother tongue, whether it is German, French, Spanish, or Irish, or any other, and let those interpret who understand the language spoken, in their mother tongue, and this is what the Apostle meant in 1st Corinthians xiv. 27.

Monday, 57th. I was in Council with brothers Brigham Young, Heber C. Kimball, Willard Richards, and John Taylor, at my Office instructing them in the principles of the kingdom, and what the Twelve should do in relation to the mission of John Snyder, and the European Conferences, so as to forward the gathering, means for building the Temple and Nauvoo House, and merchandize; that Brigham might go with John on his mission if he choose, but the object of the mission could be accomplished without.

Tuesday, 28th. I baptized Sidney Rigdon in the font, for and in behalf of his parents; also baptized Reynolds Cahoon and others.

Thursday and Friday, 30th and 31st. Calvin A. Warren, Esq., Mark Aldrich, and Daniel S. Witter visited me at my Office, and after much explanation and conversation concerning Warren and Warsaw, in which Esquire Warren manifested the kindest and most confidential feelings, and Aldrich and Witter expressed their entire approbation of past proceedings of the Presidency, they all agreed that if I did not succeed in the next attempt, to establish and build up Warren, that they would fully excuse me from all censure, and should feel satisfied that I had done all that could reasonably be required of any man in a like case, be the consequence what it might to themselves; and Esquire Warren frankly acknowledged that his temporal salvation depended on the success of the enterprize, and made liberal proposals for the benefit of the brethren, to help forward the undertaking. The party retired manifesting the best of feeling, and expressing the most perfect satisfaction with their visit, with me and all concerned.

Thursday evening at the Office, while conversing with Calvin A. Warren, Esq., about the proceedings at Warsaw, I prophesied in the name of the Lord, that the first thing toward building up Warsaw, was to break it down, to break down them that are there, and that it never would be built up till it was broken down, and after that, keep them entirely in the dark concerning our movements; and it is best to let Sharp publish what he pleases, and go to the devil, and the more lies he prints the sooner he will get through; not buy him out or hinder him; and after they have been in the dark long enough, let a certain set of men go there, who will do as I tell them, a certain kind of men, some of those capitalists from the Eastern States, say from Pennsylvania; wise men who will take the lead of business, and go-ahead of those that are there, before they know what we are about, and the place will prosper, and not till then.

The following list shows some of the books, pamphlets, letters, &c., published for and against the Latter-day Saints in 1841.

"A Proclamation to the Saints scattered abroad:" Jan. 15, by Joseph Smith, Sidney Rigdon, Hyrum Smith.

Twenty-three Numbers of the "Times and Seasons" were published at Nauvoo.

Twelve Numbers of the "Millennial Star" were published in England by Parley P. Pratt.

First edition of the "Book of Mormon," published in England 21st January, by Elders B. Young and W. Richards.

A third edition of the "Voice of Warning" was published in Manchester, England, by Parley P. Pratt.

"A Letter to Queen Victoria of England, touching the signs of the times, and the political destiny of the world:" in pamphlet form. By Parley P. Pratt, Manchester, England.

Five hundred copies of "An Address to the Hebrews," in the Dutch language, by O. Hyde. Published in Rotterdam, Holland: being the first pamphlet pertaining to the Church of Jesus Christ of Latter-day Saints, written in a foreign language. July.

A pamphlet, containing 116 pages, 8vo, by O. Hyde, containing "A synopsis of the Faith of the Church of Jesus Christ of Latter-day Saints:" addressed to the German nation in their own language.

A small selection of Hymns, by Christopher Merkley.

"Evidences in proof of the Book of Mormon:" a work of 256 pages, 32mo. Published at Batavia, New York, by Charles Thompson.

A lengthy "Address to the Citizens of Salem, Mass., and vicinity," by E. Snow, and B. Winchester. October.

"Gospel Reflector," a monthly periodical, by Benjamin Winchester. Published in Philadelphia.

"Proclamation and warning to the inhabitants of America," by Charles Thompson.

The Editor of the "Times and Seasons" noticed the following—"From the 'Upper Mississippian,' a series of letters, entitled 'Nauvoo, Mormon Religion, &c.' The writer, no doubt, intended to give a fair statement; and in the main did; but, respecting our faith (on some points), 'the Book of Mormon,' &c., he is widely from the mark."

An article was published in the "North Staffordshire Meroury," shewing the difference between the Baptists and Latter-day Saints. Hanley, Feb. 16. Signed, "A Baptist." Replied to by Parley P. Pratt, who shewed the difference between the Baptists and Former-day Saints.

A severe article against the Latter-day Saints, which filled several columns of fine print, was published in the "Edinburgh

Intelligencer" of April 7th, taken from the "Athenæum," on the subject of the "Book of Mormon and the Latter-day Saints." Replied to by Parley P. Pratt. May.

Mr. J. B. Rollo, of Edinburgh, Scotland, published a pamphlet entitled "Mormonism Exposed." Replied to by Parley P. Pratt, July 10.

The "Preston Chronicle" of April 24, published a long article against the Latter-day Saints, which was replied to by Parley P. Pratt in the "Millennial Star," July 10.

A bitter article was published in the "Cheltenham Free Press" of August 23rd, headed "Latter-day Saints' Swindle," replied to by Parley P. Pratt in the "Star" of October.

"A few plain facts, showing the folly, wickedness, and imposition of the Rev. Timothy R. Matthews." By George J. Adams, Bedford, England.

The S. Louis, Mo. "Atlas" published a favourable article entitled "the Latter-day Saints."

The "Juliet Courier" published a favourable account of the late trial of Joseph Smith. Monmouth, June.

The "Philadelphia Saturday Courier" and the "Public Ledger" on July 10, published several articles anathematizing the Latter-day Saints.

A slanderous pamphlet entitled "Mormonism Unmasked," by A. Gardner, of Rochdale, England.

"The Mormons—Arrest of Joe Smith" was the heading of an article published in the "New York Herald of Commerce," and copied in many of the eastern papers.

The "Christian Messenger and Reformer" published an account of the Latter-day Saints, collected from the book of E. D. Howe, of Painsville, Ohio.

Tom Sharp, editor of the "Warsaw Signal," devoted his entire time to slander, lie against, and misrepresent the Latter-day Saints.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY. JANUARY 3, 1857.

THE NEW YEAR.—A new year has commenced. What food for thought does the event supply! Another year is gone into that fathomless ocean of mystery—eternity. A new born one appears borne on the dark bosom of the future. Who shall prognosticate the thrilling episodes of 1857, and lay before us the drama of the year! What startling scenes and wondrous developments of individual and national destiny may be presented to us during the period of its reign! If like its predecessors of the last quarter of a century, it grows bigger with events and more intensified in its power to bring forth objects to move the world, we shall indeed witness monstrous births in 1857.

As the past year flowed through the channel of time many straws were borne on its current, countless fantastic marks have appeared on the sand of existence, and weeds have lined its shore, which when placed in the recording angel's historical book of the world, will leave on its pages many deep-stained spots. Were all the events of 1856 to be laid before our view in one scene, what a picture they would present. How few of us would like to look upon it.

We are not, however, of that whining class, who think it their especial duty to groan over the corruptions of the world, and mourn as in sackcloth and ashes, over the innate depravity of human nature. Neither are we of those who, through a monstrous perversion of taste, give to the horrible nearly the whole of the canvass on which to paint the representation of "glad tidings of great joy"—the mighty work of redemption which cost the blood of the Son of God.

Under the inspiration of religious mania, there are those who imagine a loathsome

place of devils, unclean spirits, and torments, as one particularly suitable for the balance of creation, into which He who is the great representative of love as well as of power, will drive with eternal banishment nearly all mankind. Being worked up to a melancholy state of mind by the addled broodings of a vile superstition, they are peculiarly susceptible of frightful dreams, whose spectres speak blasphemy against God and the glorious economy of the universe. Each passing year comes to them as a fresh witness of the scanty number chosen as vessels of honour, and of the vast majority created to dishonour. To their distorted imaginations every pulse tolls their funeral knell, and sounds a doleful note as it plays a requiem for the dead. The moments, which though fleeting, are ever coming, appear to them as symbols of an eternity, throughout which horrors play the most extensive part, and the smoking torments of generations upon generation continue to ascend. To such the opening of a new year is particularly an event suggestive of a dismal fate for the millions who will receive birth before it has closed its account, and of increased velocity in a world rushing down the broad road to a bottomless pit.

To the Saints, who having heard the whisperings of the spirit of "good tidings of great joy, which shall be to all people," the commencement of the new year will bring glorious prospects. To them every stroke of the hour-bell of earth's probation is a prelude to the celebration of that great sabbatic year, when the consummation of all things shall have come in. Then will the faithful enter into the meridian glory of a celestial kingdom, and the redemption of all, except the sons of perdition, be worked out. Then will a proclamation be heard, not only in Jerusalem, but also in every land—"Glory to God in the highest, and on earth peace, good will toward men." Then shall unnumbered voices ring praises unto the Lamb that was slain; "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be heard "saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."

It is true the Saints realize above all others how perverted the ways of the children of men have become; how fast the world is travelling to a general grave. They expect that every opening of a new year of earth's declining age, will break the seal of epochs in the destiny of nations, such as have never before appeared, and that a blacker cloud will roll o'er the horizon of human governments. But though the Gospel teaches them that God will bring all people into judgment, it also gives the consolation that the night will pass away, the prisoners be let free, the day of a world's redemption dawn, and a glorious new year commence to all but those who sin against the Holy Ghost.

Brethren and sisters, our mission and the spirit of our holy religion, is tending to the salvation and not unto the damnation of mankind. While we watch with intense interest the workings of the hand of the Lord in 1857, let us be faithful and energetic servants to make this year remarkable for the advancement of the kingdom of our God. If we discharge our duties and endure unto the end, then when the doings of this earth shall have been added to make one more volume of the universal history of worlds, our names will not stand dishonoured.

In conclusion we take the opportunity of paying our readers the compliment of the season, by hoping that they have spent a merry Christmas, and wishing them a happy new year. Moreover we bid the faithful look forward to the opening of a thousand happy new years, under the great Millennial reign of Christ.

NEWS FROM THE UNITED STATES.—We learn from the *Mormon*, of November 29,

that the following missionaries from Utah to Europe left New York, November 24, on board the ship *Thornton*, Captain Charles Collins, bound for Liverpool — Elders George Gates, Charles Hubbard, Ezra T. Clark, William Bevans, Samuel F. Neslen, George Taylor, and Samuel Roskelly.

Elders Bernard Snow and A. P. Shumway arrived at New York on the 23rd November and left on the 27th, to visit their relatives in Vermont and Massachusets. They expected to embark for Liverpool soon from Boston.

We wish them a safe and pleasant trip across the water, and will hail them with a hearty welcome on their arrival as co-labourers in the vineyard of the Lord. The harvest truly is great but the labourers are few.

Just as we were going to press the Elders who sailed on the ship *Thornton* arrived. All of them are in good health.

APPOINTMENT.—Elder Willet Harder is appointed to preside over the Southampton Conference in the place of Thomas Whiteley, who has been excommunicated for transgression.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Swansea, Nov. 23, 1856.

President Pratt.

Dear Brother—I avail myself of this opportunity to give you an idea of the situation of the Saints in Wales, and of what we are doing here towards rolling on the great latter-day work.

I arrived on my present mission in December, 1852, in company with brother Dan Jones, who presided over the Welsh Mission until the last emigration season, when he left, having had the pleasure of seeing the work take a fresh start in Wales, after much labour and exertion both by himself and the Saints. I succeeded him in the Presidency, with the advantage of having the Church in Wales in a good, healthy, and promising condition—no jarring, rebellion, disunion, nor wickedness among its members; with the good seed of virtue and diligence sown and springing up, bearing encouraging prospects.

It has since been my pleasing duty to water the plants of God's vineyard; and I can truly say that He has blessed my labours, with those of brothers Evans and Ashby, my Counsellors, who have ever been faithful, true, and diligent, and also the labours of the Priesthood and Saints in general.

Brother Jones published a series of Welsh tracts, which have been, and are now being, widely circulated by the Saints, who are again anxiously awaiting the translation and publication in Welsh of your new series, the first chapter of which—*Y Wir Ffydd*—is now in their hands.

Much good teaching has been given to the Saints in order to make them more fully acquainted with themselves and with the work which they have to do. The tithing has been gladly received and immediately adopted by many, whose good example was followed by others. It has, like the morning sun, risen rapidly, with increasing strength and glory, until it has almost reached its zenith. With its increase came an increase of the congenial heat and light of the Holy Spirit, in rich abundance. Fasting and more praying has become a favourite practice, and the result is, we are more sensitive of, and alive to our great and responsible duties, in order to obtain our own and other's salvation. New and increased exertions have been made to circulate tracts, preach the Gospel, and warn the people. The Lord has smiled upon us, and blessed our labours; frequently the spell has been broken, and baptizing commenced anew.

Our enemies, who, while we were quiet, and did not disturb them, were like inactive volcanoes, keeping their lava within

the confines of their own infernals, are again agitated—eruptions have become quite frequent, torrents of opposition are poured out, especially where most tracts are circulated, and the people preached to. The Reverends and Rabbies are boiling with rage, and so bitter is their antipathy to "Mormonism," that any mean thing, in the form of a man, will serve them as a cat's paw to handle the great effigy, purporting to be the real "Mormonism," which they themselves make to frighten the people, but the honest, by a fair investigation, soon find out that it is only the phantom of their own imagination.

In some of their meetings we have heard the following expressions of their despair—"'Mormonism' should no longer be considered beneath our notice. There is no sign of its dying away of itself, as some have said it would, if left alone. Just read their *Millennial Star*, — from four to six thousand of our deluded fellow-countrymen emigrated to Salt Lake last season! About thirty thousand Mormonites yet left! They are going to contribute a farthing per member every week and have determined to publish millions of those subtle tracts written by that scoundrel Pratt, who styles himself an Apostle, and urges them to it. They will not fail to do it, for the Mormons are so zealous for their creed. They pay tithing, and fast, and do everything such fellows tell them. They are so self sacrificing, devoted, and busy. They have their agents and advocates in almost every town and place of importance upon the continent, where they have access, and are fast becoming a nation. They intend to conquer the world! In the name of *their* God they say they will turn, not the worldly people, but the *nations of Christendom upside down*! Their increase is alarming! It is not good policy to 'leave them alone to die,' any longer. Thieves and murderers would die of themselves just as soon." With this they give all the false reports they can gather of things in the valley, &c., &c. The honest in heart are stirred to an investigation, and soon embrace the truth. Oh! if all the Latter-day Saints were as united and diligent as they could be, what a work we would accomplish in the hand of the Lord.

We are turning out all hands here, especially in the north; men, women, and children, as quiet and busy as Samson's foxes, and again intend to go out with your fire-brands, and give the Philistines more occasion to "Expose Mormonism." The sisters outstrip the brethren in selling the *Marriage and Morals in Utah*.

We were lately favoured with a visit from President Benson, who greatly refreshed and renewed us, giving us words of wisdom—practical hints upon living our religion, and working out our present, daily salvation. I will send you a few notes taken from his discourse.

We are united and busy in the Office, translating, printing, and publishing your new Series of Tracts in the Welsh language, and bringing out the *Udgorn*.

Brothers Evans, Ashby, and the brethren in the Office join with myself in sending you and the brethren who assist you, our kind love.

Yours obediently in the Lord,

DANIEL DANIELS.

"Elder Addison Pratt, it will be remembered, was appointed by the Conference of the Church, held in San Bernardino last April, to take a mission to the Society Islands. He immediately made the necessary arrangements, and started for those lands, leaving this port on the 24th of April. No sooner had he arrived at Tahiti, than he found himself restricted in his operations by the oppressive enactments of the French protectorate over that and the adjacent groups, and without the liberty to preach to the natives on that island, Tubuai, or any of the islands upon which he had formerly laboured. Two chiefs, one from the island of Ana, and the other from Taroa, hearing that he was at Tahiti, came down for the purpose of taking him back with them, and went to the Governor to get his permission, as they had understood that toleration had been extended; but when they informed his interpreter of their wish, they were driven from his presence with impreca-

tions and violent language, and told that brother Pratt had done all the preaching that he would be permitted to do there, and that he should not leave Tahiti for any other island with such object. Finding that every effort to obtain the privilege of ministering unto the people was unavailing, and an opportunity of returning offering, Elder P. deemed it wisdom to return.

"This intolerant and illiberal course has also been pursued towards the English Protestant missionaries; they are not permitted to preach to the natives, and the majority of them consequently have left. One of their number, (Mr. Howe,) who is preaching to the whites in Tahiti, published a small catechism, in the native language, to some of the ideas of which the Catholic dignitaries took exception, as, in their opinion, they were derogatory to Catholicism. Suits against this gentleman were instituted, and after several trials, he was fined, and his books condemned to be burned!"

We have extracted the above from the *Western Standard* of October 5.

How un-God-like is the proscriptive spirit manifested by Catholic France. God has set before man good and evil, and made him a free agent to keep His commandments, and live by them, or to listen to the voice of Satan, gratify the lusts of his flesh during this probation, and be banished from His presence in the world to come. He possesses almighty power, and could force man to yield a slavish obedience to His laws, but does not, because this would come in contact with the design had in view when He created him. We learn from the Scriptures, that we are made in the image and likeness of God; and as He is independent in His sphere, so also are we in ours. If we fail on our part to comply with the moral obligations enjoined upon us, we are only amenable to God. It is written, I set before you good and evil, choose this day whom you will serve. Solomon uses the following language—"Rejoice, O young man, in thy youth; let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

Our Father has reserved to Himself the right of calling us to account for violating His laws, and has not given to any man or nation the right, at their own discretion, to punish individuals or nations for transgressing them.

It is true that He has swept off nations at His will, and raised up and commanded others, in different ages of the world, to go forth and destroy the wicked, whose cup of iniquity was full, as was that of the Antideluvians, the citizens of Sodom and Gomorah, the Egyptians who perished in the Red Sea, the Canaanites, the inhabitants of Jericho, and others, who were destroyed by His special commandment.

He that takes the life of his fellow-man, or the nation that goes to war against a neighbouring nation without a special commandment so to do, from the author of life, is guilty, as was Cain, of murder, and will be arraigned at the great judgment day, for having presumed to do that the right of which the Lord has reserved unto Himself—to sit in judgment upon man, to exalt a nation or cast it down.

"Who art thou, O man, that judgest another, for wherein thou judgest another, thou condemnest thyself, for thou that judgest, doest thyself the same things."

He that sheddeth man's blood (without divine authority), by man shall his blood be shed. The wicked will slay the wicked. All that Babylon lacks to fill up her cup of iniquity is a continued rejection of God's message to them, and the shedding of more of the blood of His people.

From whence has the French government, or any other government, either religious or political, derived authority to proscribe individuals or nations for their religious views and forms of worship? The various Christian nations and societies claim to be followers of Christ, and to be governed by his word. Where is it written, that if your neighbour does not worship God according to your peculiar interpretation of the Scriptures, that you shall compel him to, or deprive him of, liberty or life? Where will you find it written, that a more powerful nation shall compel the weaker to adopt their religious tenets? We answer, no where, such a course is contrary to the spirit manifested by Jesus and his Apostles.

All power in heaven and on earth was given unto him, yet it is no where said that he forced any to become his disciples. If he did not, why should man presume to coerce his fellow-man? St.

Paul said, "Therefore, knowing the terrors of the Lord, we persuade men," not force them.

Religious persecutors try to justify themselves by saying, that they do it to prevent false doctrines from spreading, and that though their torturing, stoning, and putting to death of those who differ from them in faith and form of worship is sin, yet good will grow out of it, and overbalance the evil committed by them. "The end will justify the means." O, fools, know ye not what the Scriptures teach—"But some say, let us do evil, that good may come, whose damnation is just."

As the Pharisees sat in Moses' seat and read the law of the Lord to the people, but observed it not themselves, in like manner do the false teachers of this adulterous generation sit in the seat of Christ and read his word to the people every Sabbath, but do not themselves the things which he commanded. The sayings of our Saviour are as applicable to the false teachers of this generation as they were to the Pharisees to whom he applied them—"O generation of vipers, how can ye escape the damnation of hell?" "Outwardly you are whited sepulchers but inwardly are full of dead men's bones." "As a cage of unclean birds," hirelings and not shepherds. You are fulfilling the prophecies spoken of old, and know it not. "You have eyes, but see not: ears, but hear not." A spirit of deep sleep has come over you; confusion is in your midst. You will not repent and hear the warning voice of the servants of God, who, like angels of mercy, are proclaiming the principles of salvation from one end of the earth to the other, declaring unto you that God has sent His angels, as foretold by John the Revelator, to commit again the everlasting Gospel to its inhabitants. You will not enter into the kingdom of God yourselves, nor suffer those who would, when you can prevent it by your lies and persecutions. God will judge, and bring you to nought at a time when least expected.

O, Christians, how are you fallen; how perverted are your ways; how far have you departed from the simplicity of the Gospel of the Son of God, as delivered to his Saints eighteen hundred years ago—"Go teach (not force) all nations, baptizing them in the name of the Father, Son, and Holy Ghost," was the commission given.

O, "Mystery, Babylon the great, the mother of harlots and abominations of the earth," thou art making ready to drink the blood of the Saints of the Most High. Many of thy daughters are already reeling to and fro from the effects of the intoxicating draught drank by them in Missouri and Illinois, when they fiendishly murdered the Prophets and Saints.

A voice from heaven says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As righteous Lot fled from corrupt Sodom, and as the Saints fled from Jerusalem to the mountains, when the cup of the iniquity of her inhabitants was full, so that the just judgments of heaven might be visited upon them, and put an end to their increase in sin, so do you, Latter-day Saints, and all others who sincerely desire to know and do the will of our God, flee to Zion, where you may learn His laws, sanctify yourselves, and be prepared for the coming of the Son of Man, through the teachings of holy men who speak the word of the Lord, as it is given by the Holy Ghost. May God bless all who love the truth and hate iniquity, is our prayer, in the name of Jesus. Amen.

VARIETIES.

"THERE WERE GIANTS IN THOSE DAYS."—A day or two since some workmen engaged in subsoiling the grounds of Sheriff Wickham, at the vineyard in east Wheeling, came across a human skeleton. Although much decayed there was little difficulty in identifying it by placing the bones, which could not have belonged to other than a human body, in their original position. The impression made by the skeleton in the earth, and the skeleton itself, were measured by the sheriff and another gentleman, both of whom were prepared to swear that it was 10 feet 9 inches in length. Its jaws and teeth were almost as large as those of a horse. The bones are to be seen at the Sheriff's. - *Wheeling*, (U.S.) *Times*.

FIRE AT ST. LOUIS.—On November the 19th the block on the Levey, known as the City buildings, consisting of thirteen store houses, occupied by some of the strongest firms in the City, was entirely destroyed by fire. The loss is estimated at about £82,500.

WAR WITH PERSIA.—The English government has declared war against the Persians on account of the presence of Persian troops in the vicinity of Herat, in violation of a treaty made between the two governments at the court of the Shah of Persia in the month of January, 1853.

NICARAGUA.—General Walker is still successful in Nicaragua. He is receiving large accessions to his military force from different portions of the United States. Not long since, two hundred men sailed from New Orleans to join him, also a considerable number from the City of New York. Report says that Colonel Titus from Kansas Territory, with 1000 troops, will leave soon for the same purpose.

EXPLOSION FROM GAS.—The Mecklenburg brig *Marie Brockelman*, with a cargo of coal from Cardiff, bound to Barcelona, when off cape St. Vincent on the 16th of September, experienced a violent explosion from the gas generated in the hold, which blew off the hatches and all around them, shaking the vessel so tremendously that the crew prepared to take to their boats. It is desired that this occurrence may obtain publicity, with a view to caution masters of vessels carrying cargoes of coal against the danger of keeping their hatches constantly battened down, by which ventilation is impeded.

ANOTHER AWFUL CALAMITY—LOSS OF THE FRENCH STEAMER "LE LYONNAIS."—On Sunday night, the 2nd of November, while in a dense fog, the French steamer *Le Lyonnais* was run into by some unknown vessel, and her stern cut off. Nothing more was seen of the unknown vessel; it is probable that she went down immediately. The *Le Lyonnais* had on board about 150 souls, who stayed on the wreck until the next day, when, provided with six small boats and a large raft, they committed themselves to the sea. One, a life-boat, containing sixteen souls, has been picked up, whose limbs were frozen. The remainder of the crew, 130 souls, are supposed to have all perished.

SHIPWRECKS.—It has been ascertained that the propeller which foundered on Lake Ontario during the gale of November 11th, is the *J. W. Brooks*. Every soul on board was lost.—The propeller *Toledo* was also wrecked on the same day. Out of about fifty-five souls on board only three were saved.—The propeller, *B. L. Webb*, was destroyed by fire in Whiskey Bay, Lake Superior, on the 12th of November. Had a full cargo and was making her first trip. She was bound for Moagnette.—The steamer *Superior* was lost on the 29th of October on Lake Superior, near Grand Island. Out of fifty-one souls on board only sixteen were saved.—Great consternation has been felt at Watchet, in Somersetshire, for some days past, in consequence of several pieces of wreck having been washed ashore, plainly proving that a vessel had been wrecked in the Channel, and some papers being pitched up behind the quay belonging to a schooner of 159 tons register, named the *Invoice* of Plymouth, and freighted with iron. The *Invoice* is said to be a fine schooner, with a crew of nine hands, and sailed from Cardiff on the 21st of November, with 1[illegible] tons of bar-iron, bound for Genoa. It is feared that all the crew have met with a watery grave.—The new American ship *Clarendon*, bound with a cargo of timber from Miramichi to Liverpool for Messrs. Miller, Houghton and Co., went on shore at Redness Point and became a total wreck.

"THE HEAVENS DECLARE THE GLORY OF GOD."

"Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still."—*Prophecy of Enoch.*

A massive reverie broods o'er my mind—
The spirit sense is mov'd, the thoughts run out,
And fain within the compass of their grasp
The past would take, in one broad, grand review—
Those countless ages gone, with mysteries big
Of worlds created, suns, and moons, and stars,
And systems which for number beat the sand
That lines the basin of the mighty sea.
As if some monster globe had caught on fire,
And all its elements with fury blaz'd,
While from the awful conflagration flies
Red-hot, volcanic entrails belching out;
At which the wind in sullen anger roars,
And, thinking war declar'd against itself,
Calls to its aid the mighty hurricane,
By whose united power the fiery scales
Are captive borne, and hung as trophies bright,
Throughout the length and breadth of their domains,
To celebrate the glorious victory won:
So thus appear those countless shining worlds,

Which, dazzling, light the limitless abyss—
Sparks of creation's ever-blazing fire,
Blown by the breath of the Almighty Gods
To tell their power in every part of space.
What glorious dramas have the Gods perform'd!
What scenes of grandeur in succession come!
What vast machin'ry in the play divine,
With movements full, and wondrous workings-in
Of beauty, order, majesty, and power.
They with the awful, mighty, grand, and vast—
That make the proudest genius kiss the dust,
Shake lofty tyrants on their bloody thrones,
As tho' their limbs were with the palsy struck—
Have wove such silky threads, with minute skill,
And tiny things of microscopic race,
To which the apple of the human eye
Would be as large as unto man the sun,
Which in the zenith of his glory seems
Well-nigh to fill the infinite abyss.
They out of atoms which no mortal scan,
E'en by the aid of art, their bulk can name,
Forge links of chains, of workmanship so fine,
That not the faintest breath which dims the glass,
As life its last expiring effort makes,
But what would cut them into million shreds,
If hung apart to catch its dying wind,
And blow each thread to chaos back again.
But yet immortals weave the wondrous work,
And chain on chain around the nucleus bind:
Thus massive planets grow, and suns are born,
And countless systems walk the trackless path,
While as they move along they swell the strain,
And heaven's blue vault resounds their Makers' praise.
Not like a burlesque of the mimic stage,
Where human actors tread the boards their hour,
Who echo snatches of the play of life,
And nature's painting imitate with daubs:
The Gods their dramas write in parts that live,
The acts divine, the universe their stage,
The principals are they, the chorus we,
Yea, all their creatures are the fillings-in;
A soul in every scene is looking out;
All seem in motion and with force endow'd.
The seasons pass along, the movements change;
And now the heavens thick mourning robes put on,
And then anon the sun the blackness drives,
As rising from his slumbers of the night
He shoots out brightness at his pitchy foe.
And hoary winter comes and walks his time,
And thickly throws his clammy froth about;
His frosty fingers nip the tender plants,
While busily he links an icy chain,
And sternly seeks to lengthen out his term.
Now sapless age appears with quenchless thirst,
And eagerly he drains the stream of life,
While horrid death close on his footsteps treads,
And, cloth'd in shrouds, the grave brings up the rear.
Then spring comes round with recreating power,
And nature, summer paints with wondrous skill,
As tastily she blends her varied hues
Of colours, sparkling, delicate, and grand,
And gilds the full-blown corn with brilliant gold.
And as the scen'ries change, the music triads* keep,
The harmonies swell out in rich artistic parts;
Now bursts the mighty thunder from the skies,
The cataract boils forth its crashing notes,
And under-ground the earthquakes chorus make,
While warbling birds, and mellow-rippling streams,
And million soft-toned voices catch the strain,
And send enchantment on the waving wind.
The play moves on, and startling episodes
Shake nations, thrill the hearts of worlds.
Root up old dynasties and hurl down kings,
Bring forth, and birth unto new empires give,
Society remake, and peasants place
Upon the lofty thrones where monarchs sat:
And when the acts, their perfect work each,
Up then creation's massive curtain rise,
And on the stage the Gods fresh systems roll.

* A combination of harmonic sounds.

E. W. Tullidge.

Erratum.—In *Star* No. 50, Vol. XVIII, in Money List, for "Thomas Stephens £4 0s. 0d." read £2 0s. 0d.

Addresses.—Jesse Hobson, Rose Cottage, St. Clement's Place, St. John's, Worcester.
Thomas R. King, John Cook, } Raglan Terrace, Robinhood Street, Nottingham.
John Sanderson, No. 31 Southampton Street, Leicester.

MONEY LIST, DECEMBER 12—19, 1856.

	£	s	d
William Budge	70	0	0
Joseph Flitton	15	0	0
William Brownlow	3	0	0
William C. Gregg	4	5	0
Benjamin W. Bindle	5	0	0
Carried forward	97	5	0
Brought forward	97	5	0
William B. Child	8	0	0
William Shires	5	0	0
George Sparkes	2	5	0
	112	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

ome out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XIX. Saturday, January 10, 1857. Price One Penny.

BURIED CITIES OF THE WEST.

(*From the "Western Standard."*)

"Every fact recorded by the Spanish Historians go to show that there existed in central America a vast empire of great civilization and great antiquity. It must be so old to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. The fact of the builders of these ruined cities having taught their barbarous conquerors, the Tlascalans and the Aztecs, to adore a Deity such as theirs, would seem to argue an antiquity to which the imagination can scarcely rise. There is no reason to suppose that Phœnicia could have sent forth a colony with ideas of the Deity such as these; nor can we ascribe to that corrupt and idolatrous city of commerce, the knowledge of the true account of the creation and the event of the deluge, which the Spanish historians and early missionaries agree to have been old among the traditions of aborigines of Polynesia, and among the people of Mexico, when Europeans first appeared upon the continent, and among the Islands. How, then, did these dwellers in Central America obtain the knowledge of the creation and the deluge? Fortuitous coincidence is impossible. The fact of their knowledge rests upon testimony, which in the case of an ordinary historical fact, would be held indisputable.

"The zealous Catholic who studied the Maya language, and constructed admirable grammars and vocabularies of this and other American tongues, read their traditions of their ancient books with much wonder, but with so little favour, that they ascribed the knowledge to Satan. Spaniards, lay and ecclesiastic, looked upon the whole as a devise of the devil and a work of magic, and they destroyed priests, temples, and books with indiscriminate hostility. It was not likely that they would invent for the benefit of 'miserable heathen,' a knowledge of the revelation made by God to man in the early history of the earth. Bernal Diaz and de Solis, Villa Ontierre, and Cogolluda, may be dishonest in their compilations, the books of bark, the writing upon cotton, and the hieroglyphic books seen at Zempoala, may be ficticious or modern forgeries: but the testimony that they are not so, is at present very strong, and not disproved. On the other hand, there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grand-children of Noah, and the contemporaries of the patriarch, and yet how little has it been investigated!"—[*New Quarterly Review.*]

"How, then, did these dwellers in Cen-

tral America obtain the knowledge of the creation and the deluge?" is the inquiry of this writer, and it is an inquiry that has been repeatedly made, and without any expectation, doubtless, on the part of the different inquirers that it would meet with a satisfactory response. Yet, it can be answered, and answered satisfactorily, too. The history containing this highly important and invaluable information has been in circulation, in the English language, for upwards of twenty-six years. It not only informs us how the ancient inhabitants of Central America obtained their knowledge of the creation and the deluge, but it also makes known to us who they were, what lineage they sprang from, what land they inhabited, what motives prompted them to leave that land for America, and the means they used to transport themselves to this continent. It informs us that the builders of those ruined cities were the possessors of the correct traditions of the creation as they were known to Moses and his progenitors, and were sufficiently advanced in enlightenment to perpetuate them in writing. It informs us of their journeyings, their wars, their successes, their worship, and their advances in the arts of civilization, with the locality of their cities and the style of their fortifications. It informs us that they were in possession of the knowledge of the true and living God—that they understood His laws, and, having Prophets in their midst, were instructed by Him. It places us in possession of the causes which produced their destruction and annihilation as a nation, and informs as who their conquerors were.

This history is known as the Book of Mormon. It has been circulated throughout the United States from Maine to Florida, and all have had the opportunity of becoming acquainted with its contents, and though revealing the long-hidden history of a continent, yet it has been viewed by many as a thing unworthy of their consideration or notice. Had these records which contain so much that is important and interesting to mankind, been brought to light by any other agency than that designated by the Lord, they would have been received with enthusiasm and the discoverer would have obtained a world-wide reputation and deathless fame. But because Joseph Smith attributed their discovery and translation to the power of God—because he testified that, in fulfilment of the Scriptures, the Lord had brought to light another witness, written on another continent, of the truth of His dealings with the children of men, to corroborate the records already extant in their midst, they could not receive them. Mankind prefer doubt and conjecture to certainty and knowledge. The Book of Mormon pointed out with remarkable definiteness, years before the discovery of ruins in Central America, the situation of cities built and occupied by the ancient dwellers of this continent. Explorations made subsequent to the printing and extensive circulation of this Book, revealed the fact that ruins occupying the precise situation of these ancient cities, did really exist. Prior to their discovery the non-existence of ruins of cities such as the Book of Mormon described, had been plausibly urged as an argument against its authenticity. If, said the objector, such an enlightened and highly advanced people ever occupied this continent—if they built cities and temples of such magnitude as stated by the Book of Mormon, where are the ruins? The discoveries of Stephens and Catherwood in the country declared by the Book of Mormon to be the principal residence of one of the colonies that were led to this land, overthrew this argument; but they failed to overthrow the objections of those who were determined to view the Book as a forgery.

There is no particular necessity for us, at present writing, to enter into a formal disquisition on the authenticity and validity of the Book of Mormon; this has already been ably done, and the proof published to the world; but it is a fact worthy of comment, that after all that has been made known on this subject, establishing beyond the possibility of successful contradiction that the Book of Mormon is a true, reliable, and divinely preserved record, men will still advance and adopt hypothesis, will still wander amid the darkness and uncertainty which so universally prevailed previous to the introduction and circulation of this Book, and will still reject, as unworthy of their attention, the flood of light which it has thrown on the origin of the American antiquities. This Book has been presented to the world, supported by an overwhelming amount of irrefragable testimony. No book ever was supported by a greater amount. It is accumulative, and of such a nature, that all can comprehend and

obtain it. Men have but to lay aside prejudice and dispassionately investigate it to be convinced of its correctness. The knowledge that they will obtain from it, relative to the ancient history of this continent, will satisfy them that wherever men seek the Lord and feel after Him, either on this continent or any other, they will find Him; and it will cease to be a matter of wonder with them how the ancient dwellers of this land obtained their knowledge of the creation and deluge, and of the Deity they worshipped when discovered by the Europeans.

FOLLY OF OPPOSING THE WORK OF GOD.

(*From the "Western Standard."*)

Ever since the organization of the Church of Jesus Christ of Latter-day Saints, it has met with the most determined and bitter opposition from all sects and parties. They have endeavoured by every means in their power to impede its progress, and to destroy it in its infancy; and, notwithstanding, they have exhausted their resources of ingenuity and reason in vain and fruitless attempts to prove *one* of its principles to be contrary to the teachings of either reason or revelation, they are no more satisfied to let the subject rest, than they were when they begun; but finding that they can not accomplish their purposes by the aid of reason alone, they have concluded to adopt different measures, and use weapons of a more convincing, or at least, of a more coercive character. In accordance with their design, they have made the toleration of what is called "Mormonism," not merely a local, but a national question, and have succeeded in inducing one of the great political parties of the country to engage in a crusade against it. Now would it not be well before assuming this position, to inquire whether "Mormonism" is true, whether its principles and doctrines are those which Jesus Christ taught; because if "Mormonism" is the work of God, then the individual or the nation that opposes it, is fighting against God; and we have surely enough instances on record to convince us of the extreme folly of pursuing such a course.

When Pharaoh opposed the purpose of God to deliver the children of Israel from the bondage in Egypt, he and his hosts were destroyed, and melted away like snow before the summer sun. When the Canaanitish nations opposed the Israelites in their endeavours to occupy their land, notwithstanding their superiority in numbers, their gigantic stature, their walled cities, and their abundant means of defence, they were completely overthrown, and almost exterminated. When Sennacherib, king of Assyria, sent up his hosts, to fight against Jerusalem and defied the God of the armies of Israel, they were smitten without hand, and fell before the destroying angel, like the sear and yellow leaves before the autumnal blast; and finally, when the Jewish nation rebelled against God and endeavoured to frustrate His purpose—notwithstanding He had so often defended them against their enemies, had been as a wall of fire round about them, had chosen them as His own peculiar people, and blessed and prospered them above all the nations of the earth, —yet, when they arrayed themselves against Him and His designs, they were left to destruction, and have ever since been scattered abroad upon the face of the earth, a terrible example of the results of fighting against God. And now let this nation oppose the work of the Lord in these last days, and notwithstanding its greatness, power, and wealth, its vast resources, its armies and navies, and the numerical strength and talent of its people, utter destruction and desolation will overtake it, and it will only be left as another monument on the pages of history of the fearful consequences of resisting the will of God.

Men, however, will not believe that "Mormonism" is the work of God; they still persist in regarding it as a gross fraud and a blasphemous imposture, notwithstanding the many and indubitable proofs which they have had of its truth; and consequently so far from thinking that in opposing it they are opposing God,

they actually think that by putting a stop to its spread, and annihilating its followers they will be doing God service. Just so the Jews thought when they crucified Jesus. They had no intention of resisting the purposes of Jehovah, but they could not bear the thought that the poor despised Nazarene was the Son of the living God, they rejected his claims as presumptuous and blasphemous in the highest degree; they looked upon his system as an imposture, the principles he taught as calculated to destroy the peace and harmony of society, and to deprive them of their nationality, and his followers as a set of fanatics, who were going about turning the world upside down, hence, they thought that they were conferring a favour, not only on God, but on man also, by destroying them. Why then, some might object, condemn and punish them, if they acted conscientiously? Because they would not make use of the means offered them to prove whether the doctrines of Jesus Christ were true or not. He promised them if they would do the will of his Father, they should know of his doctrine, whether he spoke of himself or whether he was sent of God. This they refused to do, they declined testing his principles in the manner which he prescribed, and their condemnation was, that when light came into the world, they loved darkness rather than light. This generation will be condemned on the very same principle; not that they are to be blamed for acting conscientiously, or opposing fanaticism and imposture, but because they will not take the trouble to ascertain for themselves the truth or falsity of the principles they are endeavouring to overthrow.

Now there is a method by which every individual can ascertain for him or herself the truth of "Mormonism," just as plainly as they can demonstrate a principle of mathematics. This is what the unbelieving world have so long asked for; they have said, "tell us how we can demonstrate Christianity to be true, as plainly as we demonstrate a mathematical truth, and we will believe and obey its precepts." This proof is now offered to them, and they can not be justified in rejecting it. Mankind are now promised that by acting on certain principles, certain results will be experienced, and if after obeying those principles they experience the promised effects, they then know them to be true. This is the way in which men can test "Mormonism." They are promised that by yielding obedience to its doctrines, which are the same as those which Jesus taught when he was on the earth, that they shall be put in possession of certain gifts and blessings, that they shall recive the gift of the Holy Ghost as enjoyed by the Saints of God anciently, and that they shall know for themselves whether the system called "Mormonism" is true or false. We do not ask men to believe in this work simply on our own testimony; but we *do* ask them to go humbly before God and ask Him to make known to them the truth concerning it, and we know if they will do this with a sincere, humble heart, earnestly desiring to do His will, that He will manifest to them the truth, nor can an individual or nation be justified before God or man in opposing the spread of "Mormonism" until they have in this way tested its merits.

HISTORY OF JOSEPH SMITH.

(*Continued from page 9.*)

[January, 1842.]

Saturday, January 1st, 1842. I again have the pleasure to report the location of the Twelve Apostles. B. Young, H. C. Kimball, O. Pratt, J. Taylor, W. Woodruff, and W. Richards are in Nauvoo. Geo. A. Smith, in Zarahemla, Iowa. O. Hyde in quarantine at Trieste, Italy. P. P. Pratt in Liverpool. Lyman Wight in Ohio. William Smith in New Jersey. John E. Page somewhere in the Eastern States.

I commenced placing goods on the shelves of my new store, assisted by Bishop

N. K. Whitney and others: and in the evening attended city council.

Five hundred and twelve Saints were reported at the Glasgow Conference of this date.

Several of the Twelve spent the day at Sylvester B. Stoddard's, and in the City Council, which lasted from 6 p.m. until midnight, on the trial of Gustavus Hills.

Sunday, 2nd. Meeting at my house, day and evening; brother Hyrum and Elder Woodruff preached.

Tuesday, 4th. I wrote Dr. John M. Bernhisel, of New York, on business.

Joseph Duncan, candidate for Governor of Illinois, made an inflammatory speech against the Saints at Edwardsville, a mass of falsehood.

Wednesday, 5th. I dictated a letter to Edward Hunter, West Nantmeal, Pennsylvania, as follows:—

Nauvoo, January 5, 1842.

Mr. Edward Hunter.

Beloved Brother—I am happy that it is my privilege to say to you that the large new building which I had commenced when you were here, is now completed, and the doors are opened this day for the sale of goods for the first time. The foundation of the building is somewhat spacious (as you will doubtless recollect), for a country store.

The principal part of the building below, which is ten feet high, is devoted exclusively to shelves and drawers, except one door opening back into the space, on the left of which are the cellar and chamber stairs, and on the right the counting room; from the space at the top of the chamber stairs, opens a door into the large front room of the same size with the one below, the walls lined with counters, covered with reserved goods.

In front of the stairs opens the door to my private office, or where I keep the sacred writings, with a window to south, overlooking the river below, and the opposite shore for a great distance, which, together with the passage of boats in the season thereof, constitutes a peculiarly ineresting situation, in prospect, and no less interesting from its retirement from the bustle and confusion of the neighbourhood and city, and altogether is a place the Lord is pleased to bless.

The painting of the store has been executed by Edward Martin, one of our English brethren; and the counters, drawers, and pillars present a very respectable representation of oak, mahogany, and marble, for a backwoods establishment.

The Lord has blessed our exertions in a wonderful manner, and although some individuals have succeeded in detaining goods to a considerable amount for the time being, yet we have been enabled to secure goods in the building sufficient to fill all the shelves as soon as they were completed, and have some in reserve, both in loft and cellar.

Our assortment is tolerably good—very good, considering the different purchases made by different individuals at different times, and under circumstances which controlled their choice to some extent; but I rejoice that we have been enabled to do as well as we have, for the hearts of many of the poor brethren and sisters will be made glad with those comforts which are now within their reach.

The store has been filled to overflowing, and I have stood behind the counter all day, dealing out goods as steady as any clerk you ever saw, to oblige those who were compelled to go without their usual Christmas and New Year's dinners, for the want of a little sugar, molasses, raisins, &c., &c., and to please myself also, for I love to wait, upon the Saints, and be a servant to all, hoping that I may be exalted in the due time of the Lord.

With sentiments of high consideration, I remain your brother in Christ,

JOSEPH SMITH.

William Wightman signed over and delivered the town plat of Ramus to me, as sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

My new store was opened for business this day for the first time, was filled with customers, and I was almost continually behind the counter, as clerk, waiting on my friends.

Thursday, 6th. The new year has been ushered in and continued thus far under the most favourable auspices, and the Saints seem to be influenced by a kind and indulgent Providence in their dispositions and means to rear the Temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world, making the Saints in Zion to rejoice, and the hypocrite and sinner to tremble. Truly this is a day long to be remembered by the Saints of the last days, a day in which the God of heaven has begun to restore the ancient order of His kingdom unto His servants and His people — a day in which all things are concurring to bring about the completion of the fulness of the Gospel, a fulness of the dispensation of dispensations, even the fulness of times; a day in

which God has begun to make manifest and set in order His Church, those things which have been, and those things which the ancient Prophets and wise men desired to see, but died without beholding it; a day in which those things begin to be made manifest, which have been hid from before the foundation of the world, and which Jehovah has promised should be made known in His own due time, unto His servants, to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, for ever, on Mount Zion, or the hundred and forty and four thousand whom John the Revelator saw, which should come to pass in the restitution of all things.

Conference held at Zarahemla, at which the Stake was discontinued. A Branch organized, and John Smith appointed President.

Wednesday, 12th. The ship "Tremont" sailed from Liverpool for New Orleans with the Saints, about this time.

The following notice was published in the *Times and Seasons*:—

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time the Recorder's Office will be opened on the Saturday of each week, for the reception of the tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, translation of the Bible, Hymn Book, and Doctrine and Covenants for the press, all of which the brethren are anxious to see in their most perfect form, consequently they will be particular to bring their offerings on the day specified, until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS,

Recorder for the Temple.

Nauvoo, January 12, 1842.

I rode south about seven miles to my wood land, accompanied by brother John Sanders and Peter Maughn, and found a vein of coal about eighteen inches thick, apparently of a superior quality, for the western country.

Elder Benjamin Winchester was suspended by the quorum of the Twelve, until he make satisfaction for disobedience to the First Presidency.

Thursday, 13th. My clerk, Willard Richards, commenced boarding with me.

The British forces having evacuated Cabul, they were attacked in the Pass, a few miles from the city, and after three days' fighting, they were nearly all slaughtered.

Saturday, 15th. I commenced reading the Book of Mormon, at page 54, American stereotype edition (the previous pages having been corrected), for the purpose of correcting the stereotype plates of some errors which escaped notice in the first edition.

Attended City Council, and was appointed on committee of ways and means, and municipal laws.

Sunday, 16th. I preached at my own house, morning and evening, illustrating the nature of sin, and shewing that it is not right to sin, that grace may abound.

Monday, 17th. Transacted a variety of business in the city. Myself and brother Richards dined with sister Agnes M. Smith.

In the evening I attended a Council of the Twelve at my office; present, Elders Young, Kimball, Orson Pratt, Taylor, Woodruff, George A. Smith, and Richards—appointed Elder Amos B. Fuller a mission to the Chicago, according to the revelation of the 22nd December, and Elder Henry Jacobs to accompany him. The Council were unanimously opposed to Robinson's publishing the Book of Mormon and other books.

Tuesday, 18th.

SPECIAL NOTICE — Know all men, by these presents, that whereas I, Joseph Smith, of the county of Hancock, and state of Illinois, as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, in, and by my letter of Attorney, bearing date on or about the 15th day of February, 1841, did constitute and appoint Dr. Isaac Galland, of Lee county, Iowa territory, my attorney, to transact business in general for said Church of Jesus Christ of Latter-day Saints, as appears by said letter: and whereas I, the said Joseph Smith, for myself, on or about the date above mentioned, in and by my letter of attorney, did constitute and appoint the said Dr. Galland, my attorney, to transact certain business for myself individually, as appears by said letter.

Now know ye, that I, the said Joseph Smith, for myself, and also as Trustee in

Trust for said Church of Jesus Christ of Latter-day Saints, have revoked, countermanded, annulled, and made void, and by these presents do revoke, annull, countermand, and make void the said letters of attorney, and all power and authority thereby given, or intended to be given, to the said Dr. Isaac Galland; and also all other letters or instructions of writing whatsoever, if any such there are, authorizing the said Dr. Isaac Galland to act as agent, or transact any business for myself or said Church, are revoked, countermanded, annulled, and made void by these presents, and are of no power or virtue in law whatsoever, and will not be so acknowledged by me.

In witness whereof I have hereunto set my hand and seal, at the city of Nauvoo, county of Hancock, and state of Illinois, this eighteenth day of January, A.D., 1842.

JOSEPH SMITH,

President and Sole Trustee in Trust for the Church of Jesus Christ, of Latter-day Saints.

L. S.

Attest, W. RICHARDS.

After transacting a variety of business, sleeping an hour from bodily infirmity, I read for correction in the Book of Mormon, and debated in the evening with the Mayor concerning the Lamanites and negroes.

For an extract of a letter from Elder Orson Hyde, "Trieste, January 1 and 18, 1842," see *Millennial Star*, page 166, &c.

Wednesday, 19th. I wrote Dr. Galland.

Dear Sir — By your reply of the 18th instant to my note of the 17th, I am led to conclude that you received my communication in a manner altogether unintended by me, and that there may be no misunderstanding between us, and that you may be satisfied that I did not intend, and that I do not now intend anything, only upon the principles of the strictest integrity and uprightness before God, and do as I would be done unto:

I will state I have become embarrassed in my operations to a certain extent, and partly from a presentation of notes, which you, as my agent, had given for lands purchased in the Eastern States, they having been sent to me. I have been obliged to cash them, and having no returns from you to meet those demands, or even the trifling expenses of your outfit, it has placed me in rather an unpleasant situation, and having a considerable amount of your scrip on hand, enough, as I suppose, to counterbalance the debts due you, and leave a balance in my favour, to some extent, even if it were small, and I was pressed for funds, from the causes above mentioned, as well as others, I had hoped it would be convenient for you to lend me some assistance at the present time, and this was the reason why I sent a messenger to you as I did.

And now, sir, that we may have no misunderstanding in this matter, I think we had better have a settlement, and if I am owing you, I will pay you as soon as I can, and if you owe me, I shall only expect the same in return, for it is an old and trite maxim, that short reckonings make long friends. With this view of the matter, I would request you to call as soon as you possibly can make it convenient, and compare accounts, so that all things may be understood most perfectly between us in future time, and that all occasion for unpleasant feelings, if any such there be, may be entirely obliterated.

I remain, sir, most respectfully yours, &c.,

JOSEPH SMITH.

Read in the Book of Mormon, and in the evening visited Bishop Miller's wife, who was very sick, and the Bishop absent, collecting the funds for building the Temple and Nauvoo House.

Thursday, 20th. I attended a Special Conference of the Church at ten o'clock, a.m., concerning Dr. Galland. The Conference voted to sanction the revocation of Dr. Galland's agency, dated the 18th of January, as published in the *Times and Seasons*, and also instructed the Trustree in Trust to proceed with Dr. Galland's affairs in relation to the Church, as he shall judge most expedient.

Six o'clock evening, attended a Special Council in the upper room of the new store.

I insert the obituary of George Washington Gee, who died this day.

He was the first son of Salmon and Sarah W. Gee, born in Rome, Ashtabula county, Ohio, August 13, 1815. Was baptized at Kirtland, Geauga county, Ohio, February 17th, 1833. Married Mary Jane Smith in Kirtland, February 5, 1838, by whom he had two sons named Elias S. and George W. Went to Caldwell county, Missouri, in 1838. Was driven out by a mob in the spring of 1839. Went to Nauvoo, and was ordained an Elder in the Church of Jesus Christ of Latter-day Saints, at the first Conference held at Nauvoo, in October, 1839. Removed to Ambrosa, Lee county, Iowa, where he was appointed

Post-master and deputy county Surveyor; he surveyed the city plats of Nashville and Zarahemla, under the direction of President Joseph Smith. Was sent by the Fall Conference in 1841, to Pittsburgh, Pennsylvania, where he died, January 20, 1842, while in discharge of his duties, having won the affections of all the Saints with whom he had become acquainted, by his integrity and perseverance. His opportunity for schooling had been limited, but by his own exertion he attained to an excellent education, and collected quite a respectable library.

Friday, 21st. I read the Book of Mormon, transacted a variety of business in the store and city, and spent the evening in the office with Elders Taylor and Richards, interpreted dreams, &c.

The Presidents of the different quorums met with the High Council at brother Hyrum's office, to receive instructions, according to appointment of the Council on the 18th.

President Joseph Young stated the reasons why the quorum of Seventies had granted licenses; that he applied to President Joseph Smith for permission, on the solicitations of the quorums; that their reasons for so doing were because licenses could not be obtained from the Church Clerk. President Josiah Butterfield testified to the same, and the Council was satisfied with the testimony, and were addressed by President Hyrum Smith on the Word of Wisdom.

Saturday, 22nd. I was very busy in appraising tithing property, and in the evening revised the rules of the city Council, attended Council, and spoke on their adoption, and was elected vice Mayor, pro tem. of the city of Nauvoo.

Sunday, 23rd. Spent the day mostly at the office, and on the presentation of charges by Elder William Draper, jun., silenced Elder Daniel Wood, of Pleasant Vale, for preaching that the Church ought to unsheath the sword, and Elder A. Litz for preaching that the authorities of the Church were done away, &c,, and cited him to appear before the High Council of Nauvoo for trial.

Monday, 24th. Reckoned with William and Wilson Law in the counting room, and examined the lots on which they are about to build a steam, grain, and saw mill.

Tuesday, 25th. Signed deeds for lots, to the Laws; transacted a variety of business in the city and office. In the evening debated with John C. Bennett and others to show that the Indians have greater cause to complain of the treatment of the whites, than the negroes, or sons of Cain.

Nauvoo Legion Head Quarters,
Nauvoo Legion, City of Nauvoo, Illinois,
Jan. 23, 1842.

General Orders. All the public arms will be required to be in the best possible condition, at the general inspection and parade, on the 7th of May proximo, and no deficiency whatever will be countenanced, overlooked, or suffered to pass without fine, on that occasion. All persons, therefore, holding said arms, will take notice, and govern themselves accordingly: and in order that the general inspection may pass off in a truly military style, alike honourable to the Legion, and creditable to the citizen soldier, the Brigadiers are required to attend the Battalion parades within their respective commands, and inspect said arms in *prapria personæ*, prior to the general parade. Persons disregarding these general orders, whether officers or privates, will find themselves in the *vocative*. The invincibles (Captain Hunter's Company of Light Infantry), will be detailed for fatigue duty, on escorts and special service, and will take post by assignment, and receive their orders direct from the Major General, through his herald and armour bearer. His Excellency the Governor of Illinois, the Circuit Judge of the Judicial Circuit, and the members of the Bar, the officers of Hancock county, Colonel Williams and Colonel Deming, with their respective field and staff officers of the Illinois militia, and General Swazey and Colonel Fuller, with their respective field and staff officers, and Captain Davis and Avery's Companies of Cavalry of the Iowa Militia, are respectfully invited to attend and participate in the general parade on the 7th May.

Joseph Smith, Lieutenant-General.

Wednesday, 26. Rode out to borrow money, to refund for money borrowed of John Benbow, as outfit for Dr. Galland in his agency, transacted a variety of business, explained scripture to Elder Orson Spencer in my office, read in the Book of Mormon in the evening. Wrote a long letter to Edward Hunter, West Nantmeal, on temporal business.

The Church is in a prosperous condition, and the Saints are exerting themselves to build the Temple. The health of the city is good.

Upwards of twenty-three vessels is wrecked on different parts of the British coast.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 10, 1857.

THE CONGRESS OF THE UNITED STATES.—On the 2nd of December the President's message was received and read, which gave rise to some murmuring on the part of free-soil members in consequence of their being charged therein with disloyalty to the Constitution.

Mr. Phelps of Missouri presented the credentials of Mr. Whitfield, and moved, that he be sworn in as delegate from Kansas. Mr. Grow of Pennsylvania objected. Then began the usual invectives and a renewal of the Kansas contest of last session. There is every prospect of a warm time during the closing session of President Pearce's administration.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah, xxix. 14. The Constitution of the United States is written in plain and simple language, and is evidently understood by its readers. It therefore cannot be alleged that a mis-understanding of its principles is the cause of strife and the threatened overthrow of the government.

What then, it may be asked, is the cause of their difficulties? The Lord has sent forth His word contained in the *Book of Mormon*, as predicted by Isaiah and other Prophets through Joseph Smith, calling upon the people of that nation and all others to repent of their sins and build up His Kingdom. They have rejected the message, together with the testimony of His Prophets, have martyred some, and driven the balance from their midst, and He is withdrawing His Spirit from them, that they may work out their own destruction with greediness.

If they had as a nation given heed to the voice of Jesus Christ as spoken through Joseph Smith, he would have directed them in all of their more important political movements, and the people would have been saved from the misery of a revolution, but, like the Jews, *they would not have this Jesus to reign over them*, "*He will take away our place and nation.*" Seeing that they do not want him to rule over them he has left them to themselves, until they see their folly, acknowledge their sins, and make restitution by inviting his Saints to return to their homes again in the States, and by seeking from the mouths of his Prophets his will concerning them.

The earth is as a woman in travail, great will yet be her sorrow. But glory to God in the highest, the morning of her deliverance is at hand, when His Kingdom shall be seen peering over every land, nation, kindred, tongue, and people. Then shall Satan be bound, righteousness reign without a rival, and all shall know the Lord from the greatest unto the least.

MISSIONARIES FOR ENGLAND.—We learn by letter from President John Taylor, that Elders Thomas Bullock, J. G. Browning, William Brown, Daniel Page, jun., Thomas Pearce, John H. Tippets, and Henry W. Harris, were expecting to sail per *Guy Mannering* about the 12th December.

ARRIVALS.—Elder James W. Stevens, missionary from Utah, arrived in Liverpool on the 26th, in good health and spirits, per ship *John Bright*. Also Elder A. P. Shumway, per steam-ship *Arabia*, on the 28th inst. from Boston.

APPOINTMENTS.—Elder James W. Stevens is appointed to labour in the Glasgow Pastorate, under the direction of Elder James Ure, and Elder A. P. Shumway in the Cheltenham Pastorate, under the direction of Elder W. Russell.

HOME CORRESPONDENCE.

REPORT OF PRESIDENT E. T. BENSON.

8, Ravensworth-street, Bishopwearmouth,
Sunderland, December 16, 1856.

President O. Pratt.

Dear Brother,—It is with pleasure I sit down to write a brief report of my labours since I left you on the 27th ult., in company with brother W. G. Young. We went via Holyhead, and took steamer to Kingstown, thence five miles to Dublin, where we arrived on the morning of the 28th, about seven o'clock, at Elder Thos. H. Rutledge's, 18, Albert Place East, and were kindly received. Brother J. C. Scott met us here, and received us with open arms. On the 29th we took a walk through the great city, Dublin, and found it to be much superior to what we anticipated. Some of the streets are unusually wide. I measured one, which was eleven rods, called Sackville-street.

On the 30th we met in Conference, and after the business was done, we preached to those assembled, and comforted the Saints. Three offered themselves for baptism. On the whole, we think Dublin a pretty hard place to promulgate the Gospel in on account of the priestcraft, bigotry, and superstition, that exist in the minds of the people. We left Dublin for Belfast, December 3rd, a distance of 113 miles, and arrived at 29, Great George-street, in time to hold a meeting. Brother W. G. Young addressed the congregation in a very spirited manner, and the Saints and friends who were present rejoiced. On the 4th instant we met in council, with Brothers Scott, Mc.Gee, Sloan, and others, to take into consideration the best interests for the Irish mission, when it was deemed wisdom for brother Scott to lessen his expenses in Belfast, and to send the Elders out among the towns and villages, and hunt out the honest in heart. I preached in the evening, and the Lord was with me in an unusual manner, by His Holy Spirit, and I prophesied good things concerning the Irish mission, inasmuch as the brethren would carry out the counsel they had received, which I believe they will. Here permit me to say I was happily disappointed in finding so good and intelligent Saints in Ireland. The manners and customs of the people here are not a whit behind any in the British isles. Brother John Croston who is appointed to Ireland will soon be in his field of labour, and will be a very great assistance to the Irish mission.

Dec. 6.—We left Belfast on the royal mail steamer, at eight o'clock, p.m., for Glasgow, and had a favourable passage across the channel; arrived at 41, Charlotte-street at half-past seven, a.m., where we were kindly received by Elder Pymm and Pastors J. P. Park and James Ure. The brethren here seemed to enjoy the spirit of their mission. Sunday the 7th inst., held three meetings in a fine hall, when I and brother W. G. Young occupied most of the time in preaching. Several offered their names for baptism.

Dec. 9.—We started for Edinburgh, where you first raised the Gospel standard, and a beautiful city it is, indeed. The Saints there particularly desire a visit from brother Pratt. We put up with Brother McComie, 11, Cheyne-street, who is President of the Conference, and a kind good man he is. We met with brother Phineas H. Young at that place, who is in good health and spirits; he left on the 10th for Silkirk to preach the Gospel to some of his acquaintances. Pastor Park accompanied us on our tour through Scotland, he is an humble good man.

Dec. 10.—We visited Edinburgh old castle, and saw the crown of Scotland, and many other antiquities which were quite interesting. On the 11th instant we went to Dundee, held a meeting with the Saints; and on the 12th returned to Edinburgh, I left for Carlisle, and brother W. G. Young proposed leaving the following day for his field of labour. Pastor Lunt and brother Smith met me at the railway station, Carlisle. We went direct to the Conference meeting hall, where I found the Conference convened all ready for business, "in apple pie order." Pastor Lunt speedily dispatched the business; after which, I preached for an hour and a half with much freedom. The Saints here were well, and felt to rejoice and serve the Lord. On the 13th instant I accompanied brother Lunt to Newcastle-upon-Tyne, (distance 60 miles) where we found a nice hall filled with an intelligent auditory. After

meeting, we came to Sunderland, and were very comfortably provided for by brother and sister Newton, who keep the Conference house. Sunday the 14th, I attended the Durham Conference, in company with brother Lunt, which was convened in the Saints meeting-room, Sunderland, it was well attended by the Saints from all parts of the Conference. I preached twice, myself and hearers were satisfied with the meetings, for the Lord was with us. Brother Lunt is full of the spirit of Zion, and seems to have infused a good share of the same into the hearts of the Saints, and better order I have not observed anywhere in the British isles, than in this Pastorate; nineteen have been added to the Church by baptism during the last week in the Newcastle and Durham Conferences, and many more are believing.

On Monday at ten o'clock we held a council of the general authorities of the Pastorate at brother Newton's house, when I gave considerable instructions for the prosperity of the work and the good Spirit rested down upon us in power. Some of the brethren spoke in tongeus and prophesied. We called out Elder Joseph Doxford to preach the Gospel in the Durham Conference. Council was dismissed at two o'clock, when the brethren left for their several fields of labour. In the evening I went with brother Lunt and several of the brethren to North Shields, (seven miles distant) where we found the meeting-room filled to overflowing with Saints and strangers. I preached for one hour, during which time the most profound attention was paid by the congregation. Brother Lunt bore testimony. At the close of the meeting two persons gave in their names for baptism. We returned to Sunderland by the nine p.m. train, and to-day I leave this place for Leeds.

May God bless you, brother Pratt, and brothers Little and Ray, and all in the Office.

With affectionate love, in which brother Lunt and others join.

I remain,
Your brother in Christ,
E. T. Benson.

FOREIGN CORRESPONDENCE.

We have just received a letter from Elder James Linforth, five miles west of Fort Laramie, Captain Hunt's company, the contents of which have in the main been published in former correspondence: we however extract the following items—

Captain Hunt's, the rear company of this season's emigration, had passed the portion of the route infested by hostile Indians unmolested, and on the 11th of October was encamped five miles west of Fort Laramie, all in good health and spirits, with one exception—brother W. Paul was in delicate health.

"The following-named individuals of the company have died. Elias Davis, September 21st, aged 44 years, from Kent Conference. Susannah Brûner, October 4th, aged 64 years, from Swiss and Italian Mission. Marinda L. Pay, October 5th, aged 11 weeks, from Kent Conference. John Turner, October 6th, aged 42 years, also from Kent Conference. Esther Walters, October 7th, aged 39 years, from Wales. John J. Wiseman, October 9th, aged 5 years, from Kent Conference. These deaths were all from natural causes except Sister Walters', which was occasioned by a stampede of the rear teams. She was knocked down by the oxen and kicked so that death was almost instantaneous. We learn that Thomas Tennant, of Captain Hodgett's company, died on the 4th instant, and is buried in the cemetery at Fort Laramie. His death will be much regretted in England, as it is here, for all must have wished that a man who had been so liberal with his fortune, in gathering the Saints, should have lived to reach the Valley in safety, and to enjoy all the blessings of of which he was worthy. Died in Captain Martin's company, Brother Loader, and Sister Wynn, from Liverpool. . . . . .

"On the day we crossed the Platte we met a company of emigrants from Utah, among them we regretted to find Mr. Jonathan Grimshaw, formerly a railway goods manager at Nottingham. He informed me that he did not like the

religion, nor Utah, but refused to say on what points his mind had undergone a change, and had nothing to say concerning the authorities of the Church, except as men he respected them. The Company numbered some forty or fifty. The chief fault expressed by all except Mr. Grimshaw was "no work and no provisions" though they said the wheat crop for this season would be good. . . . .

"The Mission in Europe and the Elders in charge are continually prayed for by the Saints of this company, who do not forget their brethren yet left in the old countries, but wish they were on the way to Zion. I desire a kind remembrance to Elders Benson, Little, Calkin, and all in the Office.

I remain, yours faithfully,

J. LINFORTH."

AN ADDRESS, BY ELDER ERASTUS SNOW,

TO THE MISSIONARIES, ON SUNDAY, THE 23RD MAY, 1856, WHILE ENCAMPED ON THE PLATTE RIVER WEST OF FORT LARAMIE.

It is good to rest on the sabbath day, and worship God. The first duty enjoined upon us as missionaries is that of crossing the Plains, being thus thrown together to encounter the difficulties with which we come in contact affords us a good opportunity of becoming acquainted with and learning each others dispositions. In crossing the Plains we gain an experience which we could no where else obtain that will be profitable to us if treasured up.

The first lesson that we have to learn is that "Mormonism" has to be preached by the dictation of the Holy Spirit. We are commanded to get wisdom out of good books, and treasure up knowledge, but the living oracles are our guide, yet many do not realize this in consequence of their traditions. It seems that the testimony of brother Brigham does not have the same weight with the Saints that brother Joseph's words do. Gentiles must have allowances made for them. We must use the Bible when teaching the Gentiles.

No two congregations need exactly the same sermon. Be led by the Spirit and your illustrations will be varied according to the wants of the people. Some preach by rule and not by the Spirit. Their converts receive not the spirit of the Gospel, and will have to be made over again. Paul said that it was with weakness and trembling that he preached, but in power he bore testimony to the truth. To prove the Gospel to unbelievers we preach from the Scriptures, which they acknowledge to be true, and when they believe and enter into covenant with God new revelations will be binding on them.

A knowledge of the Scriptures alone will not qualify you for preaching the Gospel. The Spirit and power of God must be in you. Like begets its like. Converts will be of the same spirit as their fathers in the Gospel. When you rise to preach if you have not the Spirit to teach, sit down and humble yourself until you get it. The office of the Spirit is to bring the Scriptures to your remembrance and reveal to you the truth. Treasure up ideas and lay them away in your hearts, and the Spirit will bring them out. A well instructed scribe bringeth forth things new and old. The Spirit will teach us human nature, and how to approach men and lead them to the fountain of life. The art of governing and ruling men gives us power to become saviours. Our business is to learn to interest men that we may get power over them, so that they will follow and be governed by us.

If we would be treated with respect, we must treat others with respect regarding their feelings and traditions; the more of the spirit of the Gospel we infuse into others, the more power and influence we will have over them. If we are faithful subjects unto our rulers, we will learn how to govern and control others: this rule will hold good the world over. The principles of the Gospel lead us in a channel different from all others. "Mormonism" embraces complete submission, and the most perfect liberty. It seems hard for many to learn this; at first sight it might seem to be a contradiction of terms. We have liberty to do everything that is right. You may enjoy every liberty that you want, when you want nothing but what is right.

The devil sometimes gets Elders to tell too much truth, and thereby overload the minds of the people. All truth is lawful in its place, and unlawful out of place, as wise stewards over the mysteries of God deal them out as directed by the Holy Ghost, by littles, as the people can receive them. In addressing congregations we will learn by the Spirit when to speak and when to cease speaking. There is nothing in this kingdom calculated to oppress those that desire to work righteousness; but if you desire to do evil this government will restrain you. We have no right to pull others down to build ourselves up on their ruins. The road is open for us to obtain all the exaltation and glory that we desire, if we seek it in righteousness. The sure road to success is perfect submission to the Priesthood that is over us. God bless you is my prayer, in the name of Jesus. Amen.

ADVANTAGES OF LOCATION.

(*From the "Deseret News."*)

From the organization of the Church upon the fertile fields of Ohio to its expulsion from the rich prairies of Illinois, the Saints temporarily gathered in regions highly desirable for soil, climate, timber, approach, and the various facilities for easily and readily forming numerous, compact, and wealthy settlements. But amid all these natural advantages, closely encircled by hosts of the wicked coveting the fruits of others labours, what was invariably the result? Those who became weary in well doing banded together for the overthrow of the righteous, lusted after the possessions of those whose brethren they had been, struck hands and plotted with the reckless, laying their evil deeds at the doors of the innocent, and invited kindred spirits from near and far to the feast of plundering, burning, mobbing, and killing. Assailed by apostates within and enemies from without, and finding no protection in the laws of the land, which they had never broken, the upright were repeatedly and successively constrained to abandon their loved homes and the accumulated comforts of their toil, until they found an asylum in the fastnesses of the mountains.

The wicked are rapidly increasing in their settled and deadly hatred to the truths of Heaven; the priests of Baal are accusing their hearers with indifference to their teachings; the hearers retort with allegations of inefficiency in the priests; (and both are right, for, 'as with the priests so with the people;') the editors, not knowing what is the matter, pitch into both priests and people, and the adversary, fully aware of the shortness of his time, is stirring them all up, and all together, with a view to again banish the Gospel and Priesthood from the earth.

With such an extensive and fierce array how is it to be accounted for that the Saints here have remained unmolested so long? Simply because they are a thousand miles from those who seek their destruction, in a region where the scanty timber is closely locked in rockbound safes too formidable for Gentile skill and perseverance at so small a remuneration; where the few small and scattered spots suitable for cultivation have to be irrigated with much care and labour, and at great expense, by building dams and making long canals, to gather and conduct the tiny streams, scantily fed by mountain snows, upon the vegetation parching beneath burning suns; and where, when human skill and labour have done all that time would permit, drouth and the devourer so often cut off the expectations of the husbandman.

As has been frequently observed, and as all passers-through well know, Deseret is not desirable to the Gentiles for settlement; and as oil and water will not mix, so the violent possession by Gentiles of the buildings and farms now gladdening these wastes must needs be through their abandonment by the present owners, which would speedily cause their reversion to their elementary condition, and their evacuation by all Gentiles, for they will not labour where the toil is so constant and excessive, and the return therefrom so slight and uncertain. That such are and would be the facts depends not

alone upon the testimony of our nine years experience here, nor upon that of Gentile eye-witnesses, but as well upon the heretofore nearly unprecedented conduct of the few who have apostatized in Utah.

Formerly such characters almost invariably continued to hang round our settlements, waiting to join the onslaught, and notified and invited their friends from a distance to participate in the feast of burning and abandoned dwellings, of vacated fields, sacrificed property, the tears of outraged innocence and the blood of martyrs, so fiendishly shed by ruthless mobs. Now they no sooner become disaffected than they prepare to leave, and will steal an outfit rather than tarry where a livelihood is so hardly obtained, and where the flesh pots and corruptions of Egypt are so empty and unpopular. Instead of seeking the centre, as formerly, the scum of the boiling pot, owing to the altitude and forbidding appearance of the vessel, now floats off, affording the contents an opportunity to become clarified and fitted for appropriate use.

And if apostates here, who are tenfold more the servants of the devil than at first, will not tarry and harrass, as has been their custom, how can it be expected that Lucifer can induce his servants, even though aided by all the priests and many of the editors, to leave their families and pleasant homes and endure a dreary march of over a thousand miles solely for the purpose of expelling a righteous people from houses and lands which the ungodly could not be persuaded to occupy, even for a brief period. At present that is too uninviting a task. This then is a most excellent abiding place for Saints, because it contains nothing very covetable by Gentiles, nor even by apostates.

Such being some of the facts in the case, and the country's being settled by those who love order, delight in justice and in doing good to all men; by those who have partially tamed rocks and deserts that others would not and will not cope with; and by those who are most loyal to the Constitution of our Government and determined to obey the commandments of the Most High, how can there arise the least disaffection at home, or the slightest opposition abroad? Upon no principle save that of darkness in minds once enlightened, and from the fact that the nations of the earth, with all their boasted enlightenment and progress, are bound fast in the strong fetters of Satan, and are scoffing in the spacious mansion of worldly pleasures of the few who cling fast to that rod of iron which leadeth to the tree of life.

TO SIGN SEEKERS.

Many of this generation ask for signs or miracles to convince them that "Mormonism" is of divine origin. We will cite them to the following manifestations of an over-ruling Providence, that has preserved the lives of Mormon Elders, while travelling from one end of the earth to the other.

The Church was organized in the year 1830, and in a few years had missionaries travelling by steam-boat and railway from state to state. In 1837, missionary operations were commenced in Europe, and from that time to the present, the Elders have been traversing the earth by land and sea. Not one of them has ever perished by any of the accidents that have happened to cars or vessels. This is a miracle that ought at least to awaken serious reflection in the mind of every observing person. A long chapter of disasters is recorded weekly by the press, giving the names of unfortunate individuals of every class, excepting Latter-day Saints, who have been brought to an untimely end, by railway collision or other accidents, the explosion of a steam engine, collision of vessels, or by having been dashed against the rocks in some terrible storm. How does it happen that the Latter-day Saints are so fortunate as to escape these disasters? From whence is their wisdom? The question is easily answered. They worship the God of Israel. Their lives are spent in His service. Day by day they call on Him, in the name of Jesus, for protection and preservation, and God preserves them by

His power. His angels have charge over them, and leave them not neither by day nor night.

Elders have been travelling from place to place by railway, and while the train has stopped at intermediate stations, they have stepped out to rest themselves for a moment, and their attention being drawn to the observance of surrounding objects, the car has rolled away, and left them for the tmie to reprove themselves for their absent-mindedness. But what gratitude and joy has filled their hearts when the returning news has brought intelligence of a disaster, and that the *very carriage* in which they had been was crushed to atoms, and many lives lost. See *Star*, Number 37, page 589, current volume. Again, they have gone on board of steamers on rivers, with considerable anxiety to reach a certain place by a stated time, and while the boat has tarried at some landing, to take on freight, they, after having ascertained the appointed hour for starting, have been led to take a short walk to refresh themselves; but some unavoidable circumstance having detained them a little beyond the time, they, arriving at the wharf, have found the vessel gone. Not thinking of the over-ruling providence of God, that is ever around His faithful servants, they would incline to murmur in their hearts, and enquire, why is this, why do I thus meet with difficulties and disappointment? The first arrival of a vessel unravels the secret. They are made to praise God for His love and mercy that has preserved them. The vessel has met with an accident, has struck a snag, and gone to the bottom with all on board, or the boiler bursted and set it on fire, to perish with its unfortunate crew. Again, while crosssing the "mighty deep," they have been enveloped in dense fogs, so that they could discern nothing in the distance, suddenly a remarkable phenomena has been observed, the curtain is instantaneously withdrawn, the light of the sun reveals to their astonished vision, mountains of ice in their pathway, against which they were liable soon to have been dashed. The vessel tacks; again the curtain falls, and, as before, they are enveloped in mists of darkness. See *Star*, Number 11, page 298, current volume.

We are led to exclaim, how wonderful, O Lord, are thy providences. Thy mercies are from everlasting to everlasting; praise, glory, honour, and power, be unto the God of Israel, for ever and ever. Amen.

VARIETIES.

Softness and partiality towards thy son will never bring him to eminence.

Never suffer your children to require service from others which they can perform themselves. A strict observance of the rule will be of incalculable advantage to them in every period of life.

The Heart's Mechanism.—The human heart is a wonderful piece of mechanism; a steam-engine is a clumsy contrivance compared with it. Man has two hearts, and each of these is double; so that he may be said to have four hearts. Two of these are for bright red blood, and two are for purple or dark blood. It is usual in books to call red blood arterial, and the purple blood venous; but each of these two double hearts has its own set of arteries and veins; and the arteries of the one are always filled with red, and the arteries of the other with purple blood. The veins, in like manner, of each are in inverse order—the veins of the red heart being purple, and the veins of the purple being red; for if the blood goes out red it comes back purple, and if it goes out purple it comes back red. It always goes out red from the heart on the left side, and comes in purple to the heart on the right side; and it always goes out purple from the heart on the right side, and comes in red to the heart on the left side. And thus it makes its everlasting round, being converted from purple to red by passing through the lungs. Each heart has its going and returning series of vessels, infinitely numerous and ramified; and the blood is forced through them in such a way that it must go forward, and cannot return, except by going round the circle; for these vessels are all supplied with valves that open only one way and shut the other; and therefore, were the blood to make an effort to return, the valves would close immediately and stop it. The elastic nature of the blood-vessels, also, is such that they squeeze the blood in undulations or pulsations along, closing upon it, and then opening to let more forward; and all this they do spontaneously and regularly, the will of man having nothing to do with it, and no power over their movement.

DISCOVERY OF ANCIENT COINS AND OTHER CURIOSITIES IN VIRGINIA.—While some hands were digging out a cellar in Botetourt county, Va., they came upon a quantity of coin, consisting of some eight pieces in an iron box about fourteen inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some sixteen inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and had come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date and before the settlement of the country.—*N. Y. Dispatch.*

ON WORLDLY CARES.

(Selected.)

Why should my mind be troubled thus,
When all my wants are few?
The morn and eve of life must pass
As does the morning dew.

The grave will soon my body claim,
And worms my flesh destroy,
My spirit go to fairer climes
And taste eternal joy.

Oh! never let our earthly cares
Our nobler thoughts consume,
When all we have we soon must leave
For th' naked, empty tomb.

My mind shall then estranged be
From little things of earth;
When joys immortal I can see
Of greater, richer worth.

My child has gone, my darling one!
To reap a Saint's reward!
He 'd just begun the truth to know,
And learn the ways of God.

The time will come we may obey
For those who 're dead and gone;
That all may there united be
In our eternal home.

The Gospel I have learn'd of God,
Through living Priesthood's voice,
Provides salvation for the dead,
And bids all hearts rejoice.

My troubled mind shall be at rest,
My sorrows all shall flee:
The Saints shall reign upon the earth,
And all their kindred see.

DOCT. W. M.

ERRATUM.—By an unfortunate mistake in *Star* Number 51, Vol. 18, p. 816, the name of "*Sister Pigg*" is subscribed to the Poetry instead of that of *M. A. Walker*. The manuscript, having no signature, had found its way into a wrong envelope, and thus the name of another contributor was given. Contributors to the *Star* are requested to put their signatures to their communications.

ADDRESSES.—William J. Smith, Thomas Wallace, } 8 Ravensworth Street, Bishopwaremouth, Sunderland.

MONEY LIST, DECEMBER 19—26, 1856.

	£	s	d
Joseph Flitton (per William Bayliss)	5	17	8
William Shires	4	10	0
John Davies	2	0	0
John Holsall	9	0	0
William H. Perkes	10	0	0
John Hunter	7	0	0
Benjamin W. Brindle	5	0	0
Carried forward	43	7	8
Brought forward	43	7	8
William Brownlow	2	9	0
John McComie	16	1	9
John Hyde (per J. D. Ross)	2	6	6
Josiah Holmes	10	9	0
Caleb World	2	10	0
	76	5	11

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THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XIX. Saturday, January 17, 1857. Price One Penny.

"SHOULD UTAH BE ADMITTED AS A STATE WITH HER PRESENT INSTITUTIONS?"

(From the Mormon.)

The following is a report of a speech delivered on Sunday, the 30th of November, at Military Hall, Bowery, by ELDER STENHOUSE, during the debate upon the above subject:

Mr. Chairman and Gentlemen—

Having, at the termination of your last meeting, been invited, as a "Mormon," to deliver the opening address to-day, and, thereby, to take the affirmative in the discussion, I present myself before you on the strength of that invitation, and for that purpose, humbly claim your attention and indulgence while I present in my own plain and simple manner, my view of the question before you for discussion.

I came to this Hall last Sunday to be a listener to the *pro* and *con.*, and only took part in the debate from your courteous invitations to the "Mormons" to speak on the subject—favouring my own sense of obligation to remove any misconception of the faith I profess, or misconception of the true position of the inhabitants of Utah from being carried to the minds of those whose object to me seemed to be the attainment of truth. Not having the acquaintance of any gentleman belonging to this society, I was entirely ignorant of the religious and political faiths of those whom I addressed, and on this my information to-day is but little advanced. I have, however, reason to believe, from seeing connected with last Sunday's meeting, the name of the "Society of Liberals," that I address gentlemen who profess a more liberal attachment to truth than to creeds, a higher appreciation of sincerity and honesty than respect for prescribed forms and rituals of worship. As I do not, therefore, anticipate that the influence of any creed will prevail in this meeting, I earnestly trust that no speaker will forget the subject and allow the time to pass unprofitably, but that every one will set forth the best that can be said for and against Utah's admission into the Union.

Experience has, no doubt, taught us all that much of the division and discord among men arises more frequently from misconception of each other's minds, than from the difficulty of understanding the truth and the right of the subject in controversy. That I may not, therefore, labour under any misapprehension of the nature of the debate, I beg to call attention to the wording of the question, and, if not out of order, should like to be informed by the gentleman in the chair, if Slavery and Polygamy are the institutions referred to?

[Chairman—Yes, sir.]

I apprehended that Polygamy and Sla-

very were the institutions referred to. Now, gentlemen, I have before me a copy of the Constitution of the proposed State of Deseret, in which there is no provision made for the one or the other. The inhabitants of Utah, no doubt, are acquainted with the interests of parties, north and south, on the augmentation, to one side or the other, of free or of slave States; but with them, so far as their own direct action is concerned, it is still a question for the future. So far, therefore, as the debate was expected to turn on this question, the thing does not exist in fact, neither has it yet, that I have seen, been intimated by the inhabitants of Utah that they have predilections for or against the institutions of the South. As American citizens, they reserve, however, the right to adopt or create whatever institutions on which they are unanimously agreed, keeping in harmony with the spirit and the letter of the glorious Constitution, of which every American has reason to be proud. Polygamy, the other so-called institution of Utah, is, gentlemen, permit me to say, no institution of Utah. There is great misapprehension on this subject throughout the States. The inhabitants of Utah who have, by the united and assiduous labours of hand and head, brought that Territory to what it now is, have never presumed to make for themselves laws which might in any manner infringe upon the political, social, or religious rights of others that may yet share with them the soil of Utah or Deseret. Because the majority of the present inhabitants are of one religious faith, some, for want of better information, have supposed that the legislature there had passed laws favourable to the protection and to the development of that religion; but no such measures have been adopted nor once desired. On that subject the Constitution of the proposed State of Deseret is very explicit. Section 3, Article II. reads as follows:

"All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peacefully, as good members of this state, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution."

So far, then, as legislation on religion is concerned in Utah, it amounts to a solemn declaration that religion is between the creature and the Creator, and the law shall protect every person in the free exercise thereof: and, gentlemen, permit me to say, that every sentiment for the liberty of conscience finds a hearty response in the bosoms of the inhabitants of that Territory—a response which takes birth in the horrid cruelties they themselves have suffered in the almost unremitting persecution they had for years endured at the hands of their pious christian friends, whose love for the salvation of Mormon souls made itself manifest in the desolation they spread around "Mormon" habitations.

In Utah, at the present moment, there are many persons of different faiths. True, the majority are of one faith, and very probably the majority of the inhabitants of that Territory will, for some time to come, be of one faith; but it yet may be otherwise. The present inhabitants, therefore, who framed that Constitution from which I have made that extract, have probably had in view the contingencies which might yet arise to change the majority to the minority, as well as now to proclaim to the wide world that where they dwell, conscience shall be slave to none—worship the unrestricted homage of the heart—and obedience to every law, human or divine, shall there be protected so long as it does not infringe upon the rights of others.

Marriage is, by the inhabitants of Utah and by the religious people generally, regarded as a divine institution, and as religionists have in the interpretation of divine law arrived at very different conclusions, and are by their conscience bound to adhere to those conclusions, in the fear of God, the Utonians have decreed, that in consequence thereof, no law shall be by them established favourable to the one, or prejudicial to the other. Monogamists, Shakers, and Polygamists may, therefore, exist in Utah, each following his own faith, and in the words of the glorious Constitution for which your fathers fought, struggled, and died, be protected in the free exercise thereof.

The opposition to Utah's admission into the Union is, with some gentlemen here, I presume, as it is with many others, an opposition founded on the mistaken notion that Polygamy is an institution established by law. My object thus far has, therefore, been to remove any misunderstanding on the true position of the inhabitants of that Territory, which now presents itself at the doors of Congress for admission as a Sovereign State.

It being then, understood, that neither Polygamy nor slavery are institutions of Utah, the real question now is, shall citizens of the United States be deprived of their political rights because by their religious faith, sincere, sober, and conscientious, they differ in their family organizations and marriage relations from others, who, for the moment, "have the will and power to make their fellow mourn!" Gentlemen, divest yourselves of prejudice; look at the facts, and I apprehend no other conclusion than what is favourable to Utah. It may be very convenient for religious bigots who are prone to gratify a morbid feeling of revenge on those who have demasked their hypocrisy, to seek to clothe the subject with mysteries, talk about the awful what's to come, and in holy enthusiasm for thir grandmother's cloak, long for the torch and faggot; but for men, Republicans, Democrats, to be found hesitating to extend justice to the inhabitants of Utah, is unworthy of the sons of noble sires who have fought for the liberty they now enjoy. Let me repeat, then, gentlemen, the subject is simply—Shall one portion of the citizens of the United States deprive another portion of citizens of their political rights becaue of their religious faith, when that faith hinders in nothing the parties from discharging their political obligations to the General Government? That is the true position of the question.

It is every day more evident that the subject we now discuss is destined to become one of interest throughout the United States. Editors, religious and political, have for some time back shown that the question was upon their minds, but the greater business of the late election for the moment, cast it aside, but now that the election is next to over, Congress about to re-assemble, and the Delegates of Utah ready to lay before the elect of the nation the constitution of the State of Deseret, the interest becomes more apparent. Placed in a position where I have daily opportunity of seeing the press, North, South, East, and West, religious and political, I can perceive that it is with no common interest that the Utah question is viewed. Gentlemen, I do not vauntingly purpose to ascribe to the inhabitants of Utah such a high position as to command the interest and attention of the great minds of this great nation, but it has probably been the experience of us all, that often-times simple facts, unlooked for, out-of-the-way facts, have, by circumstances, been clothed with an importance which have tested the soundness of principles, institutions, the justice and potency of governments. In this view, then, the question for discussion here today is destined to occupy the attention, not only of the leading spirits of the nation, in a legislative capacity, but it is destined to become a subject of interest in distant nations, on-lookers, as they are, at the working of the greatest democratic government that ever existed. Our pious friends may make short work of it—the inhabitants of Utah are by them, without remorse, consigned to a warm climate, beyond the ken of our geographical information, and the Territory to utter desolation; but sober, earnest politicians look for this subject to test the great principle of Democracy—the Sovereignty of the people.

Let each person in this hall inquire in his own mind how much he is prepared to allow another to dictate to him in what he shall believe and what he shall practise, and that measure is precisely that which the inhabitants of Utah intend to accept—and to more, they will never bow.

"Should Utah be admitted as a State?" I answer, yes! and no logical reason can be urged to the contrary, when the true character of that people is known. Believing in the power of circumstances and the fortunes of Providence, I shall not be lavish in my praises. I shall not therefore say that as patriotic a people as the Utonians cannot be found—all the citizens of the United States have not yet been tested; but unhesitatingly I do say that a more patriotic people is not within the limits of this great nation. The Fourth of July never passes in Utah without a demonstration from the heart that shows the deep reverence of the people for July 1776. The light of that

morning is saluted by the roar of cannon, and sleep, by the warm impulses of a gladsome heart, flies; the spell that bound all in silence is broken; men, women, and children hastily prepare to honour the auspicious day. The men who signed the Declaration of Independence are not by them merely eulogised as patriots, but with their peculiar views in an over-ruling Providence in the great events of nations, the inhabitants of Utah reverence their memories as men inspired by the God of Justice. Washington, and the heroes of the revolution are ranked with their greatest favourites, the Constitution the offspring of inspiration. Such are their sentiments, what has been their conduct? No man can point to one instance of their disaffection to the General Government.

Had I time I should be glad to instance acts of devotion that would satisfy the most incredulous, if any such be here, that the inhabitants of that Territory are a people religiously attached to the Constitution of their country, and are determined, that though they may have to suffer through prejudice, that no ground of accusation to justify that shall be found in their conduct. One instance may not be untimely—When in Indian territory, living in tents and wagons, helpless and sick, generally, the government of which Mr. Polk was President, made a demand on them for 500 men, to take part in the Mexican war. Colonel Kane shall relate how the demand was met:—

"The call could hardly have been more inconveniently timed. The young and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or their faith unannounced, seeking work and food about the northwestern settlements, to support them till the return of the season for commencing emigration. The force was, therefore, to be recruited from among fathers of families, and others, whose presence it was most desirable to retain.

"There were some, too, who could not view the invitation without jealousy. They had twice been pursuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

"But the feeling of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our Elders,' said one, himself a ruling Elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a store-house of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized, and ready to march."

The "Ruling Elder" alluded to was His Excellency Governor Young; of their patriotism, further need not be said.

It has been said during this debate, particularly by one gentleman, Mr. Walker, that I had dodged the question on Polygamy and Slavery, by appealing to the Constitution of the proposed State of Deseret. I beg to assure him and any others who may share his opinion that with all due deference to them the accusation has no foundation. It is already stated that Slavery did not exist in fact, neither was Polygamy an institution of Utah, but an institution of the Church, and I may here say that not only have I not "dodged" the real controversy between the inhabitants of Utah and the United States, but I can assure the gentlemen present that the Utonians have nothing to "dodge," neither do they ask any favour from Congress. They have pursued the ordinary constitutional means, adopted by all Territories, of telling the parent government that they are now ready to assume the responsibility of maintaining their own government, and are willing to meet, and can meet, all the obligations which the maintenance of a free and Sovereign State imposes, but whether Congress deals justly and impartially with them or not, is a matter on which they are entirely indifferent.

I have not followed speakers into the discussion of Polygamy or into the origin of "Mormonism," as neither belong to the debate, I have, therefore, contented myself with simply contradicting what I knew to be unfounded, and shall occupy the few minutes of my time in laying before you statements of the moral condition of that people, which now asks for

admission into the Union. This I deem the more necessary as the favourable quotations from Captain Stansbury's work, on the moral condition of that people, cited by Dr. Hull in his opening address last Sunday, have been questioned and sneered at. The writer from whom I am about to extract is Mr. S. N. Carvalho, the artist that accompanied Col. John C. Fremont in his last expedition across the Rocky Mountains. Mr. Carvalho's work was evidently published with the view of helping Mr. Fremont to the White House: he, therefore, takes great care to relate the worst he could against Polygamy, and thereby strengthen the plank of the Republican platform inimical to that institution. His opinions and his theology are to me no more than mine is probably to him, but his statements of what he witnessed favourable to the Mormons may, I think, considering his oft-expressed hostility to their faith, be received without fear. I shall therefore begin with the artist's account of Great Salt Lake City on the eve of his departure.*

"During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill-fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted."

Mr. Carvalho sees merry times, goes to a ball:

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honour to receive one of them. . . . .

"At the appointed hour I made my appearance, chaperoned by Governor Young, who gave me a general introduction. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and the strictest decorum prevailed. Polkas and waltzes were not danced; country dances, cotillons, quadrilles, &c., were permitted. . . . . .

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favourably impressed with the exhibition of public society among the Mormons."

Having lived with a gentleman who was of the faith and practice of Abraham the "Father of the Faithful," Mr. Carvalho describes a little of what he witnessed:

"One of the Apostles, with whom I boarded, has four wives, three are living in the same house with him, and one in a small house, a couple of rods away. He has children by all of them, and they all seemed to live very harmoniously together. I had several conversations with these ladies on the spiritual wife system, they submit to it because they implicitly believe it to be necessary to their salvation. They argue, "Cannot a father love six children? why can he not love six wives?" I must say that during a sojourn of near three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness amongst them, neither by conversation or otherwise. Their young ladies are modest and unassuming, while their matrons are sedate and stately."

On leaving for California, the artist joined the cavalcade of His Excellency Governor Young, while on his southern tour at the time he went to treat with Walker, the Indian chief, who at that time was hostile to the whites. He says:

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful valleys

* Being limited to time in the debate two of the extracts of Mr. Carvalho's work here published have been added.—S.

through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

"I never knew what joy was,
Till I became a Mormon."

to the tune of 'bonny breastknots.' Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among,"

Of an extreme southern settlement where the "Mormons" have had relation with the Indians, he reports their treatment of the latter:

"Since the settlement of Cedar City, they have become more civilized; many of them live within the walls of the city. The Mormons have supplied them with clothes, and proper food. The Indians have become of very great assistance in ploughing and reaping. Several acres of ground have been placed under cultivation and appropriated for the use of the Indians. They are now acquiring the arts of agriculture and husbandry.

"It is really astonishing to see the sacrifices and personal privations to which these people willingly, and uncomplainingly submit. Hundreds of families who formerly lived more comfortably at home, are now contented with a mud hut, twelve to fifteen feet square, with a single room, in which they cook, eat, and sleep. In some of them I have seen eight persons including children, yet they are perfectly happy in the plan of salvation held out to them by the religion they have embraced."

Of the confidence of the people of Utah in their Governor and his reception at Parowan, he says:

"As soon as our party were descried from the observatory at Parowan, the authorities of the town, and numbers of other gentlemen, came out to welcome the arrival of his excellency, Governor Young; and I never could have imagined the deep idolatry with which he is almost worshipped. There is no aristocracy or presuming upon position about the Governor; he is emphatically one of the people; the boys call him Brother Brigham, and the Elders also call him Brother Brigham. They place implicit confidence in him, and if he were to say he wanted a mountain cut through, instantly every man capable of bearing a pick-axe would commence the work, without asking any questions, or entertaining expectation of payment for services.

"He must certainly possess some extraordinary qualities, which could inspire such unlimited confidence in two hundred thousand Mormons."

Gentlemen, I have endeavoured to show the real question for the United States to consider, it is not as is said shall we tolerate the establishment of Polygamy by law in one of our Territories, but shall any portion of the United States presume to dictate to the people of a Territory on their religion and the free exercise thereof. I have likewise laid before you a sketch of that people by no friendly hand, I ask you, then, are they not in every particular entitled to all the immunities of citizenship in a State capacity?

HISTORY OF JOSEPH SMITH.

(*Continued from page* 24.)

[January, 1842.]

Thursday, 27. Attending to business in general; in the afternoon, in council with the recorder, or giving some particular instruction concerning the *order* of the kingdom, and the management of business; placed the carpet given by Carlos Granger, on the floor of my office; cast lots with the recorder, and spent the evening in general council in the upper room.

In the course of the day, Brigham Young, and James Ivins returned, and gave a favourable report from Dr. Galland, with his letter of attorney, letters and papers which he had received of me and the Church.

Friday, 28th. While I was at my office, Emma and sister Whitney came and spent an hour.

I received the following revelation to the Twelve concerning the *Times and Seasons*, given January 28, 1842—

Verily thus saith the Lord unto you, my

servant Joseph, go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the *Times and Seasons*, according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their counsel, saith the Lord. Amen.

I also decided that Elder John Snider should go out on a mission, and if necessary some one go with him and raise up a Church, and get means to go to England, and carry the epistles required in the revelations of December 22; and instructed the Twelve, Brigham Young, Heber C. Kimball, Wilford Woodruff and Willard Richards being present, to call Elder Snider into their council and instruct him in these things, and if he will not do these things he shall be cut off from the Church, and be damned.

Elias Higbee, of the Temple Committee, came into the President's Office, and I said to him: The Lord is not well pleased with you; and you must straighten up your loins and do better, and your family also; for you have not been diligent as you ought, and as spring is approaching, you must arise and shake yourself, and be active, and make your children industrious, and help build the Temple.

Elder Snider had appeared very backward about fulfilling the revelation concerning him, and felt that he could not do it unless the Twelve would furnish him means, when he was more able to furnish his own means, as all the Elders were obliged to do when they went on missions, or go without.

The High Council heard and accepted the report of their committee of the 18th instant, as follows—

The High Council of the Church of Jesus Christ to the Saints of Nauvoo, greeting—

Dear Brethren—As watchmen upon the walls of Zion, we feel it to be our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the Saints.

While we rejoice at the health and prosperity of the Saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seeem to have forgotten the purpose for which they have gathered.

Instead of promoting union, appeared to be engaged in sowing strifes and animosities among their brethren, spreading evil reports, brother going to law with brother for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.

We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as saviours upon Mount Zion, consequently to seek each other's good—to become one, inasmuch as the Lord has said, "except ye become one, ye are none of mine.

Let us always remember the admonitions of the Apostle—"Dare any one of you having a matter, go to law before the unjust, and not before the Saints? Do ye not know the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not, that we shall judge Angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourself to be defrauded? Nay ye do wrong and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveteous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." 1 Cor. vi. 1—11. Who, observing these things, would go to law, distressing his brother, thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of Saints, and if Saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c., as well as the law of the land? Brethren these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God, building each other up, bearing each others infirmities, and so fulfil the law of Christ.

William Marks, President, Samuel Bent,

Lewis D. Wilson, David Fullmer, Thomas Grover, Newel Knight, Leonard Soby, James Allred, Elias Higbee, George W. Harris, Aaron Johnson, William Huntingdon, sen. Daniel Carrier, Austin Cowles, Charles C. Rich, Counsellors. Attest, Hosea Stout, Clerk.

Sir Robert Sales received a letter from Sha Shoojah, requiring him to evacuate Jellalabad, with which he refused to comply.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 17, 1857.

To The Saints.—To the Saints we will say be of good cheer. Cease not your efforts to extend the holy principles of our religion. The inclemency of the weather during the winter will not admit of your proclaiming the Gospel of Life and Salvation in the highways and hedges, but you can, by the distribution of the written Word, reach the hearts of many, and prepare them for its reception, when that season does arrive. The winter will soon pass away, and on the return of pleasant weather, go forth, in imitation of the Saviour—in the streets of cities—in the high-ways and hedges, and let no favourable opportunity of warning your fellow-man pass unimproved, that your garments may be clear of the blood of this generation.

Call upon God, in mighty prayer, and seek earnestly the aid of His Spirit, without which all of your efforts will be unavailing. "Paul may plant, and Apollos water, but it is God that giveth the increase." Endeavour, as much as possible, to realize that you are not here to do your own will, "but the will of Him that sent you." Seek not honour of man, but that which comes from above. When the Spirit rests upon and enables you to preach successfully the truth, give God the glory, or the Spirit will leave you, and your labours cease to be productive of good.

The signs of the times clearly indicate the speedy approach of the distress of nations spoken of by the Prophets, when war, famine and pestilence will combine to make the earth desolate, by sweeping from its face, the greater portion of its inhabitants, who will not receive the truth with the love of it. The task of gathering the honest in heart, out of all nations, to Zion, has been enjoined upon us who have received the holy Priesthood. Our responsibilities are great, and great will be our condemnation if we fail to magnify our callings.

We are aware of the strength of the prejudices you have to encounter, which have been created through exaggerated and false statements made by apostates. There are perils by land and sea, but the greatest that the Saints have to encounter are those brought about by individuals who have tasted of the good Word of God and the powers of the world to come, but have turned away, like Judas, the betrayer of his Lord. Joseph, our Prophet, was martyred in consequence of false statements made by those who had been members of the Church and were cut off for transgression. As it was in the days of Christ and his Apostles, so it is now. They who will live Godly must suffer persecution. Let us acquit ourselves like men, for we are not battling for a perishable prize, but for *eternal life*—for endless increase—for a celestial crown in the Kingdom of our God, which will endure for ever. Let our march be onward, in the name of the Lord, bidding defiance to the powers of darkness: with meekness, yet with boldness, declaring the Word of God to this generation, for they are our kindred, and we should labour earnestly for their salvation. The god of this

world has blinded their eyes. Many of them think that they are doing God service when they oppose us in our efforts to teach them the truth. Pray that mercy may be extended. Bless and curse not. "Judgment is mine, I will repay, saith the Lord."

HYPOCRISY AND DISHONESTY OF APOSTATES.—Charles Ford, while at Utah, accepted a mission to England. When he arrived at our Office, we gave him a letter of appointment to labour in the Sheffield Conference, under the counsel of Pastor William G. Young. Soon after his arrival there, he resigned his ministry, as we learn by Pastor Young's letter, dated December 31, of which the following is an extract:—

"Charles Ford resigned his ministry on the 17th inst. His reason for doing so, is that his appointment furnished him the means to get back to his native place; and when that was accomplished, he had got through with it. I have his letter of appointment which you gave him. He is at work with his needle and goose."

Should Charles Ford, at any time hereafter, come whining around the Saints, desiring to come into the Church again, let no one, in this land, receive him back. His offence is against the highest authorities of Zion; and to them, as well as to those whom he has swindled by his lying hypocrisy, he must make restitution: otherwise his sin be upon his own head, and let the consequences thereof follow him by night and by day; and let the curse of his dishonesty go with him to the grave.

ARRIVALS.—Elder J. W. Coward, who sailed from Liverpool per steamer *Arabia*, on the 22nd of November, arrived at New York December 8, after a rough passage across the sea, which we regret to learn affected his health, but are glad to hear that it is rapidly improving since he set foot on terra firma. Elder James Palmer on a mission from Utah to Europe, sailed from Philadelphia December 17, per steamer *City of Manchester*, and arrived in Liverpool January 1, in good health and spirits.

APPOINTMENT.—Elder James Palmer is appointed to labour in the Cheltenham Pastorate, under the direction of Elder Thomas W. Russell.

FOREIGN CORRESPONDENCE.

DESERET.

G. S. L. City, Oct. 7, 1856.

Elder George Turnbull.

Dear Brother—I did not write to you by the eastern mail, on the first of the month, but now write a few lines, hoping to get them through by the California mail, sooner than to wait for the next going east.

I have to say that we were all made glad here in the Valley, by the arrival of brother Franklin, who was accompanied by Elders D. Spencer, C. H. Wheelock, John Van Cott, J. A. Young, William H. Kimball, George D. Grant, J. Ferguson, W. C. Dunbar, J. D. T. Mc.Allister, N. H. Felt, and James Mc.Gaw, on Saturday the 4th instant. To greet these worthy brethren was a source of no ordinary pleasure. It was the first time that brother Franklin and I had met in these valleys.

At other dates, Elders Edmund Ellsworth, Edward Bunker, C. G. Webb, S. W. Crandall, D. D. Mc.Arthur, Trueman Leonard, D. Grant, John Banks, and others, arrived.

They report the companies, yet upon the Plains, rather late, and on Sunday the 5th, a call was made for teams to go and bring them in. The hand-cart companies seemed to be the soul-inspiring text upon which the returning Elders dwelt.

An immediate call was made for sixty mule and horse teams; twelve tons of flour, and forty extra teamsters to help

drive in the teams already out in the hands of inexperienced men, a quantity of vegetables, together with bed clothing and wearing apparel of all descriptions, to clothe and make warm the Zionward travellers. Most of the teams called for will start out to-day with their loads of provisions, &c. The President would not even allow the Conference to proceed yesterday morning, until the arrangements were completed.

The companies with hand-carts have been wonderfully successful thus far. I never in this city witnessed a day fraught with so much interest as was the 25th of September, upon the arrival of the two first hand-cart companies. It seemed as though every soul had turned out to greet them a hearty welcome, and witness with their own eyes the success of that wonderful scheme devised by the Prophet and servants of God for the gathering of Israel. As the many carriages were strung out in line in the kanyon by the side of the road, and the hand-carts came up and halted on the opposite side, the silence of eternity seemed sealed upon the spectators, while the fountains were opened and tears flowed without restraint, and every heart exclaimed, "'Tis done! The word of the Lord through His servants has accomplished the thing whereunto it was sent." One fact is established—that the Saints can cross the Plains almost without means, and only for the mighty waters that intervene, Israel would indeed come "like doves to their windows, and like clouds before a storm."

The third company of hand-carts, led by Captain Bunker, arrived on the 2nd instant, and there are yet two companies upon the Plains, numbering nearly one thousand persons. . . .

While the world is distracted, and the increasing wickedness of the nations call with a voice louder than many thunders for the wrath of God to be poured out upon them, the Saints in these mountains feel that they are in the chambers of the Lord, and if faithful, that they will remain hid while His indignation passes over.

The present is an interesting time with the Church in these valleys, a spirit of reformation is passing through among the people, and they are renewing their covenants by re-baptism, endeavouring to rise to a newness of life, and live the religion which they profess.

Many whole settlements have been re-baptized, and others will be. The home-missionaries are spirited in their calling, and are doing much good.

The "Deseret State Fair" has been a matter of much interest for some time past. It was open, free to the public, on the 2nd, 3rd and 4th instants, and far exceeded the highest expectations. The ploughing-match transpired on the first day, the show of cattle, horses, sheep, swine, &c., &c., on the second, and the exhibition of home-manufactures, with a great collection of curiosities, was enjoyed the three successive days, in the Deseret Store, by the multitude. The basement and two of the upper stories were well filled with exhibitions of industry, taste and talent, that would compare well with many older countries. The exhibition of fruit could scarcely be surpassed. Many premiums were awarded.

Brother Franklin's late arrival has not yet afforded me an opportunity of making many inquiries about matters and things in old England, but by-and-bye we shall have time to revive many pleasing remembrances of the past, in which you have been concerned as well as others.

The Presidency are well, and it is a very general time of health among the people.

Extensive public business is not being carried on at present in the city nor in the Territory. The rock for the Temple is being rapidly hauled upon the ground.

A splendid Font of hewn rock has been built near the Endowment-house, inside the Temple Block wall, and dedicated for use.

The Conference is yet in session: how long it may continue I know not; you will, therefore, have to wait until another mail for particulars.

Please give me a very kind remembrance to all the brethren of my acquaintance who are with you, especially to Brothers Pratt and Benson.

My choice wishes, Brother George, are for your continued welfare in the Kingdom of God and in the confidence of His people; also for Sister Turnbull, to whom I desire a particular remembrance.

I would like to hear from you by every mail. Don't be backward in giving me a full description of the spirit of the times, for you know I am always interested.

God bless you from henceforth, is the prayer of your brother in Christ,

S. W. RICHARDS.

THE CONDITION OF SOCIETY ACCORDING TO ITS INSPIRATION.

If an author chooses contemptible subjects for the employment of his powers, his productions will necessarily be of a mean character. If he has a low inspiration, execution will never do him credit. However extraordinary his natural abilities, they cannot counterbalance the disadvantage under which he thus places himself. Obviously the nearer his representation approximates to the original, the more disgusting he becomes. Though a strong, fervid conception of his subject, and an exceedingly skilful execution may enable him to captivate those of a perverted and vicious taste, yet they make the writer and the source of his inspiration more loathsome to the refined and virtuous feelings of righly adjusted minds. Or should his pen be devoted to the horrible and devilish, to the service of tyranny and the detriment of mankind, then, in proportion to his power in wielding it, will his achievements be abhorred by the merciful and good. When the creations of genius are manifested, either as unholy or frightful abortions of the mind, then genius has become a prostitute and the mother of a degenerate brood. Great powers, instead of sanctifying evil, only make it more terrible to contemplate. The soul shudders at the thought of marvellous intellect giving to its works debasing and hellish perfection. When we see the capabilities and activity of mind, as illustrated by tyrants, murderers, villains, demagogues, inventors of infernal instruments of torture, or the pen wielded as an auxiliary of evil, then, indeed, are its victories to be deplored. In such cases humanity is the victim—society is the vanquished.

Often the works of men of great natural parts, instead of shedding a halo of glory around their memories, have left their names to be execrated by the strong minded and patriotic, and as objects of terror to the weak. He who contributes to the debasement of society, either by a vicious disposition, or an injudicious choice of material to rear the fabric of reputation, is, at once, an enemy of our race, and a committer of suicide upon his own fame. Having chosen an impure inspiration for his mind, and a wrong direction for his powers, he can neither be a benefit to mankind nor honourable to himself.

Although it is true that there is not anything to be achieved without the necessary capabilities, yet it is also a fact, that no work can possess the elements of worth and dignity, which has not for its basis a noble subject, and the dictation of an exalted inspiration. If an artist, instead of selecting a beautiful landscape, or the sublime views presented in creation, should apply his skill in the painting of a dunghill, though he be ever so true to the copy, yet will it be on the canvas but the representation of a mean object. On the other hand, when the motives of men are honourable, their subjects ennobling, the inspiration pure, and their lives earnest, they become the benefactors of mankind, and take rank among nature's aristocracy.

These fundamental laws are illustrated in the history of society, science, art, and literature: in the lives of men who have disgraced their race, and in the characters and works of those who have honoured manhood, glorified God, and immortalized their own names. It is evident, that had not Milton selected the class of subjects which formed the basis of his productions, and thence drew his inspiration, he would not have been the Milton which we now know, as the author of "Paradise Lost." Had the Prophets and writers of the Scriptures not been fired by the glorious visions of the Almighty, the establishment of righteousness upon the earth, and the boundless love of God, they never would have mounted to such astonishing heights. They would not have left to futurity transcriptions of scenes in which sublimity, beauty, poetry, and comprehensive views of the economy of redemption, are painted with a bold, masterly skill, to which the best attempts of modern popular theologians, are but as the daubings of unskilful boys. Nowhere more than in the departments of art, literature, and religion, is it observable, that as subject and inspiration have presented themselves in degenerate forms, so, in the same proportion, as there been a falling away from a true standard of merit.

When popular theology has for its subject a contemptible original, and for its

inspiration an impure source, it is, then, that the abhorrence of the honourable is pre-eminently excited. It is cause of deepest grief to the soul of every lover of his race. The fountains of pity within him are burst; and they overflow as he witnesses delusion and degeneracy rolling over the bulwarks of society, burying beneath its dark and filthy waters millions of the human family. In such a case, even angels might weep a scalding mixture of compassion and disgust; and the hearts of God and His host be fired with indignation against the priestly enemies of man.

Vitiated religions are to the last degree pernicious in their tendencies. The theologian stands to the people in many responsible characters. He is, at the same time, shepherd, leader, author, orator, and artist. To him is the charge of the flock. His duty is to lead the van of a genuine civilization. He is the lawgiver and writer of theology; the expounder of the word of God; the painter of divinity and the plan of salvation. All the highest and most sacred callings are comprehended in his mission. Such are the offices and duties of the Priesthood. But when they are filled by usurpers, and men whom God has not sent undertake to make known the economy of heaven, but instead thereof, roll a flood of delusion in upon society, then, indeed, is that class above all men to be abhorred.

The Priestly office has generally been usurped; and the calling of spiritual shepherds, filled by wolves in sheeps' clothing. Men, whom God has not sent, have set themselves up to teach theology, and unfold the plan of a world's redemption. Unfortunately the people have received them, and their delusions. Their reign has been universal, and of long continuance; while their power over mankind has reached almost an unlimited degree. This being the case, they, above all others, are responsible for the social, moral, and religious condition of the world.

No toleration, for this class of men, can take the burden from their shoulders. They have been the moulders of society. It has almost wholly given itself into their hands. The condition of the nations shows their workmanship; and the corruptions of the world test the quality of the inspiration that has come from them, and the source whence they themselves have drawn. They must be made responsible for the degeneracy of man. Next to Satan, none have been so great enemies of our race. They have sent forth a poisonous stream, and society has drunk from it. That it has been of a deadly nature, the withering effects which it has had are ample proof. Though the nations in their ignorance undoubtedly received the fatal draught with ready hands and eager appetites, yet, false priests being the retailers from the fountain of an evil inspiration, the consequences must be charged home to them with great severity. Those who are the compounders of a poison, are surely stained with greater guilt than those who drink it, with the conviction that it is an invigorating cordial. If they have taken upon themselves to be the physicians of mankind, and, being unqualified for their art, have mixed deadly elements, whose powers vitiate the social body and destroy the soul, are they not, therefore, responsible? If an unskilful quack presumes to practise in medicine, and kills his thousands, will not the iron hand of the law take hold of him? Is he not guilty of the crime of murder? Does he not deserve to be execrated, for dabbling in a science of which he was profoundly ignorant? Granting him the plea of disqualification, how much more does the quack, in spiritual things, merit the curses of mankind? He contributes to the corruption of a world, and the damnation of millions.

If those men who have assumed the holy offices of the Priesthood, were not qualified by the inspiration of the Holy Ghost, and called of God, are they guiltless in the sight of heaven? Why did they take upon themselves that work, for which they were not qualified? They have usurped sacred callings, and set themselves up as the oracles of the Almighty; and, in that character, have filled the moral atmosphere with a poisonous vapour. They have overflowed the world with delusion, and given to the nations the cup of abominations to drink; while the people in their ignorance, have received them as the ministers of the Most High. No apology can screen these soul deceivers. They, above all men, must pay the penalty of a world's degeneracy; for they have supplied society with an inspiration which they drew from the fountain of evil.

The Apostle Paul declares, that no man

dare take the honour of the Priesthood upon himself "but he that is called of God, as was Aaron." Yet they have dared to take this honour upon themselves, without this divine commission. They have taken into their hands to mould society; and they must answer for the form in which they have shaped their work. When men, in ancient Israel, unlawfully assumed sacred offices, the fierce indignation of God fell upon them. This also will be the case with those who, in any nation or age, have played the part of false teachers, and given an inspiration to the social body which has filled its veins and arteries with a poisonous fluid.

Theocracy is the groundwork presented in the picture of the history of the people of God of all ages. The subjects which they copied were of the sublimest nature, and the Holy Ghost gave them inspiration. The Prophets and Apostles of old delighted to contemplate the great purposes of God in His scheme of a world's redemption. With what bold hands and glowing colours did those grand masters of theology dash off their comprehensive views of the Gospel! The restoration of Israel, the work of the last days, the reign of Christ upon the earth, and the resurrection of the Saints to possess it as their eternal inheritance were to them prospects of the most enchanting nature. To bring these events to pass they laboured with the energy and courage of lions, and with a zeal and whole heartedness that nothing short of an undivided life could satisfy. They drew their inspiration from the fountain of grandeur through the channel of the Almighty Spirit. How, therefore, could they be less than sublime?

But modern divines have altogether departed from a theocratical groundwork. Even to the best of them, the great events predicted by the Prophets are very dreamy. To them they have not that tangibility, in the working out of the world's destiny, which they had to the inspired minds of the ancient worthies. Neither do they consecrate their undivided lives to the accomplishment of these mighty purposes. To the majority, however, these events are pure fiction. If they accept them at all in theory, they act as though the performance of the divine drama were to take place in some million years to come.

Apostate Christendom has no toleration for the Church as it anciently existed. Its re-establishment is perfectly obnoxious to the majority of those who profess to venerate the Apostles and Prophets who received their light from heaven. They seal the volume of revelation, and are contented with the wisdom of man. Even now that God has commenced the work which formed the theme of all His holy Prophets since the world began, they are its bitterest enemies. All those glorious subjects, in which the ancients delighted, are treated by them with the greatest levity and contempt. Harlots and sinners bid fair to go into the kingdom of God before these hypocritical professors of Christianity. They have copied from a contemptible original so long, and drunk such copious draughts from a corrupt source, that they turn from the fountain of eternal life because their tastes are perverted. What hope is there, therefore, that a pure inspiration will flow through the social system, until the indignation of the Almighty has cleansed the earth, and man again drinks from the streams that flow from above.

Many complain of the mercenary spirit of the age, yet every body supports it. But what cause for wonder is there that such should be the inspiration of society? Have not its priests revelled in luxuries, rolled in wealth, and eaten the fat of the land? If from the pulpit eloquent descriptions are poured forth concerning the self-sacrifice and disinterestedness of Christ and his Apostles, the people pay but slight attention. They know it is little better than a burlesque coming from such source. It is pretty well a household proverb that men of the "cloth," above all others, have their "eyes to business." At least it is tacitly understood that theology is a good trade, indeed one of the greatest profit. Who ever heard of a body of bishops, or rich ministers of any name, consecrating their wealth for the Gospel's sake, or labouring without hire? What wonder then that their followers, who profess to be men of business and of the world, should make Mammon their idol, and drink inspiration from a corrupt fountain? Had their priestly leaders observed the sacred and eternal law of the Gospel, that the servants of Christ should neither preach for hire nor divine for money, then might their spiritual guides have prevented the universal decree to serve the golden god, and led the peo-

ple to worship the Maker of the heavens and earth.

There are a thousand points of merit exhibited in the history of the ancient Saints from which modern Christendom has widely departed. However, without saying more on this matter, it must be evident to all thinkers, from the present low state of society, that it has copied a mean subject, and received inspiration from an impure source.

MISSIONARIES FROM UTAH.

(From the "Mormon.")

For some weeks back we have announced the arrival here of Elders from Utah *en route* for Europe. To the previous list, two names are added this week—the last of the expected this season. Those who arrived last week are still with us, having been detained a few days, waiting the departure of a good sea boat for Liverpool. At the present writing they are fixing their cabin, getting the nick nacks for the voyage, and in a few hours after our paper is in the hands of our readers they will be on the broad expanse of waters. We have enjoyed much the passing visit of our missionary brethren, and believe the Saints here, and in other places in the States through which they have passed, have likewise been pleased at the opportunity they have had of making their acquaintance. Although following diversified occupations at home, and as diversified in age, in experience, in disposition, and in circumstances in life, they have passed through our midst united in spirit and breathing sentiments of high respect for each other. For such men we predict prosperous missions—if they live humbly before their God and carry out the counsels of those in authority over them. We have felt in our hearts to bless them, and to invoke the protecting care of our Father, and their Father, to be around them while journeying over the great Atlantic, and feel assured that to this will be joined the prayers of the Saints for a prosperous voyage.

From our earliest days we have looked forward to the fulfilment of ancient prophecy—anticipating, from faith in that sure light, the time when the Spirit of the Most High would be poured out upon the humble and contrite in heart, and when He would, according to promises made to the honourable fathers in Israel, set His hand to gather His people from the nations and make for Himself a kingdom, a holy nation, zealous of good works. When we contemplate the readiness that our brethren have always manifested to visit, at any sacrifice, the nations of the earth—nations sunk low in corruption and degradation—to tell them that God has spoken, that He now commands all men everywhere to turn from sin and to obey His laws—our heart bounds with gratitude to our Creator, and our hope for a reign of righteousness, at no distant day, becomes daily more strong. It is cheering to see our young men devoting their early days to the propagation of the Gospel, and our fathers in Israel willingly leaving their families to go and bear testimony to the divinity of that work in which they have spent the strength and vigour of their lives, and that, too, at a moment when a corrupt, venal press is scattering, by millions of copies, their lies and unfounded accusations against those very men, seeking to heap obloquy upon their heads for their conscientious, unwavering faith in God, Christ, Patriarchs, Prophets, and Apostles, charging them with crimes, the very mention of which arouses within them virtuous indignation, nerves their arms with strength and their hearts with willingness to blot out of existence, according to the law of God, the foul and corrupt transgressors. While the Saints in Utah are calumniated by press and pulpit, and all manner of evil is spoken against them, the Elders from that Territory, passing through the States on their way to other nations, are astonished at the awful degradation and corruption of this christian land. The congregations of the Saints will bear us witness, that scarcely an Elder has spoken in their halls but what has expressed horror at the wanton profligacy that has been before them and around them since

they came this side of the Plains. It would be well for our traducers to divest themselves of the devil, and go and reside a few months or years in Utah, and then return to these christian States, and they will require no finger to point out to them that iniquity, in every shape and form, stalks the streets unblushingly. Ministers and editors who calumniate Utah, listen to the voice of those who come from that land, and they will tell you that while you are fulminating your edicts of extermination against those you know not in that Territory, that all the gold in the world could never hire them to spend their lives in your midst. These men cannot walk your streets without their hearts being divided with sympathy for the poor, heart-broken, corrupt, faded, and painted-up women, that your gold has seduced and your christian institutions left defenceless, and indignation against the vile scoundrels who prowl about seeking whom they may prostitute —maid or mother — and those oily-tongued, long-faced, psalm-singing hypocrites, who are always canting about polygamy, while they are scarcely approachable for the stench of their own debaucheries.

Heart-broken mothers, dishonoured fathers, and brothers, think of the society in which you live, and the protection it affords to the seducer of daughter or sister; and when the next vile calumniator, be he hireling editor or blinded parson, belches out outrageous stories against the "horrible polygamy" of Abraham, Jacob, Moses, Joseph Smith, Brigham Young, and thousands of other honourable men who keep the laws of Israel's God, enquire if the beam is not in his own eye. Tell him that in Utah no man's daughter is prostituted and left a prey to shame and remorse, that virtue cannot there be purchased for trinkets, silks, satins, and gold, without the seducer's blood atoning for his guilt. Tell him, and know it, all ye ends of the earth, that, while in your christian cities your inexperienced youths can purchase from the book shelf "Courtship (prostitution) Made Easy," and be initiated into all the villainies of older heads and corrupter hearts, by which they may the more easily damn themselves and ruin their victims — that the "Mormons" in the nations and in Utah sing at their firesides, in the fields, in the workshops, in their sacred meetings, and in their public services, the inspirations of their own hearts in the language of one of their honoured poets:

"Away, away, to the mountain dell,
The valley of the free;
Where Faith has broke the tyrant's yoke
That bound fair liberty.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to take that life away
She gave her infant child!

We'll nurse the bloom of maiden love,
In chastity when young;
There faithless boast shall never prove
A jest for ribald tongue."

VARIETIES.

Seven Fools.—The angry man, who sets his own house on fire in order that he may burn that of his neighbour. The envious man, who cannot enjoy life because others do. The robber, who for the consideration of a few pounds gives the world liberty to hang him. The hypochondriac, whose highest happiness consists in rendering himself miserable. The jealous man, who poisons his banquet and then eats of it. The miser, who starves himself to death in order that his heir may feast. The slanderer, who tells tales for the sake of giving his enemy an opportunity of proving him a liar.

Obedience in Children.—It is unspeakable what a blessing it is to a child, what a saving of unhappiness and wickedness in after life, to be early taught absolute obedience; there must be no hesitating or asking why, but what a mother says must at once be done. The young twig bends easily, but remember that in after years it grows hard, and you will break before you can bend it. A little steadiness at first will save you many years' sorrow. While you insist upon obedience, however, you must take care that you do not provoke a child, and tempt it to disobedience, by unreasonable and foolish commands. "Provoke not your children to wrath;" and when it is necessary to punish them, see that it is never done violently, and in a passion, but as a duty.—*Hints to Mothers.*

ATTENTION, BIBLE MISSIONARY BOARD.—Colonel Bullock informs us that he met the Gotham missionary, with the wagon load of Bibles, on the north fork of the Platte. His wagon was hauled by a portion of the "Mormon" Church cattle. It is hoped that he secured his three years pay before he left the States, as there is a whisper that since he got into good company on the Plains and been favoured with leasure to read his Bible, that his mind has undergone some *slight* changes. He is reported to be under the impression that he should *now* believe the Bible that he is about to circulate among the "Mormons"—even the *marriage* portion of it—though his new faith should cause him, as the tar says, to "break owners." Will the Missionary Bible Society of New York see to sending out another wagon load and a few more missionaries?—*Mormon.*

CHRIST IS COMING.

Waft the news, ye heavenly breezes—
Waft the news from land to land:
Christ is coming! Hallelujah!
All must yield to his command.

Spread the news, ye waves of ocean—
Spread the news from shore to shore:
Christ is coming! Hallelujah!
He shall reign for evermore.

Sound the news, ye pealing thunders—
Sound the news from pole to pole:
Christ is coming! Hallelujah!
Let the thrilling echoes roll.

Dart the news, ye vivid lightnings—
Dart the news from sky to sky:
Christ is coming! Hallelujah!
Let the welcome tidings fly.

Bear the news, ye holy angels—
Bear the news from world to world:
Christ is coming! Hallelujah!
Satan must from power be hurl'd.

Hear the news, ye sons of Adam—
Hear the news from God to man:
Christ is coming! Hallelujah!
Safety's in the Gospel Plan.

Liverpool. HENRY W.

ERRATUM.—In *Star* Number 2, Volume xix, page 31, line 18, first column, and line 23, second column, for "current volume" read last volume.

ADDRESSES.—Miles Romney, 20 Rupert Street, Everton, Liverpool.
James Taylor, "Udgorn Seion" Office, Swansea, Wales.
Mark H. Farscutt, 8 Mancrieffe Terrace, Bolton, Lancashire.
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Thomas Crawley, William Brazier's, Baker, Bishop Stortford, Herts.
Thomas Smith, Thomas Roberts', Back of "Rodney Arms," Cross Street, Newport, Mon.
W. C. Gregg, J. Tite, } 4 Downing Street, Cambridge.
Thomas W. Russell, George Taylor, } Woodbine Cottage, Croft Street, Lockhampton Road, Cheltenham.

MONEY LIST, DECEMBER 26—31, 1856.

	£	s	d
Jeremiah D. Wilson	9	10	0
Hector C. Haight	19	6	2
Edward Oliver	36	0	0
Benjamin Elliot	2	16	0
Richard Harper	9	0	0
Simon Irwin	17	0	0
James Payne, (per G. W. Thurston)	11	0	0
Thomas Green	0	10	0
Carried forward	105	2	2

	£	s	d
Brought forward	105	2	2
Thomas Parkes	5	0	0
John Hunter	25	12	0
John Kessell	19	13	2
William H. Perkes	3	0	0
John D. Jones	1	5	0
Benjamin W. Brindle	5	0	0
	155	12	4

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MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XIX. Saturday, January 24, 1857. Price One Penny.

THE "SPAULDING STORY" REFUTED FROM ITSELF.

BY ELDER ELIAS L. T. HARRISON.

After six and twenty years of unceasing efforts to find reasons for resisting Joseph Smith's statements of the *divine origin* of the Book of Mormon, the only *account* which the religious world at large are united in giving as its origin, is that commonly entitled the "Spaulding Story," which, in effect, is about as follows:—In 1812 a certain "Rev." Mr. Spaulding wrote a novel; Joseph Smith or one of his associates, *by some means which they cannot divine*, obtained possession of the manuscript, or a copy of it. The Book of Mormon, say they, is that novel, published with the addition merely of a few religious exhortations and views, peculiar to "Mormonism," about America, which is styled the "religious matter" of the Book; so that according to "believers" in the Spaulding story, strip the Book of Mormon of its religious or doctrinal statements, and any one who has a fancy may peruse what this "Rev." Mr. Spaulding wrote, at their leisure.

With scarcely a solitary exception the religious world, including ministers, "anti-Mormon" lecturers, and editors, of all grades, are committed to this tale; they are agreed respecting its main points. If it is true "Mormonism" is a cheat; if it is false, then modern Christianity fights not for God, or God cares very little for His champions not to have furnished them with better weapons at such a crisis, when, if they are true, a "wide spreading delusion" is marching over the globe, "conquering and to conquer."

Assuming for the sake of argument that Spaulding did write a work, the case stands thus—the Book of Mormon claiming to have been translated from ancient records, by the gift and power of God, is charged with being merely a copy of this novel, the contents of which are said to be known; for by the resemblance, it is asserted, the discovery of the "fraud" was made manifest. The Book of Mormon is present for inspection, and abundant testimonies, as to the contents of the work of which it is charged with being a copy, are also at hand, so that we can compare the two, and judge of the similarity for ourselves, for if it was by the immense likeness between the two books, that the enemies of "Mormonism" made their discovery—and of course they did not discover it was "a forgery," except *by the likeness*—surely with the contents of Mr. Spaulding's work, *certified on oath*, in one hand, and the Book of Mormon in the other; *we* shall discover their resemblance to each other as well as themselves.

For be it remembered, according to the upholders of the "Spaulding story," the similarity between the two books is not in a few items, the Book of Mormon

is not charged merely with containing a few straggling ideas or notions, somewhat like Mr. Spaulding's work, and with being on that account open to suspicion and doubt as to the originality or newness of the ideas it produces. The opponents of "Mormonism" have gone the "whole hog;" a partial similarity would not have sufficiently *proved* the Book of Mormon "an imposition;" therefore, say they, "that book is Mr. Spaulding's 'identical work,' wholly and solely, only in company with some religious matter inserted by Joseph Smith or one of his associates."

The following quotations from "anti-Mormon" writers will fully prove that it is on this ground they charge the Book of Mormon with "piracy from Spaulding's work," and "imposture" in consequence.

The Rev. Edmund Clay* shall first receive attention; after saying that Spaulding's MS. "contained the *story* now embodied in the Book of Mormon," he adds, "Solomon Spaulding's widow, brother and six other persons well acquainted with Spaulding's writing, *immediately recognized*, in the Book of Mormon, the *same* historical matter and names as composed the romance." They affirm that, with the exception of the religious matter, it is *copied almost word for word* from Spaulding's manuscript.

A work, professing to be written by a "Cambridge Clergyman," is the next witness on this matter. We are informed at p. 8 of that work, that "the Book of Mormon is *based upon* an historical romance or tale, written by a Mr. Solomon Spaulding. That romance was written in 1812, and [mark it] *is similar in all its leading features* to the historical portions of the Book of Mormon," and "that it was made subservient to the purposes of a vile imposition *is as certain as that the Book of Mormon exists.*"

This is strong language, indeed, but we proceed to quote Mr. R. Clarke, author of "Mormonism Unmasked;" who at p. 28 of the work assures us "that the work of Mr. Spaulding unquestionably forms *the entire ground-work* of the Book of Mormon."

But the Rev. E. Boteler Chalmers, Jun., B.A., is even more explicit;† he wishes it to be understood that "the historical part [of the Book of Mormon] was immediately recognized by all the older inhabitants of New Salem as the IDENTICAL work of Mr. Spaulding, in which they had all been so interested, [only 20] years before."

And to wind up these testimonies and show at once that the Book of Mormon, according to its opponents, contains Mr. Spaulding's work entire and complete, the Rev. S. Simpson, B.A., of Kennington,* testifies that "upon comparing his [Spaulding's] manuscript with the Book of Mormon, it was found that the *alteration* consisted chiefly of passages from the Old and New Testaments, *clumsily* in-wrought into the original text."

The Book of Mormon then, say the above ministers, was not translated by the power of God from ancient records, because the friends of Spaulding discovered it was "copied almost word for word;" is "similar in all its leading features;" was "grounded entirely;" is "based upon," and "identical" with Mr. Spaulding's work, and so little altered by Joseph Smith, that though twenty years had elapsed since Mr. Spaulding had read his manuscript to them in 1812, "the older inhabitants of New Salem immediately recognized in the Book of Mormon the same historical matter and names as he wrote at that time."

Now the "historical matter" of the Book of Mormon, it is well known, describes the peopling of ancient America by a couple of small families of the tribe of Joseph, *and traces the present Indians back to them;* shows their gradual development into two nations; their wars, springing principally from religious differences among their ancestors; the belief and expectation entertained by one nation, until his appearance, of the coming of Christ; his visit to America, after they had been settled there *six hundred years*, and the information he then gave the fathers of the present Indians, *of the existence of the ten lost tribes in some part distant from that continent.* It also describes the peopling of America by a previous race, who were swept off before these children of Joseph were led there.

Having stated what the Book of Mormon really is, we haste to show what were the

* "Tracts on Mormonism," No. 3, p. 9.

† "Mormonism a delusion," by the Rev. E. B. Chalmers, p. 20.

* Mormonism its history, doctrine, &c., by the Rev. S. Simpson, p. 28.

HISTORICAL CONTENTS of the SPAULDING NOVEL,

Its "resemblance" to the above history it will be seen is perfectly startling!

1st. We give the testimony of Spaulding's wife's according to the Rev. S. Boteler Chalmer, Jun., who presents it as follows:—*

"At that time [1812] an opinion was prevalent *that the American Indians were the lost ten tribes*, and among others Spaulding warmly espoused it. Being fond of history and antiquities, the idea occurred to him of writing a pretended history of *these ten tribes; how they migrated to America, and are now Indians.*"

2nd. We give the testimony of SPAULDING'S PARTNER, Mr. Henry Lake, who, according to Lieut. Gunnison, gives a clear idea of the work.†

"Mr. Henry Lake affirms—I formed a co-partnership with Solomon Spaulding, he frequently read to me from a manuscript which he was writing, and which he entitled the 'manuscript found,' which he represented as being found in this town. I spent many hours in hearing him read said writings. *This book represented the American Indians as the lost tribes.*"

3rd. SPAULDING'S BROTHER testified precisely the same, Lieut. Gunnison being witness, hear him, "*The same in effect* [as Mr. Henry Lake's], is the evidence of the brother of Spaulding, all this is confirmed by a half dozen other gentlemen, and by the widow and daughter of the author of 'manuscript found.'"

Lest some fear should exist, that the testimony of these relatives and friends of Spaulding has suffered the least distortion or misrepresentation, the following testimony is extracted from writers against "Mormonism;" they will show that the literary as well as the religious opponents of "Mormonism," are quite satisfied that Spaulding's novel was a history, pretending to show how the ten lost tribes of Israel colonized ancient America. Our fourth testimony will be from a work entitled,

A Country Clergyman's Warning to his parishioners,‡ At p. 6 of which we read, "In certain parts of America there are curious mounds of earth, among other guesses about these mounds, some people took up a notion that the ten tribes of Israel had formerly come over to America, and that these mounds were the remains of their cities and habitations. Solomon Spaulding having heard of this talk about the Israelites having come to America, thought he would amuse himself by writing a story about it, and Sidney Rigdon, afterwards a partner of Joseph Smith, got a sight of Mr. Spaulding's book, and copied out the greatest part unknown to anybody."

5th. *Lieut. Gunnison's* own opinion shall be added, at p. 93 of his work we are told that

"A romance, to show the manner of peopling America by some Jews and the lost ten tribes of Israel; the wars and economy of living among their descendants, and the division into tribes as they were found in our Indians at the discovery by Columbus, is known to have been written by the late Rev. Mr. Spaulding, at Conneaut, Ohio."

And now, as a 6th and last testimony, we notice a *History of the Mormons*, by Messrs. Chambers, of Edinburgh, on p. 9* they inform us that,

"In the year 1809, a man of the name of Solomon Spaulding, having his attention attracted by the notion, which at that time excited some interest and discussion, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea might be turned to account as the *ground-work* of a religious novel, he accordingly set about a work of that description, and completed it. One thing is clear, that the manuscript was freely used as material in the composition of the Book of Mormon." Again Messrs. Chambers say, "*John Spaulding declared upon oath* that his brother's book was a historical romance, relating to the first settlers in America, endeavouring to show that the American Indians were descendants of the Jews, or the *lost ten tribes.*"

These statements prove the point in question, but as much more evidence as the reader wants, of the same kind, can be had from almost any work against "Mormonism."

How the "ten lost tribes," then, mi-

* "Mormonism a delusion," by Chalmers, p. 19.

† History of the Mormons, by Lieut. Gunnison, p. 93.

‡ Published by Wertheim and Macintosh, Paternoster Row.

* Chambers' Repository of Tracts, No. 53.

grated to America and are now Indians, was the subject of Spaulding's work. How they *did not* migrate to America, but went somewhere else, *and never saw the Indians;* and how a people who never heard of them for 600 years occupied America in their stead, is the subject of the Book of Mormon. What a "similarity *in the leading features.*" And yet that one book was made up from the other "is as certain as that the Book of Mormon exists," a "Cambridge Clergyman" says so, and although reason is outraged by the supposition it must be true, or else what use is there in being a Cambridge Clergyman?

One hardly knows which to wonder at most, the perfectly staggering ignorance or recklessness of the clergy aforesaid, or the wonderful powers of a "recognition" of the "older inhabitants of New Salem," those men of strong memories, who could discover the "identical" novel of Mr. Spaulding in a work that *annihilates his theory, explodes it entirely, and is at variance with it from first to last.* Doubtless if one had presented to them a work pretending to prove that the Jews never inhabited Palestine, they would have "recognized immediately" that it was "copied almost word for word" from the Bible, which proves they resided there for ages. It is consoling anyhow to think, that should they have failed through lack of vision, Messrs. Clay, Chalmers, Simpson, and those very *discerning* "Cambridge" and "country" Clergymen, could have taken up the sight where they left off, and seen the rest for them: on the well known principle by which in America two men and a boy can see exactly twice and a half as far as a single man.

Leaving these "far-sighted" gentlemen to their own "discoveries," the only part in the whole of the 600 pages of the Book of Mormon, that treats of the ten lost tribes, is presented as follows; they are the words of Jesus addressed to the descendants of Joseph in America, who, now, the first time for six centuries, hear tidings of these "lost tribes." 2nd European edition, p. 465.

"Behold, this [America] is the land of your [the children of Joseph] inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandments that I should tell unto your brethren, at Jerusalem, concerning *the other tribes of the house of Israel*, whom the Father hath led away out of the land. . . . . The *other tribes* hath the Father separated from them; and it is because of their iniquity that they know not of them. . . . . I have other sheep [ten lost tribes] *which are not of this land;* neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have *not as yet heard my voice;* neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I *go* to show myself unto them. And I command you to write these sayings, after I am gone; that if it so be that my people at Jerusalem, they who have seen me do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of *the other tribes* they know not of, that these sayings shall be manifested unto the Gentiles." . . Page 467. "Now I go unto the Father, and also to show myself *unto the* LOST TRIBES OF ISRAEL, *for they are not lost unto the Father, for he knoweth whither he hath taken them.*"

These words are asserted by the Book of Mormon to have been spoken by Jesus in ancient America; they are perfectly consistent and harmonize with every previous idea contained in the volume. They manifestly declare that to visit the "lost tribes," Jesus found it necessary to go *from* that continent. Certainly a most curious volume Mr. Spaulding's work, beautifully describing how the ten tribes flourished in America, must have been with this same bit of historical matter in it. Combine the two histories as we must if we believe the Spaulding story, and the Spaulding novel must have been the *rather* perplexing history of ten tribes who lived over 600 years in America, before they heard *anything about themselves;* and then they heard the startling news that they did not live where they did, for to pay them a visit Jesus had to "go" from the land where they resided. Truly we may say, of him who CAN believe the Spaulding story after a simple investigation, that "Mormonism" will not lose much if he always believes the same.

Again we repeat, that the point in this argument may be kept before the mind, if

the Book of Mormon *was* based or "grounded entirely," upon a history *showing* how the ten tribes migrated to America, and are now Indians—the Book of Mormon is at hand—therefore point out the part in that book that "shows" how they migrated to America. *Pray* produce the part that "shows" they "are now Indians;" and this, of course, our opponents ought to be able *easily* to do, or Spaulding's friends are liars, for they declared, or our enemies have *made them declare*, which is more likely, that they could see such a history "*immediately*." They either did see it, or they did not. If they did, where is it? If they did not, how did they know it? If Joseph Smith so altered the Spaulding MS. that none of its original features remain, then Spaulding's friends have testified falsely, in declaring that they "*recognized perfectly*" his original work; and secondly, Joseph Smith could have found *no use* for a work that he must have had to alter, till there was left no more of the original than there was of the boy's penknife which had had three new handles and six new blades.

All children above eight years of age—those who are Cambridge and country Clergymen, of course, excepted—will perceive, that these two books starting with entirely different and opposing theories must have been different all the way through, and that under no circumstance could one have been fabricated from the other. But we will suppose a case for illustration.

Suppose that when the little band of "Puritan Fathers," who were Englishmen, emigrated to America and colonized that continent, they had kept a perfect history of the incidents of their voyage, showing how they landed, and spread from state to state, until they numbered millions as at present. And suppose that this history should not have been published until 1830, and soon after it came to light, or in 1833, a wife, daughter, and some six friends, of a deceased gentleman named Spaulding, should assert that it was no more nor less than a copy of an old novel, that their friend and relative had written "pretending to show," how America was colonized by *ten whole counties* of England being swept clean of their inhabitants, who were transported across the ocean to America. Would not that man be either very dishonest, or intensely silly, who should declare these books "similar in all their leading features?" or that such a history could have been fabricated from *such* a novel?

Well, the idea of the Book of Mormon being "founded" on Spaulding's novel is *even more* ridiculous, for not only does it, as in the case of the above supposed books, differ vastly as to numbers, but it puts its descendants of two small families of Joseph, where Mr. Spaulding put his ten tribes; and sends the ten tribes, where Mr. Spaulding never imagined there were tribes at all.

The idea of its being, as the Cambridge clergyman says, "*based*" upon Spaulding's novel, is something similar to a man in America affirming that his cottage was "based" upon the "identical" foundation laid for St. Paul's Cathedral, London. The *size* and difference of country being no object.

Our opponents being completely driven from their charge of "similarity," as a last effort may exclaim. "Well, at least you will admit that Joseph might have gained the bare idea of the Indians being Israelites from Spaulding's work, supposing he had seen it." No, we will not admit that, for what use would the idea have been to him in composing the Book of Mormon which shows they are not *the* Israelites that Mr. Spaulding and the public had all along supposed them to be? About as wise as the writer of a tract published by the Religious Tract Society, (No. 599) who, endeavouring to show how Joseph Smith "might" have gained an idea how to compose the Book of Mormon, says, Joseph Smith "might have known something of the opinion that had been spread in America before his time, about the lost ten tribes, and the American Indians being the same." Clever notion! an intelligent reason certainly. For supposing, that if he had, it would have greatly assisted him to forge the Book of Mormon, which proves they are nothing of the sort. Surely if the wisdom of the wise has not perished, it has come to be so much like folly, that we cannot tell the difference.

We have examined the "leading features," and they blast the "Spaulding Story," and prove it as grossly silly as it is wicked. Let us examine still further, and we shall see that even if Joseph did get possession of Spaulding's novel, and had it by his side, he could not have trans-

ferred a solitary item of even the mere detail of that work to compose the pages of the Book of Mormon for the following reason:—

There is not an event described in the whole of that book, which does not spring naturally from, and belong to, the idea, that America was peopled by two small families of the tribe of Joseph, who came there in a certain way, and from the peculiar circumstances attending whose transit from Jerusalem to America, arose all the following movements and events therein narrated. Therefore, as Spaulding's work did not contain such a theory as that upon which the Book of Mormon is based, it could not have narrated circumstances, that alone could grow from such a theory. This will be still further evident from the following comparison with the probable detail of the Spaulding work.

Spaulding's "pretended history," how Ten Great Tribes of Israel were induced to leave Assyria and cross a mighty ocean, the methods of conveyance to the sea shore, the description of the leaders they required, and the incidents of the journey peculiar to such hosts, could have furnished no material for the Book of Mormon's description, of how one man, being warned in vision, to avoid the destruction of Jerusalem, fled with his family into the wilderness, and getting only another family to accompany him, journeyed *solitary and alone* to the sea shore.

So Spaulding's "history," of how such vast multitudes *crossed the deep*, the fleet of ships they required, their method of building them, and the events that would result from the passage of such an armament over the sea, could not be transferred to compose the history, of how one man, Nephi, constructed a ship in solitude, and with only his father's family and another, crossed the ocean, during which passage, as in all that occurred since they left Jerusalem, *the events described are peculiar to their isolated position.*

Continuing the comparison, Spaulding's description of how ten tribes would have swallowed up a large country, *and thus be nations from their beginning*, must have been anything but of use to compose a book that describes how these two little families separated and *spread by degrees*, until they became, after many generations, a multitude in the midst of the earth.

And so, through all the story, different events must have risen from so different an origin. The Book of Mormon, therefore, not only could not have been "based" upon, but it could not *have been even aided* by such a work as Spaulding's is said "on oath" to have been.

One thing more must be noticed, and it will still more expose the folly of this "Spaulding Story," *and would alone suffice to explode it*, leaving the contradiction in historical statements between the two works out of the question.

It is always affirmed that the "*religious matter*" of the Book of Mormon was *not* copied from Spaulding's work. Particular attention is called to this, because great stress is laid upon its being like it, "*except* the religious matter." Now, as every circumstance that is narrated in the whole of the "historical part" of the Book of Mormon is connected with, and springs from, the "religious matter" which was *not* in the Spaulding work, by excepting the religious matter from the charge of piracy, *they have excepted the whole book.*

Only fancy the Book of Kings being a copy of another work, "excepting *its* religious matter!" The religious matter is the bone and sinew of that book, and the historical part is the flesh built upon it. By examining the "historical part" of the Book of Mormon, it will be clear that *its* religious and historical matter are inseparably united.

To show this, let us briefly review, commencing with the beginning of that book.

Lehi being warned in a vision that the Jews meant to kill him because of his prophecies, fled from Jerusalem with his family. Out of which "*religious matter*" grows all the events of a journey through the wilderness, and over an ocean, through the whole of which, the "religious matter," or fresh, dreams, visions, and exhortations, influence their course, and give rise to every event described.

After landing in America, one part gives heed to certain revelations *or religious matter*, the other part neglects, and despises them, and losing the favour of the Lord in consequence, become hardened and murderous in their feelings towards the rest. They instil this hatred to these religious matters into their children. And thus comes a whole series of "historical" events, occupying half the book at least, in the shape of murders, wars, stratagems, and sieges, and cities, and fortifications, built and de-

stroyed—lands taken and reconquered. *All as much belonging to the peculiar religious matter of the Book of Mormon, as a man's five fingers belong to the rest of his hand.*

Again, Prophets came and laid before the people "religious" principles; the way they treated and rejected these men, furnishes a large portion of the "historical part." All their sufferings or prosperity being traced to their rejection or acceptance of this "religious matter." Once more, Prophets were sent to prophesy respecting the *coming of Christ, and his visit to America*, most of them rejected again, and then followed the "*history*," in descriptions of earthquakes, cities burnt by fire, others engulphed, and some drowned in the depths of the sea. Excepting the history of a previous race, inhabiting America, who came from the Tower of Babel, *which, certainly, no one will suppose was founded on Spaulding's History of the Ten Tribes*, the *rest* of the Book of Mormon is devoted to describing the gradual decay and destruction of a great nation, an event that flowed from no less a "religious matter" than the visit of Christ and rejection of his teachings! Who can separate the religious and the historical matter here? Either Spaulding's novel contained the "theory" of Lehi's dreams and visions, the rise of *Prophets in America*, and *visit of Christ* to that continent *which is denied*, or it did not contain *any* of the Book of Mormon, the balance being only a description of events that sprung from those facts.

The very art that led the fabricators of the Spaulding story so carefully to assert that the historical part of the Book of Mormon *only* was copied from Spaulding's manuscript, clearly exposes the whole cheat, as we have seen there could have been no Book of Mormon "historical part," nor anything else, had these religious facts been excepted.

The investigation of the "Spaulding story" completed, let us review.

We found it grounded on the alleged similiarity between the two works. That position has been overthrown, by proving out of the mouths of our opponents a total and complete *dis-similarity* and contradiction. Probably (?) that was what they meant, only by mistake they left out the "dis." We have also seen that no portion of Spaulding's "detail" could have been used, because a history of the transit of at least ten thousand people from Assyria* could never have been worked into the history of the emigration of scarcely a dozen from Jerusalem. One book professed to be the "*manuscript* found," the other found on plates of gold. One to have been found in Conneaut, Ohio,† the other in the State of New York. One to have traced the division of the ten tribes into the "Indian tribes, as found by Columbus," the other closes by leaving the descendants of Joseph *one nation* after the battle of Cumorah. And then to complete the whole, and put on the capstone of folly, the originators of the "Spaulding Story," knowing that they could not, with a single chance of being believed, ascribe to Spaulding—a Presbyterian preacher!—the idea of a long line of Prophets, and the ministry of Jesus Christ in America, have owned that such parts of the Book of Mormon had no connection with his work. And thus—*could they even now, falsify themselves, and prove the Ten tribes were not the subject of the Novel*—there would still be enough left to easily refute them. For those religious ideas run like a silver vein through the whole Book of Mormon, which would be no more like what it now is without them, than Mr. Spaulding would have resembled himself, after all his bones and sinews had been extracted.

And further still, if Joseph Smith did make use of Mr. Spaulding's manuscript, it must have been for one of two reasons, either because he was not able to write a history for himself, or that he might save himself labour. On the one hand, he could not have done so, because of inability. For any one that could have so cleverly altered a history of ten tribes, that it now reads a distinct and consistent history of two families of Joseph, certainly could have made such a history for himself, in the first instance, had he wanted one. And, on the other hand, he could not have done it to save himself trouble, for so to alter a history from beginning to end, until it contradicted all it had previously said, and became a harmonious history of another people, could save no man trouble. Therefore, if Joseph Smith, supposing he *was* an imposter, ran the risk of detection, by copying another man's work, he ran that risk without a single

* "Assyria." See Country Clergyman's work, page 6.

† See Gunnison, page 93.

motive, except it was the privilege of toiling for nothing, or the pleasure of being exposed, when by writing it himself, he need have no risk at all.

To close, the Spaulding Story is a triumph for "Mormonism." Had it been proved true, the ministers of the day would have a colateral proof that they are true servants of God, manifested in the fact that they were able to scatter to the winds the pretensions of a book that charged them with apostacy and error. But it indeed substantiates its charges against them, to find that they fail so miserably, in endeavouring to prove the *earthly origin* of a work, that rebukes them in the name of the Lord.

We have also a testimony of great force in favour of the *Divinity* of the Book of Mormon, seeing that after twenty-five years of efforts by its enemies, to upset its claims to a *divine origin*, the only way by which they are agreed to account for its existence vanishes at a *touch*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 24, 1857.

SHIP WRECKS.—The British bark *Tasso* was wrecked on the coast of New Jersey, December 20; six lives were lost while attempting to rescue the unfortunate crew from their suffering and perilous condition on board the wreck.

Also the packet ship *New York*, from Liverpool, was wrecked on the coast of New Jersey, near Barnegat, on the 19th. It is supposed that the cargo will be seriously damaged, if not totally lost. The crew consisted of about 300 passengers, who suffered much from hunger and cold. No lives lost.

The Neapolitan war steamer *Charles III.* has been blown up; forty men were killed.

January 3 and 4. The gale which burst forth with such fury along the coast on Saturday night and Sunday, continued throughout the whole of Monday night a terrific gale from the N.E. to N.N.E.; swept the North Sea, and the upper part of the English Channel, wrecking many vessels, and causing the loss of many lives.

The *Times* states that the number of vessels lost during the year 1855, on or near the coast of the United Kingdom of Great Britain and Ireland, is estimated at no fewer than 1,141 sail, with an aggregate of 176,600 tons.

It also remarks that "these things are neither inevitable nor endurable." We extract the following from a *Revelation*, given to the Prophet Joseph Smith, in August 1831, Book of Doctrine and Covenants, page 228, which will show to all who believe in the divine authenticity of his mission, whether these things are inevitable and will have to be endured or not.

"Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end; behold, verily thus saith the Lord unto you, O ye Elders of my Church. . . . .

"Behold, there are many dangers upon the waters, and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters, yea, and especially upon these waters, (American rivers) nevertheless all flesh is in mine hand, and he that is faithful among you shall not perish by the waters. . .

"Behold, I the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John I cursed the waters. Wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. . . . . And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forwarn your brethren concerning these waters, that they

come not in journeying upon them, lest their faith fail and they are caught in her snares; I, the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. . . . . Nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters. . . . . Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not, pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or death, even so. Amen."

ARRIVALS.—Elders Thomas Bullock, James G. Browning, John H. Tippets, William Brown, Henry Harris, Thomas Peirce, and Daniel Page, jun., missionaries from Great Salt Lake City, arrived in Liverpool on the 11th instant, per *Guy Mannering*, from New York. They left that port on the 21st of December.

RELEASE AND APPOINTMENT.—Elder David A. Curtis, President of the Hull Conference, is released from his labours in this country, with the privilege of returning home to Utah. Elder Henry Hobbs is appointed to succeed him as President of the Hull Conference.

HOME CORRESPONDENCE.

NORWICH CONFERENCE.

Latter-day Saints' Chapel,
St. Paul's Opening,
Norwich, Jan. 5, 1857.

President O. Pratt.

My Beloved Brother—I hardly know how to express my feelings in regard to winding up my duties in this country. I left Great Salt Lake City, June 22nd, 1853, on a mission to Europe, and arrived in Liverpool the 16th of October following. From that time to the present, I have laboured as well and as faithfully as I knew how, for the upbuilding of the kingdom of God. I can truly say that in all my teachings and doings I have felt to rejoice, and thank the God of Israel for my mission to this people, although I know that I have made enemies of many of those who were only Latter-day Saints in name, by attending to duties that devolve upon the servants of God; however, those who *love the Truth for the sake of the Truth*, are becoming more and more our staunch brethren, sisters, and friends.

Since I came to this land, I have laboured one year in the Birmingham Conference, six weeks in Ireland, and nearly two years in this Conference; and I can testify in the name of Jesus that the Spirit of God has accompanied me in all my labours, according to promise; I know that of myself I would not have been able to accomplish what has been done.

I have delivered over the business of this Conference into the hands of Elder E. Scott with joy and satisfaction. Sunday, December 28th, 1856, we held our Conference, it was pretty well attended, considering the weather and the distance the Saints had to travel. Present—Pastor Lavender, Elder E. Scott, who was unanimously received as President of the Norwich Conference, Elder Ezra T. Clarke, late from Deseret, who brought us some cheering news from home, and our Travelling Elders. All the votes for upholding the authorities of the Church were unanimous, and given with spirit and power.

The standing of the Saints in this Conference is very good with some few exceptions; since tithing has been preached, there are some who are neither one thing nor the other. They are as it were upon the fence, and do not know on which side they may fall.

On Monday, 29th December, 1856, we held a festival in our chapel, which was indeed a joyful time. There were speaking, singing, reciting, &c. Songs were composed and sung by the Saints as farewell sentiments to me. They were full of

love and affection, which filled my heart to overflowing.

To leave this people is almost like leaving home again, were it possible that they could go with me I should feel most happy. It is expected that a great amount of good will be done this year, through the circulation of tracts. The field of labour in this Conference is large, but the labourers are few, which will leave more work for those who are already in it.

Our financial affairs of the past year have not been as prosperous as I should have liked them. Some pay tithing and some do not; and I have been kept pretty busy during that time trying to keep those in the Church that are already in it. Many are nearly crazy about emigration, having hoped year after year, up to the present, until their *hope* is nearly worn threadbare; but those who better understand their religion feel contented, and leave it all in the hands of the Lord.

Please give my best love to Elders Benson, Little, Ray, Calkin, and all in the Office, and accept the same yourself.

I remain yours most obediently in the Kingdom of God,

MATTHIAS COWLEY.

DURHAM CONFERENCE.

Ravensworth Street,
Bishopwearmouth, Sunderland,
Dec. 31, 1856.

Dear Brother Pratt—I send you enclosed in this, the statistical report of the Durham Conference for the year 1856. I can truly say, in making out this report, that I feel altogether indebted to my God and my brethren for the good that I have done. To God for His Holy Spirit which has led me all the day long, and to you for your invaluable counsels and instructions through the *Star* and other mediums, and to my beloved Pastor, Elder Henry Lunt, who has been a father to me, for he has stood by me in my weakness, and has borne with my infirmities, and no one has ever been more ready to assist me in the performance of my duties; and I can truly say, that I do rejoice that I have had such a man to labour with during the year that is now about to be numbered with the past. We have laboured together incessantly like brothers, and the wise and judicious counsels which have fallen from his lips, will never be forgotten by me. To a certain extent, through the blessings of the Lord, we have been successful, and instrumental in raising up three new Branches in the Durham Conference; and now as I am about to turn them over to the watch-care of my successor, I feel glad that I have been an instrument in the hands of God in preaching the Gospel, and bringing some to the knowledge of the truth.

As I am about to retire from my labours, and return home to the land of my nativity, and to my family and the bosom of the Church, in the peaceful valleys of the mountains, where I can sit under the voice of the Prophet of God, and behold his face once more in the flesh, in connexion with those of my dear wife and family, whom I left on the 10th day of May, 1854, permit me, with my pen to say farewell to the Saints, and to speak of them as I have found them since I came to this land, and also to give my testimony in connexion with the many that have been borne through the columns of the *Star*.

I was called, December 3, 1854, to travel and preach the Gospel in the Warwickshire Conference, and I can assure you that I found many good, honest hearts there, that were always ready to administer to my wants, and to build up the kingdom of our God in every way possible; for this they merit the blessings of God and all good men. In the year 1856, the worthy Apostle, and President of the British Isles, F. D. Richards, called me to preside over the Durham Conference. On entering upon those duties, I can assure you that I felt my own insufficiency, but I have cried unto the Lord and He has been with me on all occasions, for which I thank His holy name. He has also blessed me in many ways, and put it into the hearts of not only the Saints to administer to my wants, but many of the world have given me means of subsistence, and to all such I say, verily, verily, you shall not lose your reward. I can say truly, I have spent one happy year in my life, for the society of my brethren and sisters in this foreign land, makes me happy; and I feel though I had the tongue of an angel, that the blessing I could invoke upon them would be too small for remuneration to the Saints in the Durham Conference and throughout

the British Isles. Farewell for the present, I am going to build up the kingdom of God at home in a different sphere. It is not with gladness that I leave so many honest-hearted Saints in this land, whose only desire is to do good and build up the kingdom of our God. . . .

My testimony to all the world is, that twenty years experience has brought to me a knowledge of the divine mission of Joseph Smith, and that the Church of Jesus Christ of Latter-day Saints is the kingdom that the Prophet Daniel said would be set up, no more to be thrown down for ever, and that God has called Joseph Smith to be the instrument in His hands to set it up. . . .

God is for us, who can be against us? None successfully. . . . The signs follow the baptized believer, as Jesus said they should. . . .

And now, my beloved readers, both in and out of the Church of Jesus Christ of Latter-day Saints, you have the testimony of a boy who has been cradled in "Mormonism," and has proved it for himself. I know that we have the faith of the ancient Saints in this Church. This is the testimony that I wish to leave in this country, before returning to my home in the mountains. And now farewell, God bless all honest men and women on the earth, especially the household of faith, and gather them to Zion in His own due time is my prayer, in the name of Jesus. Amen.

OLIVER G. WORKMAN.

COMMON SENSE V. MORMONISM.

(*From the "Western Standard."*)

Upon no subject known among mankind at the present time, are men more at fault than that of "Mormonism." It is something so diverse from all the systems known in their midst, that it is beyond their grasp or comprehension. Numerous have been the prophecies uttered by men of far-seeing and penetrating minds, whose judgment on other matters was perfectly reliable, that "Mormonism" must fall. Repeatedly has the time been set, and the circumstances been pointed out which should produce the dissolution of the "Mormon" community, and, consequently, the abasement of "Mormonism;" but that time has arrived, those circumstances have transpired, and "Mormonism" still lives, still progresses and triumphs, the wonder and admiration of the age. The rules by which men judge of the success or prostration of other parties and systems, utterly fail when applied to the "Mormons" and "Mormonism." Circumstances that would have produced the disrupture and complete overthrow of the sects they are conversant with, have been the means of strongly uniting and more firmly establishing the power of this wonderful people and system. Yet men have not learned from this experience how futile it is for them to attempt to describe the operations or future destiny of "Mormonism," by the rules which may be applicable to other systems; they still predict as sanguinely as ever, that under such and such circumstances, or that at such a time, "Mormonism" will explode and cease to be known as a system. The future will abundantly reveal, however, as the past has already done, that they are not in possession of the principles by which they can correctly foretell the future fate of this system or its followers.

Since its first inception among men, since the day of its first proclamation on earth until the present, a step has not been taken, a struggle endured or a difficulty surmounted that has not been eagerly watched, and prediction after prediction hazarded on the result. But, contrary to the expectations of those who uttered them, obstacles instead of retarding its progress, have been the means of accelerating it—struggles have ever terminated in triumphs, and when it seemed that it must sink, crushed and overwhelmed to the earth, it has arisen in greater strength, energy and unity than it seemed to possess prior to the commencement of the trial. So often have men been deceived in their predictions regarding it, that it has been a cause of wonder to us how

they can, after so many signal failures, still attempt by their own judgment alone, to foretell its future fate. If what men are pleased to term "man's common sense" had been infallible, then "Mormonism," instead of being a living, active and progressive principle in their midst, would have been blown to the four winds and been only known to the reader of history.

The "common sense" of men convinced them, that when proselytes of "Mormonism" gathered together in Kirtland, Ohio, they would soon become so disgusted with "Mormonism" and Joseph Smith's ignorance and incapacity that they would soon desert both it and him. Their "common sense" also taught them that the settlement in Jackson county, Missouri, would result similarly. It is needless to say that their "common sense" misled them in both these instances, and that instead of these effects following the gathering together of the "Mormon" proselytes, precisely the contrary effects followed—instead of the proselytes finding out the errors of "Mormonism" and the incapacity of Joseph Smith, they became more "blindly" convinced that it had no errors, and that he was eminently capable of performing all that he attempted. The gathering being successful, and not resulting as they anticipated, and Joseph Smith possessing more knowledge and talent than they wanted to give him credit for, their "common sense" immediately taught them that he, his coadjutors, and their whole community, were very dangerous men, and something must be done or they would effect a coalition with the Indians on the western frontiers and establish an independent government. Here their "common sense" again stepped in to their rescue, and suggested that as the "Mormons" could not be disturbed lawfully or constitutionally, the exigency of the case demanded extraordinary measures, and, therefore, "common sense" would dictate the expulsion and dispersion of the "Mormons" "peaceably if you can, forcibly if you must" as the only means of preventing the growth and development of this horrid system. These suggestions of "common sense" were acted upon again, again, and again; and though men repeatedly proved that their "common sense" and judgment when applied to "Mormonism" were entirely unreliable, they still persisted in following their counsels, being deluded into the belief that it was a dangerous system and that to arrest its progress the measures they suggested must be adopted.

Thus, following this Jack-o'-the-Lantern, misnamed "common sense," they adopted the most high-handed, illegal, and extraordinary measures, as the means best calculated to bring about the desired consummation—the annihilation of "Mormonism"—driving us from Missouri into the adjacent State of Illinois in the depth of a most severe and inclement western winter; and, after the remnants were again collected, and a beautiful city erected by their indefatigable industry on one of the most unhealthy sites in that State, basely and with fiendish violence murdering our leaders and best men, harrassing and treating us with the greatest inhumanity, and finally, as a dernier resort—after we had redeemed the land to a great extent, at the expense of many valuable lives, from the miasma and sickness for which it had been noted—compelling us by threats of cruel violence to again leave our homes, our holy temple, and haunts rendered exquisitely dear to us by loving associations and the toil and suffering of years, and go forth in the wilderness among savage and predatory tribes of Indians—"common sense" calousing their hearts and dictating to them as a thing of necessity, that all who bore the hated name of "Mormon" should go, or, if staying, renounce their religion!

Still viewing these proceedings in a "common sense" light, they imagined that their troubles with "Mormonism" were ended; it certainly could not be expected that it would outlive this last blow. Once in the wilderness, far away from outside influences, if they would be lucky enough to escape extermination by the red men of the west, or the power of fell disease engendered by the sufferings and exposure they had endured, or the hand of the demon famine, they would undoubtedly quarrel among themselves—licentiousness and disorder would be indulged in—the leaders would be oppressive and arbitrary, and, not understanding the principles of government, would fall into disrepute, and the result would be that, like the famous Kilkenny cats, they would eat themselves up. But, lo! how great the disappointment! Wonder of wonders! "Mormonism" escapes all these evils! "Mormonism" still lives! is

still triumphant! "Common sense" and "common judgment" have once more failed in their predictions. The "Mormons" are safely esconced amid the mountains in the centre of the continent. From the occupation of a city and portion of a county or counties they have so increased that a Territory is necessary to contain them.

Not in the least discouraged, however, by these repeated disappointments, men's faith in "common sense" and in the reliability of their judgment, was not shaken. The "Mormons" believed in polygamy, and had done so for years, "common sense" possessed enough of the spirit of prophecy to predict, that when that principle became known the downfall of "Mormonism" must be inevitable. If it should leak out, all earth and hell would array themselves against it. But strange to tell, the "Mormons" themselves proclaimed their belief in the principle. From the press and the platform, they fearlessly and unhesitatingly declared the principle as a portion of their belief and as of divine origin. The "common sense" and judgment of men were astounded at such recklessness; such individuals, however, were comforted with the reflection that the "Mormons" had taken a long stride towards their own ruin, and that the termination of the "delusion" was nigh at hand. Yet on this point also the "common sense" of the day was doomed to be disappointed. The proclamation of polygamy to the world as a portion of our belief, though so opposed to the dictates of "common sense," has had precisely the effect that the "Mormon" leaders knew that it would have; and instead of the judgment of men being sustained in witnessing the overthrow and dissolution of this system in consequence of the belief and practice of this doctrine, their judgment has been, and will hereafter more fully be proved, fallacious, by the evidence of its continued growth, prosperity and increase of unity.

The deficiency of crops, and consequent hard times during the past seasons in the valleys of Utah, have afforded excellent grounds for "common sense" and "far-seeing judgment" to re-affirm their assertions regarding the future fate of the "Mormons" and "Mormonism;" and the presses of California have in many instances exulted in the hope that at this time, at least, they would not be wrong. But the first summer and winter have passed, and another summer been entered upon, and concluded at the last accounts, and yet the "Mormons" quietly pursue the even tenor of their way—are still peaceful, united and regardful of all their obligations to God their Father, and their neighbours, and are no more doubtful of their success and eventual triumph over every opposing obstacle, than they were years ago when their barns and granaries were overflowing with the products of earth.

When will men be disposed to acknowledge that they cannot comprehend "Mormonism," and that their ideas in regard to it have heretofore been entirely unreliable? There is evidence enough before the world to convince them, were they disposed to receive it, that it is of divine origin, and nothing but an Almighty arm could have protected, preserved, and upheld it amid the many trials through which it has passed. Every feature in its wonderful and diversified history bears the impress of divinity—every deliverance and triumph has been accomplished by nothing less than supreme power, and, therefore, men in attempting to foretel from the appearance it may wear, or the circumstances that surround it, what its fate will be, fall far short of the truth: they do not see nor calculate upon the power of that hidden arm that is ever impelling it onward and upward, over every intervening obstacle, to the accomplishment of its high and glorious destiny.

Whether the "Mormons" are broken up and wander houseless and homeless amid untrodden deserts—whether more than decimated by disease and under the heart-rending necessity of burying their loved ones by the way-side without stock or stone to mark their last resting place—whether in foreign and distant lands, toiling with every energy of mind and body proclaiming the glad tidings of salvation without the consolation of gaining a convert—or comfortably situated in a goodly land where disease is comparatively unknown, and death but rarely seen, and surrounded by all those who endear us to earth—or in a land where thousands hear their message, receive and obey it, and treat them almost as angels sent for their deliverance—"Mormonism" is still true, and its triumph and final victory is as sure as that the Lord lives, for His mouth has spoken it. We thank God for this

certainty and knowledge, as all the anxiety that we might naturally have for the success of the system with which we might be identified is removed, and our only anxiety is for ourselves, that we may keep straight and maintain our connexion with it, for then we know that all will be right.

If men would profit by the experience afforded them in the history of this system and people, they would at once perceive that when God sets His hand to accomplish a work He sets at naught all human schemes and calculations, and men's "common sense" and judgment avail them but little in deciding upon or predicting its fate; for when His word goes forth, as it has done in regard to what men term "Mormonism" through the mouths of both ancient and modern Prophets, prosperity or adversity, the smiles of the world or its frowns, the martyrdom of His servants or their deliverance, all tend alike to bring about His designs and fulfil His purposes.

VARIETIES.

KINDNESS.—Would it not please you to pick up strings of pearls, drops of gold, diamonds and precious stones, as you pass along the street? It would make you feel happy for a month to come. Such happiness you give to others. How, do you ask? By dropping sweet words, kind remarks, and pleasant smiles as you pass along. These are true pearls and precious stones, which can never be lost, of which none can deprive you. Speak to that orphan child, see the diamonds drop from her cheeks. Take the hand of that friendless boy, bright pearls flash in his eyes. Smile on the sad and dejected, a joy suffuses his cheek more brilliant than the precious stones. By the way side, 'mid the city's din, and at the fire side of the poor, drop words and smiles to cheer and bless. You will feel happier when resting upon your pillow, at the close of the day, than if you picked a score of perishing diamonds. The latter fade and crumble in time; the former grow brighter with age, and produce happy reflections for ever.

WHAT IS IT TO BE POLITE.—Politeness is a trait which every body admires, and which confers upon its possessor a charm that does much to pave the way of life with success. But it is very much misunderstood. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance—it does not consist in artificial smiles, and flattering speech, but in sincere and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort to add to the enjoyment of others. The man who lays aside all selfishness in regard to the happiness of others, who is ever ready to confer favours, who speaks in the language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a home-spun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments with assurance and ease, is a perfect compound of rudeness and incivility. He who has a heart flowing with kindness and good-will towards his fellow-men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man—and he alone.

CURIOUS HISTORY OF FRUITS.—*The Nut.*—The walnut was originally in England called the Gaulnut, having been introduced from France. Herbalists used to consider the walnut efficacious in diseases of the head, because it bore what they called the *signature* of the head (*i. e.*, a fancied resemblance,) the outer green skin representing the pericranium; the shell within, the skull; and the kernel, the brain. Towards the close of the sixteenth century walnuts were found more effective than cannon balls. The town of Amiens was besieged by the Spaniards, who were then in arms to oppose the accession of Henri Quatre to the throne of France. A small number of Spanish soldiers, disguised as French peasants, with a cart laden with sacks of walnuts, came to the gate and asked permission to sell their walnuts. On the gate being opened for them, one of the sacks, which was purposely left untied, fell (as designed) from the cart, and the French guard, busying themselves in picking up the scattered walnuts, were attacked by the disguised soldiers; then a party of Spaniards, who were at hand in ambush, rushed forward, surprised and took the town.

ATMOSPHERIC IMPURITY AND DISEASE.—Those warm climates in which consumption is really less frequent than in cold, derive the comparative immunity simply from the people being forced by the great heat to live more in an unpolluted atmosphere. It is not

sending people to warm climates that always cures consumption, it is sending them to pure air. To confine consumptive persons to close, heated apartments, is but to hasten the ravages of their disease. On the contrary, they should live as much as possible in the open air. It is illusory to think of curing the consumptive by means of food or even medicine, without the amplest access to the free, fresh air. An ounce of oxygen is worth tuns of fish oil or iodine, or any amount of respirators.

LEAP YEAR.—When Julius Cæsar, that old Roman fillibuster, of whom you may have heard, undertook to reform the computation of time, he ordained the year should consist of 365 days, except every fourth year, which should consist of 366 days—the additional day to be reckoned by twice counting the 24th of February, which was the *sixth* calend of March. Hence the name from the Latin words *bis*, twice, and *sextitis*, sixth. The calends, (whence our calendar), or first day of the month, were reckoned backward to the *indes*, thus: the first day of March was the first calend; the 28th of February was the 2nd calend of March, February 27th the 3rd, and so on. The Julian year, which by this rule was reckoned at 365 days and 6 hours, was found not to be accurate, but to exceed the length of the solar year by 11 minutes, which error would in 131 years amount to an entire day. It was therefore corrected by Pope Gregory, in 1582, who retrenched 11 days from the Julian computation—being its excess of gain over solar time. Out of this correction has grown the distinction between old style and new style. The Gregorian or new style was introduced into Germany in 1770, and by act of parliament into England 1752—just one hundred years ago—the 2nd day of September, O. S., of that year being reckoned as the 14th N. S., under the Gregorian system. Although the name bissextile is retained with its obsolete import, we intercalate the 29th of February every fourth year for leap year, and for still greater accuracy make only one leap year out of every four even centenary years, that is, the year 1700 and 1800 were not leap years; nor will A. D. 1900 be reckoned as one; but the year 2000 will be bissextile. And that's the way leap year came to be an "institution."

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1856.

CONFERENCE.	AGENT.	AMOUNT.
London	William Budge	£895 13 7¾
Birmingham	B. W. Brindle	430 14 0
West Glamorganshire	John Davies	160 14 8½
East Glamorganshire	Thos. Stephens	155 19 4
Manchester	Edward Oliver	153 6 4
Warwickshire	Henry Brown	153 5 7
Sheffield	Wm. Brownlow	152 5 1
Norwich	James Woods	142 16 2½
Bradford	William Shiers	141 10 10½
Glasgow	John Hunter	135 8 9
Herefordshire	Thomas Roberts	120 5 4½
Liverpool	W. H. Perkes	113 13 4
Cheltenham	Thomas Clarke	111 4 11½
Lincolnshire	Richard Harper	107 10 8½
Edinburgh	P. Q. McComie	106 6 9
Reading	John Hyde	104 2 2¼
Nottinghamshire	Josiah Holmes	103 13 10
Bedfordshire	Joseph Flitton	97 10 1
South	Simon Irwin	91 13 9¾
Derbyshire	Thomas Parkes	89 6 6¾
Staffordshire	Charles C. Shaw	85 7 7½
Hull	S. Pickering	83 18 6
Newcastle-on-Tyne	J. D. Wilson	80 14 7
Leicestershire	John Mellor	77 5 2
Wiltshire	William Norris	76 16 3
Southampton	James Rogers	74 14 6¾
Durham	William B. Child.	74 3 10
Monmouthshire	Michael Vaughan	73 11 0
Cambridgeshire	W. C. Gregg	70 15 1
Kilmarnock	John Aird	70 7 3
Worcestershire	George Sparkes.	54 2 9¼
Lands End	John Kessell	49 17 9¾
Belfast	James McGhie	48 4 6
Shropshire	David James	47 18 0
Dublin	T. H. Rutledge	47 14 10¾
Carried forward		£4582 13 5

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£4582 13 5
Dundee	J. L. Chalmers	42 13 11
Preston	John Holsall	37 13 3
Dorsetshire	Benjamin Elliot	31 5 7
Brecknockshire	John D. Jones	25 4 7½
Late Herefordshire	John Preece	24 17 9
Channel Islands	Caleb World	23 9 9½
Carlisle	William Smith	23 5 5
Llanelly	Charles Harman	21 5 10¼
Pembrokeshire	Edward D. Miles	15 2 8½
Flintshire	David John	10 9 6
Dyffryn Conwy	William Ajax	9 18 9
Caermarthenshire	William Jones	9 3 6½
Denbighshire	Griffith Roberts	7 19 9½
BRANCH.		
Derry	Hugh Sheppard	6 15 7
MISSION.		
Australian	Aug. Farnham	232 16 1
Swiss and Italian	John L. Smith	148 6 6
Sandwich Islands	P. B. Lewis	78 12 5½
Cape of Good Hope	Richard Provis	73 18 3
French	G. D. Keaton	68 18 10½
Bombay	A. M. Musser	20 15 3¾
East India	J. P. Meik	10 12 6
Malta		5 7 2
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
F. Merryweather		0 17 3
Frederick Mackay		0 5 3
(Errors excepted.)		£5514 7 2¼

TRUST IN GOD.

"Trust in the Lord. Trust in him at all times. He only is my rock and my salvation: he is my defence: I shall not be moved."—DAVID.

Though gloomy clouds obscure the sun, and darken all the skies,
And storms and tempests o'er my head in wildest frenzy rise,—
Though fiery lightnings flash with rage, and mighty thunders roar,
And blasting winds with fury howl, and fearful torrents pour,—
Though ocean's troubled waters swell, and rocks and mountains quake,
And universal nature groan, and to her centre shake,—
Thou, Lord, in every time of need, my faithful Friend will be:
My soul, undaunted and undoubting, calmly trusts in Thee.

Though in my chequered path of life temptation's snares abound,
And persecutions, foul and fierce, my daily steps surround,—
Though treach'rous friends and scoffing foes unite to wound my heart,
And calumny, reproach, and scorn inflict a painful smart,—
Though adverse powers of earth and hell against me all combine,
And wily stratagems employ, my peace to undermine,—
Thou, Lord, in every time of need, my faithful Friend will be:
My soul, undaunted and undoubting, calmly trusts in Thee.

Though all my fondly-cherished hopes be destined to decay,
And all my fancied happiness be doomed to fade away,—
Though fickle fortune cease to smile, and tears of sorrow roll,
And poverty, distress, and want depress my drooping soul,—
Though sharp affliction's bitter pangs fill up my cup of woe,
And even Death's cold hand be stretched, that cup to overflow,—
Thou, Lord, in every time of need, my faithful Friend will be:
My soul, undaunted and undoubting, calmly trusts in thee.

Liverpool. HENRY W.

ADDRESSES.—Edwin Scott, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
Samuel F. Neslen, 4 Mount Pleasant, Bechen Cliff, Bath.
Thomas Liez, 4 Unity Terrace, St. Heliers, Jersey.
Samuel Roskelly, Udgorn Seion Office, near White's Gardens, Swansea.
William J. Reed, 9 Stratford, High Street, Maldon, Essex.
George Cooper, Mr. C. Peels, White Lion Street, Brandon, Suffolk.
Ezra T. Clark, Shipdham, Norfolk.

MONEY LIST, JANUARY 1—9, 1857.

	£	s	d
Simeon Pickering	3	0	0
William Norris	13	14	10
Josiah Holmes	5	0	0
Benjamin W. Brindle	5	0	0
Carried forward	26	14	10
Brought forward	26	14	10
Thomas Clarke	14	0	0
Thomas Roberts	5	0	0
	45	14	10

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XIX. Saturday, January 31, 1857. Price One Penny.

A DISCOURSE, BY PRESIDENT E. T. BENSON,

DELIVERED AT THE SAINTS' HALL, ORANGE STREET, SWANSEA, WALES, NOVEMBER 11, 1856.

With your kind attention, brethren and sisters, I will make a few remarks, which I hope will prove *Words of Wisdom* to the Saints and to all others who will receive them.

We have assembled here for the purpose of worshipping God. I have come to speak in the name of the Lord, and not in my own, nor by my own strength and wisdom, of principles that I know from experience to be true and necessary, which the Lord desires to reveal unto this people.

We say to this generation that the work in which we are engaged is the work of the Lord, *in the last days*. It is the Gospel which the angel, whom John saw, was to preach "to them that dwell upon the earth," crying, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We know that God has created and brought forth every thing that exists; all that we eat, drink, or in any way enjoy are given us of Him. Should we not, therefore, worship Him, and receive His Prophets when He sends them? We should, but how few do. The Prophet truly said, "Darkness shall cover the earth, and gross darkness the minds of the people." . . . . Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Jesus frequently referred the Jews to the Scriptures, saying, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The great mass of them rejected him and his servants, and ill-treated them, as many of this generation now do those who are sent to do them good, and save them in the kingdom of God.

I have come on a mission to preach the Gospel unto the children of men, and to endeavour to speak such things as are given me by the Holy Spirit according to the mind and will of God. What is His spirit? Who has it? Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Will they destroy or injure any thing or any body? Will men do this when led and dictated by the Spirit of God? No, they will not, but will be humble, innocent, and child-like. They will turn away from all evil, and be willing to lay down their lives and their all for the sake of the kingdom of God and His righteousness.

Is not the Gospel of Jesus Christ plain and simple, and has not the Lord spoken from the heavens to the people in these last days? Cannot every man and

woman possessing sufficient intelligence to accumulate the necessaries of life understand when God speaks? Yes; but the majority will not comprehend the Gospel. How is this? Paul said, "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Why has the god of this world blinded them? The reason is, they have sought first the things of this world, and have worshipped Mammon, instead of seeking the kingdom of God and His righteousness. Some one will say, "Do you not want the things of this world?" Yes, we do; but we should seek first the Gospel and kingdom of God and His righteousness, and then we may expect to have all other things that are necessary added unto us in due time, if we faint not. You Latter-day Saints profess to have received the Gospel, to be born of water and of the Spirit, and to be subjects in the kingdom of God. I will ask, do you live according to the Spirit of God, and so that you do not infringe upon the rights of others, nor grieve any of your brethren or sisters? If you will do as I tell you, it will not be long before all things shall be added unto you, or until all of your necessary wants will be supplied.

I have not come to preach any strange Gospel nor great mysteries to you, but the Gospel of Jesus Christ, which is not new, for it was preached of old to Abraham, to the children of Israel, in the days of Moses, to the Jews, and to all the world by Jesus and his Apostles. Its principles are the same now that they were then, and the same blessings attend those who are obedient to its principles that attended the obedient in those days.

For what would I exchange my religion? could you find gold enough in England, or in all the world, to purchase it from me? No, you could not. The knowledge that I have obtained through experience of the goodness, mercy, and power of God, and of the principles of the Gospel of His Son Jesus Christ, brought to light through His Prophet Joseph, are to me above price. I love the Gospel, I love and desire salvation, and it is my privilege to love everything that is good which God has made and given me to enjoy, in its place, time, and season, but my duties to God should be uppermost in my heart, and every thing else of a secondary consideration.

I am satisfied with the doctrines of Jesus Christ and his Apostles, they are the doctrines of the Church of Jesus Christ of Latter-day Saints. I rejoice, because by the blessings of my heavenly Father my destiny is linked with theirs. The keys of the kingdom of heaven are restored to men who are worthy to bear them. It is my good pleasure to be obedient to their words, because I know that they are the words of God unto me, as were the words of Moses or Peter unto the children of Israel in their days. If they call us to forsake the comforts of home, and wander through the earth, to bear glad tidings of the Gospel to its inhabitants, it is our delight to obey. Jesus said, he that will not forsake father or mother, brother or sister, wives, children, houses or land, for my sake and the kingdom's, is not worthy of me. As it was then so it is now.

It affords me more joy and pleasure to preach to you the Gospel, than it would to feast upon all the luxuries that this land could afford. The honour that this world can bestow upon its votaries is but a bubble on the wave, when compared to the honour that the Lord confers upon a man, by calling him to preach His Gospel. After delivering the word of God by the power of the Spirit unto the people, His servants can rest; having a conscience as pure as snow, and continually enjoying the visions of the Almighty, they feel happy and secure. A consciousness of our acceptance with God, and the consolations that flow into our bosoms, through the agency of the Holy Ghost which is given unto us, far surpass in value the perishable things of this world. We know that if we should be called to pass behind the veil, we have a work to do in the Spirit world. If all of this generation lived in this way, what a happy people they would be, compared to what they now are. If my words harmonize with the word of God, with reason, and your understanding, and the Spirit of truth testifies to you that they are true, receive them, and let those of the world who will not, go their own way. If we do not own our Saviour here, he will not own us before his Father. What are relations, wives, children, brothers and sisters, when compared to the Gospel of Jesus Christ. When I embraced it, my friends forsook me; I left them and did not see them for ten years.

The way to obtain peace and revelations, as Daniel did, is to be humble and prayerful as he was, until he could interpret dreams and speak words of wisdom. His wisdom surpassed that of the king or the wise men of Babylon. He obtained it from the God of heaven, by keeping His commandments, by faith and prayer. I expect that he observed the Word of Wisdom, threw away his pipe and tobacco, dispensed with his snuff box, and broke his whiskey bottle, that is, if he ever had them. Have you done so?

Do you suppose that the people in these lands are going to live for the next ten years in the manner that they now do? I think not. The Spirit which I have, prompts me to warn the Latter-day Saints, and to cry with a loud voice, without ceasing, to them to live their religion, to serve their God wholly, with an undivided heart, and that those who will not keep these words of wisdom will inevitably apostatize. What is wisdom? To understand and act righteously. And if we do not do this, we must go backward and not forward; we may apostatize and be found among those that oppose the work of God. Will such men succeed in overthrowing the kingdom? I say they will not. We know that God has called and ordained a Prophet, and committed unto him the keys and powers of His kingdom, and that He has ordained others unto the same power and authority, and that that power has reached unto us. It is the power of the Almighty.

Whatsoever His servants seal on earth is sealed in heaven, or whatsoever they loose on earth is loosed in heaven. God and the hosts of heaven are with us. It is His work that we are engaged in, and not ours. Of what does it avail, then, for man to raise his puny arm in opposition to the Almighty? I tell you that those who do will find themselves digging at a hill where there are but few potatoes, or where there are none at all. They shall wither away until they sink in the earth, rot, and lose their influence even with their own friends. They may lie, print, lecture, and fight as they please, and go to hell, for God is with His people, and always will be as long as they do right, and nothing shall prevail against them. I know it, for I would not be a "Mormon" if I did not know "Mormonism" to be true.

In my remarks to-night, I have touched upon a variety of subjects more particularly adapted to the Saints, but still what I have said is true and good for others, if they will receive and obey the truth. We do not make any requirements of you different from those made by the ancient Apostles; but desire you to repent of your sins, to be baptized for their remission, and come into the kingdom of God with sincere and honest hearts to serve Him. We honour and fulfil all the ordinances of the Gospel of Jesus Christ. We require all, both men and women, to believe their Bible which they have had in their houses for years, assuring them that if they do, they will be "Mormons," and that if they will not be "Mormons," they must deny their Bible. We say if you believe that Jesus is the Son of God repent of your sins, and be baptized for the remission of them, that you may receive the gift of the Holy Ghost, which will open your understanding, so that you can see and comprehend for yourselves and know, most assuredly, that "Mormonism" is true.

You say that we, Latter-day Saints, are very zealous; we admit that we are. An old maxim says, "Be sure that you are right, and then go a-head." But the grand difficulty is, after people know that they are right, for them to do right. Brethren and sisters, how are we to keep in the straight and narrow way that leadeth unto life? I will give you a key. You are aware that there are two opposing powers which are always striving with you, prompting certain thoughts and actions. If a feeling of pure love and affection exists in you towards any body, it is the effects of the Spirit of God. So is every thing that prompts you to benefit your fellow-beings, or to perform any good, and noble action.

When you feel so, and know what is good, why not go a-head with all of your might? Do so, and I am certain that the good Spirit will prompt you just as fast as you can perform, and there will be no room for a particle of the opposite spirit to dwell in you. If we lived in this way we could not do wrong, neither would we have any inclination to do so. All of our thoughts and inclinations would be controlled by the Spirit of God. We could not sin any more than God or the angels, and we would be just as perfect in our sphere as they are in theirs. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He did not require the same from them as

he did from angels, but according to their knowledge, experience, abilities, and the circumstances by which they were surrounded, to be perfect in their sphere; so I say to the Saints be perfect. You may ask, how can I be perfect? By living your religion, for it is perfect. I never have had any doubts about the truthfulness of the Gospel that I have embraced. It enables me to increase and improve from day to day, just as fast as I desire and strive to increase. "Mormonism" is a progressive work, and if you Latter-day Saints do not progress with it, you will be left behind. Do you intend for the next ten years to remain in the same state or condition that you have been in during the past ten? I do not think you will. If you will not increase you must decrease, and you will have to abide the consequences. Live up to what light you have, and you will have a conscience void of offence towards God and man. Can we not do this? Then why should we not? Do we lack confidence in God? Jesus said, where two or three were agreed, and would ask anything in his name of the Father, that He would grant it. He will not withhold any good thing from the faithful. We want to have *this faith*, by which our works will be made perfect. Can we have it? Yes: if we will only discharge the duties of each day as they are presented before us. I do not ask God to tell me what I shall have to do next week, or next year, but, what is required at my hands now? Before I came here to-night, I prayed not for to-morrow, but said, "O Lord give me wisdom and strength this night, to reveal thy mind and will to the congregation to whom I shall speak. "If I do well to-day, I shall be able to do better to-morrow, and thus continue to increase. We cannot recall what has past. We cannot do the work of yesterday to-day, therefore reform; we have no need to still follow in the same old track. People know more now than they did in old times, when they sent the boy to mill with wheat in one end of the bag and a rock in the other to balance it. They have since learned to divide the wheat, and put a portion in each end of the sack. If we do our duty we will progress, if we do not we will go backward.

We lack confidence in the Lord. He has said that it is His business to provide for His Saints. I have frequently asked some of the Saints, when are you going to Utah? Some have answered, "I do not know." Do you expect to remain for the next five or ten years as you now are? "Well, there are no other prospects before me." Yet they are aware that the Lord has said, that it is His business to provide for His Saints. It would be very strange if He did not think of them as He did of Israel in the days of Moses. Moses led them out of Egyptian bondage when they were poor and penniless, without any visible means of subsistence. They believed his words, and had faith in God, which caused the hearts of their Egyptian neighbours to be softened, so that they helped them: by their faith they were enabled to cross the Red Sea. Do we not worship the same God? have we not obeyed the same Gospel? cannot we possess the same strong faith? and will it not produce the same effects now that it did then? Certainly it will, if we will live our religion.

We profess to be of the first and best class of people that can be found upon the face of the earth. Show me a people in any place who live according to the principles of truth and holiness, and you will show me "Mormons." While you act according to "Mormon" principles, you are "Mormons," and will receive their reward; but if you stoop to the low and degrading practices of the Gentiles, you will go down with and even below them, for the reason that unto whom much is given, of him much will be required. We should live our religion, so that the world might see our righteousness and benevolence. We have need to live humble, prayerful, watchful, and diligent. Do you who are heads of families call them together morning and evening, to give thanks and pray, or do you sleep too late? Do you keep order in your houses, and cause every one to bend the knee before their God? Have you thrown away your tobacco and pipe, I have or I would not talk about them? Have you dispensed with your snuff box, whiskey bottle, and every thing that is offensive to the Spirit of God or to your brethren?

It but little becomes the Elders to go about preaching with pipes in their mouths. Will those who snuff, smoke, and drink strong drink excessively, as some do, ever go to Zion. I think that they will not be apt to go so soon as they would if they were to keep the Word of

Wisdom, nor will they be able to do as much good after they get there. I will say to young men and women who are strong and healthy, and wish to continue so, keep the Word of Wisdom, leave off the use of every thing that is not good for man, before you become confirmed in the habit of using it, and you shall be blessed. The young cannot have any excuse that will justify them in not observing the Word of Wisdom. Some say, I have a weak constitution, my appetite is poor, and I have so strong an inclination for such things that I cannot do without them. Again, there are others who make resolutions to keep the Word of Wisdom who remind me of an anecdote I heard of a drunkard in Massachusetts. He wanted to join the temperance society, and become a tee-totaller. The officers, not having sufficient faith in the new applicant, refused to initiate him until he had proven the sincerity of his intentions to reform, by passing a grog shop without calling in. The drunkard mustered resolution, stiffly walked by the grog shop, and when about a hundred yards past, suddenly halted, shrugged himself and said, "Well done, resolution, now I will return and treat you."

Whatever you sow that you will reap; if you sow wheat, your crop will be wheat; if you sow to the flesh, of the flesh you shall reap corruption; but if you sow to the Spirit, you shall have everlasting life, this is the word of the Lord. The Gospel is plain, simple, and comprehensive. What does it require of the Latter-day Saints? To keep the Word of *Wisdom* in wisdom. Do I ask the aged sisters to leave off their tea, and such things? No; not without they like to do so. But I urge its observance upon the young. They may ask, what shall we do with the money that we save by keeping the Word of Wisdom? The amount is too small to deposit in the Office at Liverpool towards our emigration, and yet it burns in our pockets, we must get rid of it somehow. This is the feeling which actuates a great many, and instead of saving the small amounts which they have from time to time, until they grow to be large ones, they spend them for Gentile pictures or other unnecessary articles, which neither relieve their necessities nor add to their comfort, and thus continually close up the way for their deliverance

I will tell the poor of the Saints here, that the Lord is going to enable them to gather to Zion, upon the penny principle; yes, I will come down as low as a penny, for the pennies saved will soon increase to shillings, and shillings to pounds. Keep the Word of Wisdom; be diligent in all things; pay your tithing; keep the counsels that you receive from those who are over you, and put the small sums, that you can occasionally spare, into the penny emigration fund, and thereby show to the Lord and your brethren, that you are determined to do all that you can to work out your own salvation.

Many of the Saints receive and practise the tithing principle, and they have not found themselves any the poorer thereby, but have been made richer in faith and in the blessings of the Gospel. They know what they will reap by thus sowing. The Temple will be built, in which they can receive their endowments, and the keys of the eternal Priesthood, with its powers and blessings, which will prove a savour of life unto life if adhered to, otherwise of death unto death. Through the ordinances of the endowment, you will be enabled to become saviours unto your ancestors, and their posterity who have died without the Gospel. If you do not do it, some one else will.

What else does the Gospel require of you? To preach it, distribute tracts, and bear your testimony with all your might. Do you suppose that it is only the Elders who should preach the Gospel? You, sisters, can preach privately by distributing tracts, bearing testimony, and by inviting your neighbours to meeting.

"Mormonism" is not dead, neither is it going to die, but it will spread from sea to sea, and the Elders will yet go out into all parts of the earth. Bless your souls, "Mormonism" is not confined to this land. I have travelled thousands of miles over European countries besides this—Sweden, Norway, Germany, Denmark, &c., and wherever I go I hear it said, there are "Mormons" here and "Mormons" there. The Elders are preaching in almost every country throughout the world. In America they are sufficiently numerous to constitute a State, and if the Saints were all there, they would fill up three or four States.

I have frequently asked the Saints, when do you intend going to Zion. Oh, when they take me. And who are they? Are you not as much they as any body else? If *they* will go to work and save means to

emigrate themselves, with a little assistance, it will look better than for it to have to be done entirely at the expense of others. I will ask this intelligent congregation where are the means of your emigration, if not among yourselves? But some who have the means are not willing to use it. The Saints in the Valley, greatly desiring the deliverance of their brethren and sisters from Babylon, have contributed to the P. E. Fund Company, what they had to spare, which amounts to thousands of dollars worth of property, hoping that the rich Saints in Babylon would buy it, and thereby assist in gathering the poor without any loss to themselves. President Young has taken the lead in this great work, by contributing a large amount of his individual property, and others have followed his example.

I have travelled thousands of miles over these European countries, and have found but one purchaser, who bought 300 dollars worth of property. So it appears that the rich are not going to do much to advance the work of the Lord. He has not called many of them, but the poor to do His work. I realize your situation—many of you are poor and oppressed. Jesus said, "The poor have the Gospel preached unto them." Do you appreciate your great privileges? Had you been born and reared in the midst of riches and luxury, who knows but what you also would have rejected the Gospel? As you have the work to do, treasure up your pence and shillings towards your emigration. The voice of the Spirit is, "Gather out of Babylon, O ye Latter-day Saints." Have a good and capable man in each Branch, who will keep a correct account of your subscriptions, and not spend your money for himself, and when you have accumulated a sum sufficient to defray your expenses go home to Zion.

When I left the Valley, upon my present mission, I committed all that I had into the hands of my brethren for the Church. What could I have done that would have been more reasonable? What can be more inconsistent than for a man to trust himself, body and soul, in the hands of the Church, and to keep back his property, saying, "Take me along Church, but don't touch my property, I cannot trust you with that." If the Saints would bring their all into the Church, upon the principle of consecration, and be united in their efforts, but little time would elapse before all things which they desire should be added unto them. This is as sure as that we are here. Cannot God who owns the earth and its fulness, give His Saints what He pleases, as soon as they are worthy to receive it? By acting upon this principle I expect to have all that I can wish for or think of, wives, children, gold, silver, houses, and lands, and all that is good or desirable. They are the Lord's, and will only be conferred, permanently, upon those who hold the Priesthood. Thus you see, the kingdom of God and its righteousness are first with us, and that the good things of this world are of a secondary consideration, but they will come along in due time, though some of us may have to lay down our lives before we are put in possession of them.

I feel well, there are good people here and many of them will yet come into the Church; as for others, they may belch and spew out their "exposures of Mormonism" as much as they please, that is what we want done. We are on hand to expose "Mormonism" to all the world as much as possible; we are not ashamed of its principles, for we know that they are true, and will become the power of God unto salvation to every one who believes and obeys them. That God may bless you is my prayer, in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 40.)

[January, 1842.]

Saturday, 29th. I was much engaged with the Tithings; in the afternoon in my office, counselling various individuals; and in the evening in council with brothers Young, Kimball, Richards, and others, shewing forth the Kingdom and the order thereof concerning many things,

and the will of God concerning His servants.

Manchester, England, Jan. 29, 1842.

To President Young, Elders Kimball and Richards.

Beloved Brethren—Soon after your departure, a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the Church, Priesthood, doctrines, offices, sacraments, &c., were the principal queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries, he wished to be informed where he could obtain the *whole* of the publications of the Latter-day Saints, as he wished to be in possession of them; I informed him at 47, Oxford-street, and he promised to send for them.

Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it; and very soon after a public accountant was employed by them to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorily every question that was asked of me respecting them.

After this another minister sent a lengthy article, extracted from an American paper, purporting to be the production of a Mr. Anthony, with a request that I would "read, mark, learn, and inwardly digest" the same. I replied to the statements of Mr. Anthony. and after disposing of them paragraph for paragraph, I told him that I was obliged by his favouring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. Anthony admitted that "the words of the Book were delivered to the learned," &c. I then proceeded to contrast the Church of England with the Churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The clergy are building ten new churches in this town and neighbourhood, and are employing additional curates to go round to the houses of their parishoners, to coerce or intimidate them into an attendance upon their services, in fulfilment of the words of Paul, In the last days perilous times will come, &c., that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c., See 2 Timothy, 1st chap. 1st to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to inquire where the family are employed, and what place of worship they attend, &c., and leave tracts for the family to read.

One of the Reverend Hugh Stowell's curates has paid several visits to my house. but always in my absence, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighbourhood. Curate: What religion may you be, my good woman? I am a Church-woman, sir. What church do you usually attend? I never attend any, sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor woman who had lately joined the Saints. "I am a minister of the Church of Jesus Christ in England, and have called to inquire what school you send your children to, and what religion you profess?" The woman replied she was a "Latter-day Saint." "Oh! delusion, delusion!!" he rejoined, and began to rail against the Saints; whereupon she handed him the Bible, and requested him to read the place where she casually opened to, namely, the 3rd chapter of Micah, and to preach a discourse from that part of the Bible; but he retreated from before her and has not troubled her since.

The Lord Bishop of Chester and the Protestant clergymen, have hired a person of the name of Brindley to go about lecturing against the Saints, and have commenced a monthly periodical in which the foul slanders heaped upon the Saints in America and elsewhere are retailed out to satisfy the malice of the enemies of truth. The *Manchester Courier* has had several articles against our society and principles, and the old Spaulding Romance has been resuscitated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house, where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the Bible contains respecting the latter-days. He admitted that the Saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of

lying priests and their auxiliaries of the newspaper press. I baptized Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us.

There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencement of this year; a large carrier's warehouse was consumed by fire, about from £200,000 to £300,000 ($1,000,000 to $1,500,000) worth of cotton and grain, &c., destroyed. It was the Union Company's carrying warehouse, Piccadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen and become a desolation, and the kings and the merchants of the earth will weep and mourn over her, and she will be cast down, even as a great mill-stone cast into the sea and will be found no more at all.

I opened a place for preaching at Blakesley, about six weeks ago; and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Disbury and Heaton.

About three weeks ago there was a letter inserted in the *Manchester Courier* by a writer who signs himself R. P., calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters' Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparent madness of these deluded people, and that experience had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending our arrangements, there being an emigration office in this town, &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices.

We have since discovered that the writer is no other than Robert Philips, Esq., an extensive manufacturer and merchant, brother to Mark Philips, Esq., another great manufacturer and Member of Parliament for the Borough of Manchester. The Editor of the *Courier* has been playing upon the same string for several weeks since, and feels satisfied that from the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommended the police to do their duty. It appears that the gallant officer at the head of the police (Sir Charles Shaw), has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the Puseyite Oracle pointed the finger of scorn at them, because they dared to worship God according to the dictates of their own consciences. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out by the brethren for disturbing the meeting in the sacrament services.

I remain, beloved brethren, your brother and fellow labourer,

G. Walker.

P.S.—I omitted to say that the writer in the paper alluded to, informed the public that he was endeavouring to obtain information respecting the movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing. I happened to be at Elder Pratt's when he made the second application, and I told Elder P. that he was the individual who had published the letter in the *Courier*. Elder P. sent him another letter containing the required information; and also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments, the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation.

The manufacturers are evidently beginning to be jealous of the mechanics and workmen, emigrating with a people having so systematic an organization as the Latter-day Saints display in their arrangements in this town.

I remain yours, &c. G. W.

Sunday, 30th. I preached at my house morning and evening, concerning the different spirits, their operations, designs, &c.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 31, 1857.

SEEK WISDOM.—"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books Words of Wisdom; seek learning even by study, and also by faith."

The above extract, from a revelation given by Jesus Christ to the Church of Latter-day Saints, we wish to bring before the minds of our readers. Because God in His excellent economy has ever chosen the weak things of this world to confound mere human wisdom, many have fallen into the error that it is something like a virtue to be illiterate. Indeed we have heard some of the brethren almost boast of their lack of literary attainments. This shows a misconception of the true principle of God's dealings with man. We are not, however, surprised at such a mistake, for it is often observable, that in correcting a fault, men run into the opposite extreme.

On the one hand, the world has given ample proof that by its wisdom it cannot find out God. Human learning and intelligence, unaided by the inspiration of the Almighty, have altogether failed to develop a perfect system. Men have built churches, heaped to themselves priests, multiplied books, and gathered scholastic lore, and yet we see their beggarly condition, when destitute of the revelations of God and the gift of the Holy Ghost. On the other hand, unto the poor and illiterate the Gospel is preached. Among them it gains most converts, while the learned and renowned of the earth despise it, or turn from the message of salvation with indifference. To this is added the fact that the Lord has ever taken those whom the world have accounted as naught to confound the mighty, and to accomplish His glorious purposes in the redemption of men.

Under strong impressions of the abject condition of society when destitute of immediate revelation, many of the Saints have mixed with just conclusions others of a foreign nature resulting from their own mis-apprehensions. They have somewhat misunderstood the matchless wisdom displayed in the workings of the Gospel, and have not duly weighed the lessons afforded in the history of God's dealings with mankind. In consequence thereof, they have taken the opposite extreme of that view chosen by those who put the wisdom of this world before the revelations of the Almighty, and substitute human acquirements for the inspiration of the Holy Ghost. We admit that in this they have erred in the right direction. Not that we would have them receive less of the teachings of the Spirit than their hearts can comprehend, and their strongest faith call down from on high. Neither is it desirable that one grain of their present confidence in God should be lost. Indeed, that it may be the reverse of this, we hope to spend our lives endeavouring to communicate that light which nature and revelation have given us. Moreover we most emphatically protest against every attempt to make the wisdom and institutions of men to supersede those of the Almighty. Nevertheless it is an error to take a one-sided view.

We would have our readers understand that there are two halves to every whole, and that it will present many sides and points of view. Granting that we take a survey from the highest point, and contemplate the most glorious prospects, if every other side and scenery is overlooked, it is evident that our vision is not so enlarged as it should be. A perfect system comprehends both extremes, and all the intermediate stages. If the Saints take the one and the world the other, then both

come short. We admit that those who take the highest view have the advantage of those who take the lowest. But the broader the sight, the more are the filllings-in comprehended. For instance, we know how contrary it is to our religion, to embrace that which is termed spiritual, and leave out the temporal and practical affairs of life. Indeed it teaches us that with God all things are spiritual. Though it is not desirable that we should deal wholly with matters of this life, we must not leave them out altogether. The wisdom of the Almighty grasps all that the wisdom of man comprehends, and all the good which society possess the Gospel embraces. The great error of the world is, that it places its own knowledge and acquirements before the endowments and revelations of heaven. The economy of God, however, does not throw away anything that has usefulness or beauty, but it will put every part in its proper place. The Gospel teaches man to seek first the kingdom of God and His righteousness, and all things shall be added. Nothing that is good will it leave out. The world put the kingdom of God and His righteousness and wisdom last, and their own governments, acquirements, and affairs first. This is their error. The Saints give to the things of God the precedence. But if they imagine that it is right to be as ignorant as possible, that the Holy Ghost may make them miracles of wisdom, then they also err in judgment. If they neglect making themselves acquainted with the great truths of science, art, and the general affairs of life, they will not do honour to their religion nor possess that amount of the wisdom of God, as he who diligently gathers together a large mass of useful knowledge. The Lord helps those who help themselves, and the Holy Ghost is given that we may use acceptably that which is already in the world, as well as to reveal to our understandings fresh light. The knowledge of God comprehends all that men have discovered of the great truths of nature, and much more than the wisest of the human family have been able to grasp. Indeed, all truth belongs to Him. The Saints, therefore, by the aid of the Spirit, should reach after a far more extended knowledge than that which the uninspired efforts of man can obtain.

We have no hesitation in saying, that when "Mormonism" has accomplished its mission, the Saints will find on reviewing its operations that it will have gathered an immense amount of material already in the world. The cause which it will give for our admiration will be, that the good which we now behold in a state of chaos will then be organized into a perfect system, and all things put in the places to which they belong.

The excellency of God's dealings with man will be obvious to any who will look from the right point of view. Human wisdom cannot find out God, nor secure for us eternal salvation, and take us into celestial glory. Therefore it is necessary that a divine scheme should be revealed. Unto the poor, precedence is given in the proclamation of the Gospel; *because*, in the simplicity of their hearts, they are the most likely to receive it; while the noble and learned, being filled with self-importance, are indifferent to the glad tidings. The former are waiting, as it were, to receive a bias, the latter have theirs already. One class takes the mould with comparative ease, the other has more stubbornness. The man who rises from the lowest point to the highest exaltation by the power of the Gospel, is more ready to acknowledge the goodness of his Creator, than he who hears the truth after attaining great notoriety in the world. Indeed, this same notoriety is generally a stumbling block, which most men find insurmountable. For these causes, and also that no flesh shall glory in His presence, God chooses the weak things of this world to confound the mighty. The reasons are so plain, that a school boy may understand.

To suppose that God delights to see His people ignorant, or behind the world in

any acquirements of a useful and beautiful nature, is to cast a libel upon divine wisdom. Instead of its being a virtue to be illiterate, and deficient in knowledge, when we have favourable opportunities of improvement, it is the reverse. We know that the poor Saints labour under many disadvantages in obtaining information, and that in the earlier stages of the kingdom of God its members have not such facilities for intellectual acquirements as they will when it is farther advanced, nevertheless, we say to all, be diligent in obtaining knowledge according to your circumstances. "Seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith."

APPOINTMENTS.—Elders Thomas Bullock and Daniel Page are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder James G. Browning is appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder John H. Tippetts is appointed to labour in the Newcastle-on-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder William Brown is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Thomas Peirce is appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Henry Harries is appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

NOTICE.—Elder P. H. Young expects to leave England, on his return home, about the middle of February. As he is the Agent of the Typographical and Press Association, in the G. S. L. City, Utah, for the collection of books, charts, maps, &c., in this country for its library, all persons desirous of making such donations will please foward them to this Office by the 10th of February next.

Any good literary works will be thankfully received, and we trust that all who have the ability to do so will exercise their liberality in aiding this Association in their laudable enterprise.

THE SHIP "COLUMBIA."—We learn from the *Mormon*, of January 3rd, that the ship *Columbia*, with a company of Saints, arrived at New York on the 1st instant.

HOME CORRESPONDENCE.

LONDON.

6, Richard Street, Limehouse Fields,
London, January 7, 1857.

President O. Pratt.

Dear Brother—As I stated in my communication to you of December 16th, that I intended to leave Sunderland for Leeds, on that day, I left, and arrived at 18 Dock Street, about six o'clock, p.m., where I met Elders W. G. Young and L. D. Rudd.

On the 17th, according to previous appointment, Elder Young and myself went to Sheffield, and held a meeting in the "Hall of Science" in the evening, I was so unwell, in consequence of having a cold, that I felt unable to preach, but Elder Young gave us a good discourse. A Scripture Reader was present, who was in the habit of disturbing the Saints in their meetings, and wanted to debate, but he evidently belongs to that class of men who, having very little personal merit, court notoriety by attempting to pull down "Mormonism."

On the 18th we returned to Leeds,

where Elder J. A. Little, from Liverpool, met us in the evening of the 19th. The 20th was spent in visiting with the brethren. In the afternoon we had a prayer meeting in an upper room of Elder Isaac Fox's house. We enjoyed much of the Spirit and had a profitable time together. In the evening, Elders Young, Hatch, and Rudd went to Bradford to attend a Conference Council.

Sunday, 21st, about 8 o'clock in the morning, accompanied by Elder Little, and a number of the Saints of Leeds, I took the train for Bradford, in order to attend a quarterly meeting of that Conference. We arrived in Bradford about 9 o'clock, and took breakfast at sister Walker's, and soon afterwards went to the "Odd Fellows' Hall," where the Saints were collecting together.

The morning meeting was mostly occupied by the business of the Conference. We are sorry to say that we had to cut off from the Church a Travelling Elder for adultery, which was committed under very aggravating circumstances. Pastor Young made some very appropriate and instructive remarks to the congregation on the case, which I trust will be a warning to others.

The afternoon meeting was mostly taken up by remarks from the Elders present. I spoke about an hour, although suffering severely from a cold, and gave such instructions and counsel to the Saints as the circumstances seemed to call for. By my request, Elder Little, preached in the evening to a crowded house. There were about 1000 persons present, one half of whom I think were strangers. They listened with the most profound attention. After the evening meeting we returned to Leeds.

On the 22nd, at four o'clock, p.m., I bade farewell to the brethren and took the train for Misson, and arrived at brother Richardson's about half-past seven in the evening. There is a small Branch of the Church here. I spent the next day in visiting with brother and sister Richardson. In the evening the Saints had a meeting, when I preached to them. I had a very pleasant visit.

On the 24th, I left Misson by rail about nine o'clock, a.m., for Nottingham, where I arrived about two p.m. Here I met Elders J. Carrigan, T. King, Isaac Higbee, and G. Taylor from Utah, and a number of others. The next day, being Christmas, we held two meetings in the "Saints' Hall." Considering that it was a day of feasting, the meetings were well attended, particularly in the afternoon. In the forenoon, several of the Elders gave their testimony, as they were called on to speak, and I preached in the afternoon, on the practical duties of the Elders and Saints. In the evening we had a social party, and the time was most agreeably spent in listening to songs and recitations, and instructions from the Elders.

On the 26th, accompanied by Elders Carrigan, King, and others, I went to Derby. Here I met Elders Peter Robinson, from Sheffield, and James Taylor, from Lincolnshire. In the evening the Saints held a social party, and the time was agreeably spent in the usual manner on such occasions. I was much pleased with the excellent spirit and good order which pervaded Pastor Carrigan's field of labour.

On the 27th, I left Derby for Cheltenham, where I arrived at three o'clock, p.m., and was met at the station by Elders D. B. Dille, Jesse Hobson, Henry Hobbs, and some others. I put up at brother Locke's, 4, Prospect Place, Leckhampton Road. My cold was very severe upon me, producing violent coughing and some fever. During the evening Elder Little arrived from Leeds.

Sunday, 28th. The Saints met in Conference at their hall. Through indisposition, I did not attend the morning meeting. In the afternoon some business was transacted, and several Elders spoke for a short time. Elder Little also gave a short discourse on the principle of the Saints labouring for their own salvation, and making a Zion within and around them by their own good works, and on the principle of obedience to the Priesthood. I followed with a very few remarks. By my request, Elder Little preached in the evening, after which I bore my testimony to the truth of what he had said, and of the Prophets Joseph and Brigham, and the work of God in these days.

On the 29th the Saints had a social party at their hall, which was well attended, the good Spirit was upon us, and we greatly rejoiced together. Here I could most fully realize that the spirit was willing but the flesh was weak.

On the 30th and 31st I was so unwell that I remained in the house, and used

such means for my relief as wisdom seemed to dictate.

January 1, 1857. About nine o'clock, a.m., I left Cheltenham with brother Little for Reading, where we arrived between 11 and 12; Elder Dille accompanied us as far as Gloucester. In Reading, we met Elder John Hyde, President of that Conference. The Reading Branch held a meeting in the evening, which was attended by Elder Little. I felt too unwell to go out. The next day we came to this city, and were met about noon at the Paddington station by Elders J. D. Ross and William Budge. We took dinner at 35, Jewin Street, after which I went to brother George Smith's, 6, Richard Street, Limehouse Fields, where I have remained through indisposition up to this time, with the exception of going to a social party last evening in Westminster. I enjoyed the party much, but was too weak to take an active part in it. Through the blessings of the Lord, and the prayers, faith, and kind attentions of the Saints, I am gradually recovering my health, and in a few days I hope to be able to resume my labours.

The London Conference held its Quarterly meeting on Sunday the 4th instant. Three meetings were held during the day and evening, and I understand were well attended. The morning and afternoon meetings were occupied with the business of the Conference, hearing the reports of the Travelling Elders, and by warm-hearted and cheering remarks from several visiting Elders who were present. In the evening Elder Little preached to a crowded hall, the people probably numbering about 1200.

At the social party, before referred to, brother Little made a stirring appeal to the Saints to make great efforts for the accomplishment of their own deliverance from Babylon. It was accompanied by the testimony of the Holy Spirit, and seemed to open the eyes of many who were present to what was required of them for the accomplishment of their salvation.

In justice to Pastor J. D. Ross and Elder William Budge, President of the London Conference, the latter of whom also has the immediate charge of the Office at 35, Jewin Street, I cannot but commend them for the thorough organization of the business of their fields of labour, and the consequent efficient and economical manner in which the affairs of the Church under their direction are conducted.

Praying that the blessings of health, strength, and power in the holy Priesthood may increase upon you,

I remain your affectionate brother in the new Covenant,

EZRA T. BENSON.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

8, Moncrieffe Terrace, Bolton,
Lancashire, January 7, 1857.

President Orson Pratt.

Beloved brother—I seat myself this morning to make out my yearly report; and the last one that I expect to trouble you with during my stay in these lands.

On the 8th of April, 1853, I, in connexion with several others, was called by the First Presidency of the Church to go on a mission to England. On the 19th of June following, I bade farewell to a part of my family in Ogden City, Weber County, Utah Territory, and proceeded with my wife Harriet, and her youngest child, to Salt Lake City; and on the 22nd I took leave of them, and proceeded on my journey in company with 26 other missionaries bound for various parts of the world. Without particularizing any more, I pursued my journey over plains and seas, a distance of about 7000 miles, and landed in Liverpool on the 4th of November, my journey occupying four months and twelve days.

Elders S. W. Richards was at that time presiding over the European mission: by him I was appointed to take the Pastoral charge of the Norwich, Bedfordshire, and Cambridgeshire Conferences. I soon repaired to my field of labour, where I spent two years in the discharge of my duties, according to the ability which the Lord gave me. I had anticipated returning to my home at the expiration of my labours in that Pastorate; but brother F. D. Richards, who had succeeded his brother Samuel, was pleased to appoint me to labour as Pastor of the Manchester, Liverpool, and Preston Conferences. I began to officiate according to appointment on the 1st of February, 1856; succeeding Elder George D. Grant, who had laboured *faithfully* to liquidate the debts which had accumulated upon the

Conferences; but as everything could not be done in one year, he retired leaving considerable indebtedness upon them.

By the sanction and counsel of brother F. D. Richards, I laid the principle of tithing before the Priesthood and Saints of this Pastorate; many of whom received it joyfully, and have acted upon it ever since, and are at this time giving thanks to the Lord for putting it into the hearts of His servants, to bring forth and establish that *heaven-born* principle. On the other hand, it makes Satan and his emisaries *howl like devouring wolves*. The name of Dana is made use of in the newspapers, and posted up in many parts of Manchester, as being the author of a principle that is more ancient than father Abraham.

The result, however, has been to make the *good* Saints cling more than ever to the Church and kingdom of our God; while those who love a *few pence* more than they love their salvation, or the work of the Lord have turned away.

I will now proceed to give a brief statement of the condition of the Conferences, over which I have been presiding for the last eleven months. The Manchester Conference is in *good condition, never better*, and when I say so, I speak the minds of hundreds of my brethren and sisters. I only know of one debt amounting to £5, except for books, in the whole Conference, and we had in hand at our quarterly meeting, which was held on the 28th of last month, about £46, which has been turned over to my successor, Elder Miles Romney, to settle that debt, or to appropriate to other purposes, as he may think best. I have also deposited in the Office at Liverpool for the P. E. Fund, for the benefit of the poor, £103 9s. 8d. This sum, together with a much larger amount, I have no doubt you will appropriate in due time to the gathering of those who have liberally, and faithfully, complied with the principle of tithing in the Manchester Conference; for take them as a whole, I do not know where I should go in these lands to find a more obedient and devoted people.

The Priesthood of the Manchester Conference, I must say, have always manifested a most liberal and praiseworthy spirit. I have never had any difficulty in governing them; for they have learned the principle of obedience. Consequently I look forth to the day when many of them will be made rulers in the kingdom of Christ; and I feel to say God bless them, as well as the Saints generally of the Manchester Conference.

The Liverpool Conference is also in good condition, so far as union is concerned. As for the Priesthood, I do not know of any discord; and, take them altogether, they generally belong to that class who have proved themselves liberal, willing, and obedient. My heart is full of blessings towards the Saints in this Conference.

Relative to the finances, I cannot say that this Conference is out of debt. In consequence of taking the Assembly Rooms, at a time when we had three other rooms in Liverpool, for which we had to pay heavy rents, as well as having other expenses continually draining us of the funds, I am sorry to say that the Conference is a few pounds in debt. I believe, however, that the amount is small, and I have no hesitation in stating, that it will be *entirely clear of debt* in a few days or weeks at most.

The Preston Conference, which only numbers about 400 Saints, is also somewhat in debt. This is quite repugnant to my feelings, and contrary to my expectations; for at our Conference, held on the 21st of September, I considered that there was very little, if any, debt then upon the Conference. The Temple Fund, amounting to £50, was paid, and £5 in hand, which I deposited in the Office for the P. E. Fund, thinking that but a small item compared with what I anticipated laying by for the same object. In this I was disappointed. . . . .

I take pleasure, however, in stating that there is a large majority of the Priesthood, as well as the Saints, that are as good as can be found in any of the other Conferences. I may add that there are whole Branches that are in excellent condition. Among these are the Accrington, Burnley, Blackburn, and Clitheroe Branches, *with their Presidents*. I also believe that the Preston Branch will revive shortly; for brother Halsall, who is now presiding over it, if faithful, is qualified to accomplish this object. Many of the Saints in that Branch are as good as can be found this side of the Valley.

I feel well in turning over the field of my labours to such faithful brethren as Elders Romney, Bunting, Marsden, and Beck. I am also gratified in knowing

that Elders Oliver and Forscutt, who have been lately appointed to travel in the Manchester Conference, are good brethren, who will seek the interest of the Saints.

I will now give a brief statement of the situation of the Book Agency. We have endeavoured to keep the debt from accumulating very much, and were successful until the issue of the new series of pamphlets, which has swelled the debt considerably. But if the course is taken, in *all* of the Branches, which you have recommended, the time is *not* far distant when there will be no debt of much consequence; and as the Conferences are so near out of debt, from other causes, I see no reason why they need be annoyed with anything in the shape of a heavy Book debt.

One thing I am very happy in stating, for the honour of the General, as well as the sub-Book Agents, that I have not been compelled to chasten them for embezzling any part of the Book money: but on the contrary they have discharged their duties faithfully, and I pray the Lord to bless them.

I have now about closed my career in these lands, and am permitted in a few weeks to take my leave of a good people, and shape my course towards the home of the Saints in the peaceful valleys of the mountains. My heart swells with gratitude to my Heavenly Father, for having blessed and enabled me to wade through a variety of trials, sacrifices, influences, &c., &c. For aught I know, I have filled my mission, thus far, to the satisfaction of those who have presided over me in these lands.

I have laboured under brother S. W. Richards, F. D. Richards, and, lastly, yourself. If there has been a jar, or discordant feeling at any time, I have not known it; in fact, I do not believe that there has been. If I have lacked wisdom my Presidents have imparted to me, and the Lord has also shown me many things by dreams, visions, &c.

I will now conclude, invoking the blessing of the Lord upon you, and your counsellors, brothers Benson and Little, not forgetting my successor Elder Romney, who is ill at this time. I pray the Lord to bless him with health and strength, and power to do more good during the year to come, than your humble servant has done in the one that is past. May the Lord also bless *all* the faithful Saints with whom I have been associated in this, as well as my old field of labour, and, in a word, everywhere else.

I remain, as ever, yours in the bonds of the everlasting Gospel,

C. R. DANA.

WOMAN.

An Address before an Assembly of the "Polysophical Institution," in President L. Snow's Hall, Great Salt Lake City, January 30, 1855.

BY MISS ELIZA R. SNOW.

Before this noble audience, once again
A Lyre of Zion re-resumes its strain.
Thought is a currency—Speech is design'd
To circulate the treasures of the mind.
When this Society convenes, this Hall
Is a grand reservoir, supplying all:
And constitutes an intellectual mint,
Where words are coin'd—ideas take their tint—
Where morals, arts, and sciences are taught—
Mind prompting mind, and thought inspiring thought.
When last assembled, woman's worth and sphere
Were beautifully illustrated here:
And then the thought suggested to my view,
That woman's self might speak of woman too:
But not for "Woman's Rights" to plead or claim—
No! that, in Zion, I should blush to name.

I have apologies to offer here,
For Gentile ladies who disclaim their sphere.
Having obtained enough of truthful light,
To see life's strange perversions of the right;
They seek with noble, yet mis-guided aim,
Corruption and abuses to reclaim:
But all their efforts to remove the curse
Are only making matters worse and worse.
They could as well unlock without a key,
As change the tide of man's degeneracy
Without the holy Priesthood; 'tis at most,
Like reck'ning bills in absence of the host.

No more of this. I'll speak of woman now,
When Inspiration's pow'rs the mind endow—
Where rules are given to renovate the earth—
To try all textures and to prove all worth.
And what is woman's calling? where her place?
Is she destined to honour? or disgrace?
The season's gone when she could set her stake,
To which the will of man must bow or break—
The time is past for her to reign alone,
And singly make a husband's heart her throne:
No more she stands with sovereignty confess'd
Nor yet a play-thing, dandled and caress'd;
Neither a dazzling butterfly or mote,
On light, etherial, balmy waves to float.
Her's is a holy calling and her lot
With consequence most highly, deeply fraught—
"Help meet" for man—with him she holds a key
Of present and eternal destiny.
She bends from life's illusive greatness down—
"She stoops to conquer"—serves to wear a crown.
Love, kindness, rectitude, with wisdom fraught
Form woman's greatness, wheresoe'er her lot:
However great, let once her aim be pow'r,
She sinks—decreases from that hapless hour!

Aspiring brains fictitious heights create,
And seek to clothe in greatness, ere they're great:
All dignity is but an idle sport,
Where goodness forms no pillar for support.

Who through submission, faith, and constancy,
Like ancient Sarah, gains celebrity;
And thus obtains an honourable place;
A high position may sustain and grace.

That there are rights and privileges too,
To woman's sphere, and to her duties due;
Reason and justice—truth and heav'n confirm;
But they're not held by force, nor took by storm.
If "rights" are right when they are rightly gain'd,
"Rights" must be wrong when wrongfully obtain'd:
The putting forth a hand to take the prize
Before we fairly win it, is unwise.

Let woman then, a course in life pursue
To purchase man's respect, as merit's due,
And feeling God's approval, act her part
With noble independence in her heart;
Nor change, nor swerve, nor shrink, whatever is:
Though fools may scoff—impertinence may quiz:
Faithful, though oft in faithfulness unknown—
With no whereon to lean, but God alone.
Then by the laws which rule the courts above,
She holds the charter to a husband's love,
Which built on confidence—by virtue won,
Will amply—will abundantly atone
For what she feels at times, neglected now—
Misjudg'd and unappreciated too.
With chaff and tares, wheat may be buried low—
Gold hid in dross, where none but angels know.

Wit, youth, and beauty oft a charm impart,
Which throws a magic spell around the heart;
But 'tis an influence ever prone to wane,
Unless the powers of worth that charm sustain.
The jewel, confidence, is far above
The fickle streams of earth's degen'rate love.
Nature, inviolate holds certain laws—
There's no effect produc'd without a cause:
Integrity and faithfulness, through hard
And patient labour, reap their own reward.
The gains of craft will take their own light wings,
And all assumptions are but short-liv'd things.
As we move forward to a perfect state,
And leave the dross degeneracies create:
Laws of affinity will closely bind
Heart unto heart—congenial mind to mind.

Life, Order—all things are in embryo,
And through experience God is teaching how
To mould—to fashion to the pattern giv'n—
To show on earth a specimen of heaven.

A calm must be preceded by a storm,
And revolutions go before reform:
Faith, practice, heads and hearts must all be tried,
To test what can and what cannot abide.
When shakings, tossings, changings, all are thro'—
All things their level find—their classes too;
A perfect government will be restor'd,
And Truth and Holiness and God ador'd.
But ere this renovating work is through,
Woman, as well as man, has much to do:
Responsibilities, however great,
Advancing onward will increase in weight;
And she, that she receiving, may dispense,
Needs wisdom, knowledge, and intelligence;
Of high refinements too, she should partake,
With rich endowments, for her offspring's sake.

Queen of her household—authorized to bless—
To plant the principles of righteousness—
To paint the guideboard that thro' life will tell,
And lead instinctively to heaven or hell—
To fix the base, the fundamental part
Of future greatness in the head and heart,
Which constitutes the germ of what will be
In the high courts of immortality.

What we experience here, is but a school
Wherein the ruled may be prepar'd to rule.
The secret and the key—the spring—the soul
Of rule—of government, is self-control.

Cloth'd with the beauties, purity reflects,
The acknowledg'd glory of "the other sex,"
From life's crude dross and rubbish will come forth
By weight of character—by strength of worth;
And thro' obedience woman will obtain
The power of reigning, and the right to reign.

ADDRESSES.—Joseph Burrows, Charles C. Shaw, } 7 Eagle Foundry Street, Shelton, Hanley, Staffordshire.
James W. Stevens, 6 Hawkhill, Dundee.
William Smith, 8 Milbourne Street, Carlisle.

MONEY LIST, JANUARY 9—16, 1857.

	£	s	d
John Hyde	2	0	0
William Ajax	2	0	0
William Budge	20	0	0
Carried forward	£24	0	0
Brought forward	£24	0	0
Michael Vaughan	4	10	0
	£28	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XIX. Saturday, February 7, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

The principles and members of the Church of Jesus Christ of Latter-day Saints have, on many occasions and in many ways, been much misrepresented by their opponents. Rumour, with her thousand tongues, has been busily engaged against them; the finger of scorn has been contemptuously pointed at them; and they have been met on every side continually with ridicule and slander, bigotry and persecution. Notwithstanding all this, however, the "Mormons," undismayed at the apparent danger, still remain firm in their faith, and are at all times able and willing to give a reason for the hope that is in them. They are not like the little delicate, sensitive plant, that shrinks at the slightest touch, or like the slender aspen leaf, that trembles at the faintest breeze; but rather resemble the deep-rooted mountain oak, that defies the rudest tempest, and remains unharmed amidst the roughest storms. The winds of opposing influences may blow, and floods of the bitterest persecution may threaten to engulph them, but so long as they remain true to themselves, to their religion, and their God, they know that all will be well with them, because their foundation is sure—the rock on which they stand is immoveable, and cannot fail. Many, indeed, have taken in hand to "expose Mormonism," so-called, but have failed in their efforts. They have succeeded only in exposing *themselves* and their *own systems*. They have done us no harm, but rather good; for they have unwittingly scattered the seeds of "Mormonism" far and wide, accompanied with an ample supply of filthy compost, which will cause those seeds to germinate and grow more quickly than they otherwise would. Thus out of evil good often comes. The emissaries of Satan are indispensably useful in their way: their adverse movements, being thus overruled for good, result in the unexpected furtherance of the great work of God. Their attempts to "expose Mormonism" will always recoil upon themselves. Their bitter enmity in the guise of friendship, and their infidel hostility under the mask of religion, will invariably result in their own discomfiture and defeat. It is not "Mormonism" that, in their sense of the words, requires to be "exposed" or "unmasked," but *sectarianism*—that heterogeneous mass of *isms*, which passes current in the world under the falsely-assumed name of Christianity—that modern counterfeit religion—that pseudo-Christianity of the day, which, being but a mixture of priestcraft, tradi-

tion, and superstition, is at best but a mere caricature of genuine religion—in short, rank infidelity in disguise.

However, there are to be found, in some anti-Mormon publications, objections of various kinds, which, carrying with them, at first sight, an apparent plausibility, are less unworthy of notice than others. To some of these the writer purposes to append answers as summary as the nature of the arguments may admit of; his object being two-fold—first, that some of his brethren, whose attention, perhaps, may not have been before directed to all the particular kinds of objections adduced, may be in some measure assisted in their efforts to meet them when put; and secondly, that some of the more honest-hearted class of objectors may be led, by further investigation, to see that the "Mormons," so-called, are not without a reason for the hope that is in them, that they are by no means afraid of their principles being investigated and scrutinized, and that they desire all men to "prove all things," and to embrace and ever "hold fast that which is good."

OBJECTION: "A slight acquaintance with the Book of Mormon will satisfy any man that its author knew very little either of sacred or profane history; and it is no light task even to arrange his blunders. Let me commend to your notice the following specimens:—The Bible tells us that Christ should be born of a virgin in Bethlehem of Judea. A short time before our Saviour's birth, there seemed to be no probability that this prophecy could be fulfilled; but the Almighty so arranged it in his providence, that the Roman Emperor ordered all nations to be taxed; and then Joseph and Mary departed from the city in which they then lived, and, at very great trouble and inconvenience, went up to Bethlehem, where the Redeemer was born. But what do your writings say? 'And behold he (i.e. Christ) shall be born *at Jerusalem*, which is the land of our forefathers.' (Book of Mormon, p. 255.*) It is a question, then, between Micah and St. Luke on the one side, for *they* say he was born at Bethlehem, and the author of the Book of Mormon, for he says that Christ was born at Jerusalem. The contest, however, is decided by St. Matthew, for he tells us that the wise men came from the east to Jerusalem to seek Christ; but Herod called for the scribes, and by them the wise men were sent *from* Jerusalem *to* Bethlehem. Can any man doubt but that the author of the Book of Mormon was an illiterate impostor, alike ignorant of propheey, history, and geography?"—*Mormonism Anti-Sriptural, by Rev. B. Willmore.*

ANSWER: If an infidel objector were to quote certain prophecies from the Bible, and then, turning to certain apparently conflicting accounts of their fulfilment, or to passages which mention circumstances involved in their fulfilment that do not appear to harmonize with the terms of the prophecies, were on that account to denounce the Prophets as illiterate impostors, ignorant of this, that, and the other, what would be said to such charges? How would the defenders of the Bible proceed with such an objector? Would they concede that he had satisfactorily proved the sacred writers, or the translators, to have been arrant knaves and impostors, and the Bible to be a mere mass of unintelligible jargon, flagrant contradictions, blunders, and absurdities? Certainly not. In endeavouring to reconcile apparent contradictions, they would doubtless advise their objector not to be too hasty in drawing his conclusions—not to be captious and hypercritical, but to study the *meaning* of the sacred writers rather than their form of words merely. Now, let this course of procedure be adopted in the present case, and the force of the objection will disappear—the apparent disagreement between the Bible and the Book of Mormon will speedily vanish. The reader of the latter work will find that, with the aborigines of America, the name of a city was, in some cases, the name of the surrounding territory. Several instances might be cited, but one will suffice for illustration. In the book of Alma, which contains the passage in question, we read of a certain *land*, called Jerusalem, and of a *city*, called by the same name. The 13th chapter commences thus:—"Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called, by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

* Page 227 of present edition.

Now, the Lamanites, and the Amalekites, and the people of Amulon had built a great city, which was called Jerusalem." Similar cases may also be found in the Bible. For instance, the region or land of Samaria had for its capital a city, called Samaria. Now, one person might speak or write of some circumstance occurring in Samaria, meaning the *land* or province of Samaria, without stating the particular locality. Another person might, in relating the same circumstance, mention only the name of the town or village where it occurred, and which place might have been a few miles from the *city* of Samaria. To a superficial hearer or reader, these two accounts of the same occurrence would possibly appear to be contradictory, while in reality there would be no contradiction at all. This will serve as an illustration of the imaginary "blunder" cited from the Book of Mormon. It is evident that by "Jerusalem," in the quoted passage, is meant, not the city, but the *land* of Jerusalem, in Palestine. The words are sufficiently explicit—"*at Jerusalem, which is the land of our forefathers.*" This also agrees with the words of Alma in relation to Jerusalem on the western continent—"The land which was called, by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity." This western land of Jerusalem being thus distinguished from the city of Jerusalem mentioned immediately afterwards, evidently shows that the inspired writer, Alma, also distinguished the eastern *land* of Jerusalem, in which Bethlehem was situated, and in which Christ was born, from the *city* of Jerusalem, which was the capital. This mode of geographical nomenclature may not exactly square with modern usages; but, in order to understand and fairly represent the meaning of ancient writers, *their* ideas must be studied, and not our own. Joseph Smith, it must also be borne in mind, was not the author, but the translator of the Book of Mormon; and his duty was to interpret faithfully the sense of the original before him; which he was enabled to do by the power and Spirit of God, through the Urim and Thummim.

OBJECTION: "It [Mormonism] claims to be a new revelation, a voice from heaven. Now, this claim is in direct opposition to the very words of holy Scripture—'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.' (Rev. xxii. 18.) It is not said, if he shall add to *these* books, but to '*this* book.' Why this book? Because it was the last, the concluding book of the dispensation. . . . . Last of all, we have the book of Revelation, describing the grand and awful events which shall happen to the Church and the world until the end of time. Thus it closes the canon of Scripture; it warns us against another revelation; it denounces the severest anathema against any man who shall dare to palm a new Bible on the world." — *Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: The feebleness and fallacy of this objection appear so self-evident, that one wonders how any reflecting mind could descend to urge it. In the first place, if "*man*" is not at liberty to add to Divine revelation, *God* is. *He* can surely add to His own word whatever and whenever he may please. There is ample proof—patent to all who seek it in the right way—that the Book of Mormon is the word of God, as much so as any book in the Bible. If it is, indeed, of merely human, and not of Divine origin, that important point must be *proved* before the text quoted can with any force be brought to bear against it. Mere assumption, in serious argument, is of no weight. Our opponent, in attempting to show that the claims of "Mormonism" are "in direct opposition to the very words of holy Scripture," misrepresents those "very words," as well as their obvious application. He affirms that "It is not said, if he shall add to *these* books, but to '*this* book.'" And yet his own eyes, if used, must convince him that the text quoted says neither the one nor the other. The words are, plainly enough, "If any man shall add unto *these things.*" What things? Evidently the things prophesied of—"the *words of the prophecy* of this book." Our objector asks, "Why this book?" But his answer takes for granted the very point that has to be proved before his conclusion can be accepted as valid. How knows he that John's prophecies and revelations were to be the last that God would ever give to His people? What authority has he for assuming any such thing? What right

has he thus to presumptuously limit the designs of Infinite Wisdom, to confine the flowing stream of prophecy, to close the wide and open door of revelation, and to bar up for ever the living word of God? "Who hath required this at your hand," reverend sir? It is true that "we have the book of Revelation, describing the grand and awful events which shall happen to the Church and the world until the end of time." But that is not the *only* book that describes the great events that will transpire in the last days. This simple fact of itself blunts the point of the argument, and destroys its feeble force. The conclusion that "thus it closes the canon of Scripture," is therefore quite untenable. How knows our opponent that it was for ever to close the canon? St. John does not say so. No other writer in the Bible intimates anything of the kind. Every book from the Genesis of Moses to the Revelation of John may be rigidly searched, but not a sentence can be found denouncing future revelation. St. John's anathema is plainly directed against persons presumptuously meddling with the words of *his* prophecies and revelations—persons taking upon themselves to interfere with and alter, either by interpolation or erasure, the "grand and awful" *contents of his book*. A somewhat similar prohibition is expressed in Deut. iv. 2, in reference to the Mosaic laws, commandments, and doctrines revealed to the children of Israel; and yet no one will venture to affirm that the book of Deuteronomy closed the canon of Scripture, and negatived all or any future revelations of the Divine will and wisdom.

Besides, if John's interdiction extended to the whole "canon of Scripture," who is to decide how far that canon extends? Who is to determine what it includes, and what it excludes? The present compilation of books, collectively called the Bible, is comparatively a modern work. It did not exist in John's time. The various books, gospels, and epistles, were separate and distinct of themselves, and were written by different persons, at different times, in different places, under different circumstances, and for different purposes; and it was not till a long period after the writers of them were dead, that obtainable copies were collected, and the compilation, called the Bible, made. This fact, of itself, independently of other considerations, is sufficient to show that John, in his interdiction, must have referred merely to his own book of Revelation. It is also certain that many books, prophecies, revelations, histories, epistles, &c., which are spoken of in different parts of Scripture, have been, at some time or other, "taken away" from the original stock. Then, again, it is well known that the two largest bodies of professing Christians—the Catholics and Protestants—differ entirely from each other as to what books really constitute the canon of holy Scripture. The former "add to," and the latter "take from," the disputed canon. It is also known that Luther, the head of a vast body of Reformers, suppressed seven books of Scripture, which both Catholics and Protestants consider as quite canonical. One of the seven which he thus ousted from the canon was St. John's book of Revelation. Dissenters of different denominations have also rejected some of the books that are included in the Protestant canon, and have expunged many portions of others. There is, in fact, scarcely a chapter in the whole Bible that has not, at one time or another, undergone the ordeal of critical abscission. Interpolations, too, have been extensively made, from time to time, by the numerous MS. copyists: and, in addition to this, the instances of textual alterations, adduced by learned commentators, are so manifold, and the list of disputed passages and (essential) various readings so lengthy, that it is utterly impossible for any uninspired man, or any conclave of literati, to decide the query as to what does or does not constitute canonical, inspired Scripture. Amidst, then, all the uncertainty, strife, and tumult of opinion in this matter, who is to determine where the supposed curse is to apply? If all parties are anathematized by John who have added to or taken from the canon of Scripture, which his book is supposed to "close," the curse will most assuredly be of universal application; for, if we were to take a pen and cross out of the present Bible all the interpolations said to have been made, and all the books, chapters, verses, and words, said to have been added, and all those that have been and are now declared to be spurious, by the learned critics of different parties of Scripturians, there would not be a single vestige left!—not even the pet passage which our objector has so triumphantly quoted, but so glaringly misapplied!

(To be continued.)

HISTORY OF JOSEPH SMITH.

(*Continued from page 72.*)

[January, 1842.]

Monday, 31st. Assisted in appraising the tithings of Saturday, with Emma—Received many calls—Read in "Mormon"—After dinner visited brother Chase who was very sick, and in the evening was in Council with Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, and Willard Richards, concerning brother Snider and the Printing office; spent the evening very cheerfully, and retired about ten o'clock.

Tuesday, February 1st. Two large stones, for door sills, for the Nauvoo House, hauled.

The following article is from the *Millennial Star* of this date—

EMIGRATION. In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed—a country every way adapted to their wants and conditions—and still more pleasing to think that thousands of the Saints have already made their escape from this country and all its abuses and distress, and that they have found a home, where, by persevering industry, they may enjoy all the blessings of liberty, peace and plenty.

It is not yet two years since the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of Emigration to the land of Zion.

They were few in number—generally poor, and had every opposition to encounter, both from a want of means and from the enemies of truth, who circulate every falsehood calculated to hinder or discourage them. Newspapers and tracts were put in circulation, sermons and public speeches were delivered in abundance, to warn the people that Nauvoo was a barren waste on the sea shore—that it was a wild and uninhabited swamp—that it was full of savages, wild beasts, and serpents—that all the English Saints who should go there would be immediately sold for slaves by the leaders of the Church—that there was nothing to eat—no water, and no way possible to obtain a living—that all who went there would have their money taken from them, and themselves imprisoned, &c.

But notwithstanding all these things thousands have emigrated from this country, and now find themselves comfortably situated, and in the enjoyment of the comforts of life, and in the midst of society where God is worshipped in the spirit of truth and union, and where nearly all are agreed in religious principles. They all find plenty of employment and good wages, while the expense of living is about one-eighth of what it costs in this country. For instance—beef and pork costs about one penny per lb., flour from 2s. to 3s. for forty pounds, and Indian meal about one shilling for 60 lbs.; butter from 4d. to 6d. per lb., while milch cows are to be had in plenty for about £3 per head, and other things in proportion. Millions on millions of acres of land lie before them unoccupied, with a soil as rich as Eden, and a surface as smooth, clear, and ready for the plough as the park scenery of England.

Instead of a lonely swamp or dense forest filled with savages, wild beasts, and serpents, large cities and villages are springing up in their midst, with schools, colleges, and temples. The mingled noise of mechanism, the bustle of trade, the song of devotion, are heard in the distance, while thousands of flocks and herds are seen grazing peacefully on the plains, and the fields and gardens smile with plenty, and the wild red men of the forest are only seen as they come on a friendly visit to the Saints, and to learn the way of the Lord.

Several large ships have been chartered by the Saints during the present fall and winter, and have been filled with emigrants, who have gone forth with songs of joy; and some of them are already safely in the promised land, while others are, doubtless, still tossing upon the ocean.

The expense of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds fifteen shillings. This is remarkable, when we reflect that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained at this low price by a union of effort among the Saints, and by the faithful and persevering exertions of their agents. For instance, they purchase provisions by the quantity, and duty free, and the moment they bid farewell to their native shores,

they hoist the *Flag of Liberty*—the Ensign of Zion—the stars and stripes of the American Union; and under its protection they completely and practically NULLIFY THE BREAD TAX. They eat free bread, free tea, free sugar, free everything, and thus accomplish a journey of five thousand miles on the same money that it would cost to feed them for the same length of time in England.

Who that has a heart to feel, or a soul to rejoice, will not be glad at so glorious a plan of deliverance? Who will not hail the messengers of the Latter-day Saints as the friends of humanity—the benefactors of mankind?

> Thousands have gone, and millions more must go,
> The Gentiles as a stream to Zion flow.

Yes, friends, this glorious work has but just commenced: and we now call upon the Saints to come forward with united effort, with persevering exertion, and with union of action, and help yourselves and one another to emigrate to the Land of Promise.

In this way we shall not only bring about the deliverance of tens of thousands, who must otherwise suffer in this country, but we shall add to the strength of Zion, and help to rear her cities and temples—"to make her wilderness like Eden, and her desert like the garden of the Lord," while the young men and the middle aged will serve to increase her legions—to strengthen her bulwarks—that the enemies of law and order, who have sought her destruction, may stand afar off and tremble, and her banners become terrible to the wicked.

Ye children of Zion, once more we say, in the name of Israel's God, arise, break off your shackles, loose yourselves from the bands of your neck, and go forth to inherit the earth, and to build up waste places of many generations.

All who would go before September next, should go in the early part of March, as it is as late as is advisable to venture by way of New Orleans, on account of the extreme heat of summer: and to go by New York or Quebec will be double the expense. Experience has taught us that an emigrant can go from Liverpool to New Orleans, and from thence 1500 miles up the river to Nauvoo for something like £5 per head, including all provisions and expenses; while by way of New York or Quebec it will cost from ten to thirteen pounds; and besides, there is another consideration, and that is, goods will cost but a trifle for freight up the Mississippi on a steamer, while the expense would be immense the other way.

Therefore the Saints will please take notice, that after the 10th of March next, emigration had better entirely cease till about the 20th of September following. If thousands should wish to go between this time and the 10th of March, they have only to furnish us with their names and about £4 per head (children under 14 years half price), and we will provide them passage and provisions for the voyage, and return the overplus, if any, at Liverpool.

We would again urge upon emigrants the important fact, that if they make known to us their intentions and send their money and names some weeks beforehand it will be a great convenience, and save confusion, trouble, and expense. All applications should be addressed to Messrs Pratt and Fielding, 36, Chapel-street, Liverpool, or to the *Star* Office, 47, Oxford-street, Manchester.

We do not wish to confine the benefit of our emigration plan to the Saints, but are willing to grant all industrious, honest, and well-disposed persons who may apply to us the same information and assistance as emigrants to the western states, there being abundant room for more than a hundred millions of inhabitants.

Wednesday, 2nd. Sister Laura Phelps, wife of Morris Phelps, died aged 36 years. She was driven from Jackson County in 1833, was in the persecution of Missouri in 1838, and went from Iowa to Missouri to assist in liberating her husband, and was left in the prison yard when he made his escape, willing to suffer all the abuses a savage horde could inflict upon her, to set her companion safe from the grasp of his murderous enemies. Her rest is glorious.

I spent the day in council with Dr. Galland and Calvin A. Warren, Esq.

Thursday, 3rd. In Council with Calvin A. Warren, Esq., concerning a settlement with the estate of Oliver Granger, and delivered him the necessary papers.

Elder Woodruff took the superintendence of the printing office, and Elder Taylor the editorial department of the *Times and Seasons*; who commenced by taking an inventory of the establishment this day.

Friday, 4th. Instructed that an invoice of Galland's scrip be made.

Closed a contract with Ebenezer Robinson for the printing office, on the corner of Bain and Water Streets, also the paper, fixtures, bookbindery, and stereotype foundery, by proxy, namely Willard Richards, cost between 7 and 8000 dollars, and in the evening attended a debate. At this

time debates were held weekly, and entered into by men of the first talents in the City, young and old, for the purpose of eliciting truth, acquiring knowledge, and improving in public speaking.

Saturday, 5th. Elder Daniel Wood, who had been silenced by Presidents Smith and Young, on a complaint for teaching false doctrine, came before the High Council at Nauvoo, and proved that he had not taught false doctrine, but had been complained of by those who had prejudice and hardness against him, and was restored to his former standing in the Church.

This being Tithing day, upwards of £1000 worth of property was received.

The ship *Hope* sailed from Liverpool for New Orleans with 270 Saints.

Sunday, 6th. Elders B. Young and H. C. Kimball went to La Harpe to hold a two-days' meeting.

From this time I was engaged in counselling the brethren, and attending to the common vocations of life, and my calling, reading the Book of Mormon, &c., until

Thursday, 10th when I was sick and kept my bed.

The war continues to rage between England and China.

Friday, 11th. I was convalescent, and walked twice to the store.

Saturday, 12th. An ordinance regulating weights and measures, was passed, also an ordinance regulating auctions, by the City Council, which I attended. During the sitting of the Council, the subject of our chartered rights was discussed.

In the afternoon, plead in an action of slander before the Mayor, in behalf of the City against L. O. Littlefield, and obtained judgment of $500 bonds to keep the peace.

Sunday, 13th. In Council with the Mayor, brother Hyrum, and Elder Willard Richards, and visited Samuel Bennett (who was sick) in company with William Law and lady.

Monday, 14th. Spent the day at my office, transacting a variety of business, and continued to do the same from day to day till the 17th.

Thursday, 17th. I attended a special session of the City Council, when an ordinance was instituted authorizing and regulating marriages in the City of Nauvoo.

Hanley, Stafford County, England,
Feb. 17, 1842.

President J. Smith—The work in which we are engaged rolls on in this land, and, in spite of all its enemies, moves onward in majesty and power; there are many who devote all their time and talent in endeavouring to overthrow it: but I discover they can "do nothing against the truth, but for it." Many tracts have been published against us, containing all manner of lies, but in the end good will be the result. "He that knoweth God heareth us." Some of the tools of Satan are doing more in spreading the truth than we are able to do; one in particular, a Mr. Brindley, is publishing a periodical, showing the errors and blasphemies of "Mormonism;" and in order to do this, he publishes many of the revelations of God given to us, and through this means, the testimony is visiting the mansions of the high and mighty ones—the Reverends, Right Reverends, and all the noble champions of sectarians receive them as a precious morsel; and they are read with much interest; whereas, if we had sent them, they would have been spurned from their dwellings, and would not have been considered worth reading.

The state of this country is very awful, and is, according to prospects, on the eve of a mighty revolution; all confidence is gone between master and man, and men are afraid of each other; peace is fast removing from this land; in the course of the last few days, in many parts of this isle, they have been burning the effigy of the great men of this nation—poverty, distress, and starvation abound on every hand. The groans, and tears, and wretchedness of the thousands of the people are enough to rend the hearts of demons; many of the Saints are suffering much through hunger and nakedness; many with large families can scarcely get bread and water enough to hold the spirit in the tabernacle; many, very many, are out of employ, and cannot get work to do, and others that do work hard fourteen or fifteen hours per day, can scarcely earn enough to enable them to live upon the earth. Surely there is need of deliverance in Zion, and I am ready to exclaim, thanks be to thy name, O Lord, for remembering thy covenants! and that the "set time to favour Zion has come," and that He has chosen the west for a refuge for His people.

Wishing you all success, I remain, yours in the new and everlasting Covenant,

ALFRED CORDON.

Friday, 18th. I attended an adjourned City Council, and spoke at considerable length in Committee of the whole, on the

great privileges of the Nauvoo Charter, and especially on the registry of Deeds for Nauvoo, and prophesied in the name of the Lord God, that Judge Douglas, and no other Judge of the Circuit Court, will ever set aside a law of the City Council establishing a registry of Deeds in the City of Nauvoo.

Saturday, 19th. I was engaged in the Recorder's Office (in the first story of the Brick Store), on the Tithings, and in Council in my office with Elders Brigham Young, Heber C. Kimball, and others.

A severe shock of an earthquake threw down all the parapets, bastions, and guard houses constructed by Sir Robert Sale, and demolished a third part of the town of Jellalabad.

Sunday, 20th. I attended the meeting on the hill. About this time the ship *John Cummins* sailed from Liverpool for New Orleans with Saints. The *Tremont* sailed on the 12th January with 343 passengers, mostly Saints. The expenses of passage from Liverpool to New Orleans averages from £3 15 to £4 including provisions.

Monday, 21st. I was visiting in the City in the morning, and transacting a variety of business at the office in the afternoon and evening.

To the Brethren in Nauvoo City: Greeting—It is highly important for the forwarding of the Temple, that an equal distribution of labour should be made in relation to time; as a superabundance of hands one week, and none the next, tends to retard the progress of the work; therefore every brother is requested to be particular to labour on the day set apart for the same, in his ward; and to remember that he that sows sparingly, shall also reap sparingly, so that if the brethren want a plentiful harvest, they will do well to be at the place of labour in good season in the morning, bringing all necessary tools, according to their occupation, and those who have teams bring them also, unless otherwise advised by the Temple Committee. Should any one be detained from his labour by unavoidable circumstances on the day appointed, let him labour the next day, or the first day possible.

N.B. — The captains of the respective wards are particularly requested to be at the place of labour on their respective days, and keep an accurate account of each man's work, and be ready to exhibit a list of the same when called for.

The heart of the Trustee is daily made to rejoice in the good feelings of the brethren, made manifest in their exertion to carry forward the work of the Lord, and rear His Temple; and it is hoped that neither planting, sowing, or reaping will hereafter be made to interfere with the regulations hinted at above.

JOSEPH SMITH, Trustee in Trust.

Recorder's Office, Feb. 21, 1842.

We would also say to all the Churches, that inasmuch as they want the blessings of God and Angels, as also of the Church of Jesus Christ, and wish to see it spread and prosper through the world, and Zion built up and truth and righteousness prevail, let all the different Branches of the Church of Jesus Christ of Latter-day Saints in all the world, call meetings in their respective places and tithe themselves and send up to this place to the Trustee in Trust, so that his hands may be loosed, and the Temple go on, and other works be done, such as the new translation of the Bible, and the record of Father Abraham published to the world.

Beloved brethren, we as the messengers of the Lord feel to call upon you to help roll on the mighty work, it is our duty so to do, and it is your reasonable service—and the Lord will bless you in so doing.

We subscribe ourselves your humble servants, and standard bearers to the world,

BRIGHAM YOUNG, President,
W. RICHARDS, Clerk of the Twelve.

Tuesday, 22nd. Attended to a variety of business as usual.

Wednesday, 23rd. Settled with and paid brother Chase, and assisted in the Counting Room in settling with Ebenezer Robinson, visiting the printing office and gave Reuben Hedlock instruction concerning the cut for the altar and Gods in the Records of Abraham, as designed for the *Times and Seasons*.

Thursday, 25th. Engaged in Council with the brethren, attended to business at the General Office. P.M. Was explaining the records of Abraham to the Recorder. Sisters Marinda, Mary, and others present to hear the explanations.

Nauvoo, Feb. 24, 1842.

Beloved Brother—Yours of the 24th ult. is received, in relation to certain tithings of your neighbourhood being transferred to your account, which you hold against the Church to the amount of $305, including $150 of your own.

There are no receipts issued for property received on Tithing; but an entry is made in the Book of the Law of the Lord, and

parties living at a distance notified of the same.

If the parties named will pay you the sum specified in your letter, and you will endorse the same, i.e. $305, on the obligation you hold against the Church, and give me notice accordingly, with a schedule of individual's names and payments, the same shall be entered to their credit on Tithing.

Yours, &c.
JOSEPH SMITH,
W. RICHARDS, Scribe.

Friday, 25th. Engaged in counselling and general business.

Saturday, 26th. At the Recorder's Office engaged in the Tithing, and at a Court at the Office of the Patriarch.

Sunday, 27th. Engaged in counselling the Saints.

Monday, 28th. I offered a settlement to Father Snow by Jenkin's Notes, which he declined, choosing to take land in Ramus; paid brother Robert Pierce $2,700, the balance due him for a farm Dr. Galland bought of brother Pierce in Brandywine Township, Chester County, Pennsylvania for $5,000, namely a Deed for Lot 2, Block 94, $1,100, and Lot 4, Block 95, $800, and Lot 4, Block 78, $806. The remainder having been previously paid. The bond was cancelled and given up, and brother Pierce expressed his satisfaction of the whole, in the *Times and Seasons*, as follows—

President Joseph Smith.

Dear Sir—I feel anxious to express my feelings concerning the business transactions between the Church and myself; as it is well known to many, that Dr. Galland, as Agent for the Church, purchased my farm while I was living in Brandywine Township, Chester County, Pennsylvania, and many supposed, or pretended to suppose, I would get nothing in return; but I wish to say to all my old friends and enemies in Pennsylvania, through the medium of the *Times and Seasons*, that I have received my pay in full from the Church of Jesus Christ of Latter-day Saints, through yourself, sir, as their Trustee in Trust, according to the original contract; and that from my acquaintance with yourself, and those brethren who are assisting you in the great and increasing business of the Church, I have the fullest confidence in all the transactions of the Church, and I request those papers in Philadelphia, who published concerning my sale and loss, with such bitter lamentations, to publish this also.

I am, sir, your brother and well-wisher,
ROBERT PIERCE.

Nauvoo, Feb. 28, 1842.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 7, 1857.

BE FAITHFUL IN GOOD WORKS.—According to the plan which we have laid before the Saints, a large number of Tracts are now in the Conferences, and we presume that they are generally being put into circulation among the people. The plan is an extensive one, and is calculated to do a proportionate amount of good, wherever continued and efficient efforts are made to carry it out. This rests upon the Elders and Saints in the various Conferences. Some of the people will, doubtless, refuse to receive and read these Tracts, and may treat many of those who carry the truth to them with contempt and abuse. But as they cannot come under condemnation until they have an opportunity of obeying or rejecting the truth, the Lord requires those who have received it and know something of its value, to give them that opportunity inasmuch as circumstances will permit. The Saints, in order to obtain salvation themselves, must do their duty, and clear their skirts of the blood of this generation. Therefore we exhort them to be diligent in this and all other duties that are required of them, in order to preach the Gospel, gather Israel, and build up the kingdom of God. Seek diligently for the light of the Holy Spirit to lead and guide you in all the duties of

life. Set yourselves and your households in order; make Zion within yourselves and in your habitations. Then go forth and preach the Gospel, distributing Tracts, and also to your daily labours, with the Spirit of peace and good will burning in your bosoms; you will then have power to draw the honest in heart to the same great fountain of light from which you derive joy and comfort.

It is by faith and good works that we are to obtain our own salvation. In the kingdom of God our inheritances will be given to us according to the exertions we make to establish that kingdom on the earth. It is the united and constant efforts of the Saints, guided by the powers of heaven, that is to overthrow the power of Satan, and redeem the earth from his dominion. The Elders of this Church should preach the Gospel, and the Saints should visit from house to house, leaving the printed word, and when opportunity offers, bearing their testimony that God has again revealed His will from the heavens, and sent Apostles and Prophets to declare the way of life and salvation to the children of men. These individual efforts, when considered singly, appear small, and not productive of very great results, but when the multitude of them are all concentrated for the attainment of one object, they are mighty in their influence, and constitute the lever by which Babylon is to be turned upside down, and the kingdom of God established on its ruins. It becomes the Saints, therefore, to be diligent in all these apparently small things, out of which the great whole of this latter-day work is made up, and thereby obtain the fulfilment of the promise, that he who is faithful over a few things, shall be made ruler over many.

This life, with its trials and sorrows, will soon pass away. As we become conscious that its last sands are leaving the hour-glass of time, how pleasing it will be to review its changing scenes, and be able to say within ourselves that we are satisfied with life, having striven to do good and work righteousness according to the light that has been given to us. When the final account comes to be settled, if we find that our sins have gone before us to judgment, and that there is a balance in our favour in the accounts of this probation, we shall indeed be a thousand times repaid for all our labours here.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City, Utah Territory,
U.S.A., October 7, 1856.

Elder Miles Romney.

Dear Father—It is with peculiar feelings that I now take up my pen to write to you a few lines, to let you know how we are all getting along here. We received your welcome letter this morning, which caused our hearts to rejoice, by bringing us the intelligence that you had arrived in your field of labour in safety, and with the spirit of your mission upon you. For this I feel to thank God my heavenly Father, and pray that the same may ever continue with and increase more abundantly upon you; also that you may possess the spirit of revelation, and be instrumental in the hands of God in bringing many souls unto Christ, so that when you return to Zion you may bring many sheaves, and songs of everlasting joy be upon your head.

Our semi-annual Conference convened yesterday morning. Quite a number of Elders returned from their missions on the 4th instant. The Spirit of the Almighty God seems to rest abundantly upon them. They feel thankful to Him, for having been sent forth among the nations of the earth, where all manner of abominations are practised by all classes of society, from the highest to the lowest, and for again having the privilege of returning to their families, and the society

of the Saints of the Most High, where they can worship the God of Abraham, Isaac, and Jacob, none daring to molest or make them afraid.

They have seen the contrast between the inhabitants of Utah and those of the nations of the earth, which strengthens them in "Mormonism." They know that God lives and governs the destinies of mankind.

A work of reformation has commenced among the Saints here. We receive much good teaching from the First Presidency. They tell us that we are all partially asleep to the things which pertain to the kingdom of God, and our eternal welfare, and that the time has come when we must show our true colours, and live our religion as Saints of the living and true God.

We are all commanded to be re-baptized for the remission of sins, and renew our covenants.

Mother offers up prayers to God morning and evening for your welfare and success on your mission. Her heart is inexpressibly full of joy and gratitude to God for His goodness.

We are getting along as well as can be expected in our pecuniary matters. There is work enough on hand to keep us constantly employed. Rock is now being hauled for the Temple. The laying of the basement wall will be commenced early in the spring.

Everything is prosperous in Utah. Peace and plenty reigns in the home of the Saints. Thanks be unto God for all His mercies and blessings upon His people, for we are truly blessed in being shut out from oppression and the corruptions of the world.

God bless you for ever. Amen.

GEORGE ROMNEY.

HOME CORRESPONDENCE.

SOUTHAMPTON AND DORSETSHIRE CONFERENCES.

20, Wingfield Street, Landport,
Portsmouth, January 13, 1857.

President O. Pratt.

Dear Brother—The proper time having arrived, I make this my annual report relative to the condition of the Pastorate under my care. As I am released from further labours in this country, with the privilege of returning home this season, I will include in it a short account of my labours since I left Utah.

I left Great Salt Lake City, September 15, 1852, and arrived at the Missouri river, November 2, with fifty cents in my pocket. From there I journeyed to England, where I arrived January 25, 1853. President S. W. Richards received me kindly, and appointed me to labour in the Birmingham Conference, where I laboured with great pleasure for three years.

I was appointed by President F. D. Richards to take the Pastoral charge of the Southampton and Dorsetshire Conferences on the 1st of February, 1856. I have endeavoured to fill that important station, according to the ability which God has given me; and I feel to give Him the glory for all the good that has been done, for I am well satisfied that of myself I could have done nothing.

We instituted the practice of paying tithing in the Dorsetshire Conference May 13, and in the Southampton Conference about July 1st, 1856, The Saints have almost universally received and adopted it, and they bear testimony that it is a blessing to them both spiritually and temporally. I find that the Saints contributed more from their own liberality before the introduction of the law of tithing, than they now pay in tithing, which has caused a slight reduction in the amount of funds, yet I think, that when the cash in hand is subtracted from the arrears, £10 will cover all the debt now against the Pastorate, except the Book debt

In the Southampton Conference, there has been raised, during the past year, £413 14s. 11d., exclusive of the usual business of the Book Agency, but including £26 for the reduction of the Book Debt. This Conference numbers about 400 Saints.

In the Dorsetshire Conference, attention has been directed to the reduction of the

Book Debt, and means are now being raised which will cause it gradually to decrease. This Conference, numbering 127 Saints, has raised during the year, exclusive of the Book Agency, about £100.

About the month of October last, we commenced to collect deposits for emigration, to be placed in the Office at Liverpool to the credit of the individuals who contribute the various sums. We did not at first receive sums smaller than one shilling. President E. T. Benson visited us at the close of that month, and gave us much good advice, relative to the subject which we have adopted; since then we receive any sum, however small it may be, which has given quite an impetus to the increase of this fund. All enter into this work heartily, even children take hold of it with avidity, and save their half-pennies.

I have forwarded, up to December 10, the sum of £35 12s, none of which will be wanted for this season's emigration.

I have money in hand now, and some has been deposited, that is yet in the hands of the officers of the different Branches, which I hope soon to get in. I shall then transfer the whole business into the hands of Pastor Holden.

I have pleasure in stating that both Conferences are in good condition at present. The Saints feel well, and those holding the Priesthood are united in their efforts to advance the work of the Lord. The distribution of tracts is taken hold of with spirit, and I believe that your counsel will be carried out. About one thousand copies of the tract entitled *Marriage and Morals in Utah* have been distributed among the clergy and aristocracy.

Preaching in the streets has not been neglected; lectures have been delivered in every place where there has been any prospect of doing good, and every practicable means resorted to, of making the principles of "Mormonism" known.

The number of baptisms has increased during the last six months. The Presidents of Conferences and Travelling Elders have been energetic in carrying out my counsels, and have done all that they could to build up the kingdom of God.

The Southampton Conference will be held next Sunday, January 18. Dorsetshire Conference the Sunday following, at which we hope to have the company of President Benson.

Pastor Holden has been here about a month, and is well informed in all matters pertaining to the Pastorate.

Since I have been on this mission I have enjoyed myself much. It has been one continual testimony to me of the truth of the latter-day work. But notwithstanding that I have enjoyed myself on this mission, I feel happy at having the privilege of returning to Zion.

Hoping that you are satisfied with my labours, I remain, yours devotedly, in the cause of truth and righteousness,

JOHN C. HALL.

GLASGOW, EDINBURGH, DUNDEE, AND KILMARNOCK, CONFERENCES.

41, Charlotte Street, Glasgow,
January 9, 1857.

President Orson Pratt.

Dear Brother—As my labours in this land are about closed, I make the following statements of what I have been doing, through the blessings of the Lord, since I left Utah.

In the year 1852, I left the mountains, and, in company with yourself and other missionaries, crossed the Plains. Notwithstanding the difficulties attending our journey, we had many pleasant times at our meetings which we held on the way. On our arrival in the States, we had to separate and make our way to the different fields of labour to which we were appointed. Although separated in body, I thank God that we have been one in spirit.

On my arrival in Liverpool, I was appointed by President Samuel W. Richards to labour in the Southampton Conference, under the Pastoral direction of Elder James G. Willie. I laboured there about ten months, and the good Spirit of the Gospel was with me in my labours. There are many warm-hearted brethren and sisters in that district of country, whose delight is in the work of the Lord.

Near the close of my labours in that field, Elder Daniel Spencer, who was Counsellor to President Richards came to Southampton, and asked me if I would like to go to the Dorsetshire Conference. I answered that I was on hand to go anywhere that he desired me, and to do anything that I was told.

I left Southampton and went to Dorsetshire, where I laboured in connexion with Elder Isaac Allred. We were one

in spirit, and were truly blessed in our efforts to do good, and we blessed the people as the Lord gave us power.

From Dorsetshire I was called to go and labour in the Bradford Conference, under the direction of Pastor Bunker and President Millen Attwood; I was blessed, and feel to say, God bless the Saints in that district. After labouring for a time there, I was called to take the Presidency of the Shropshire Conference; when I arrived there I found that the people had a disposition to mob the Saints, against which I had to contend. The powers of Satan were combined to oppose the work of God. I fasted and prayed, that the power of God might be made manifest, and that the Saints might be free to extend the holy principles of our religion. At the conclusion of my labours in that Conference, I was required to take the Pastoral charge of the Saints in my native land, Scotland, where I have been blessed, and have realized all that was promised me by my brethren, who blessed and set me apart for that work. More warm-hearted Saints cannot be found anywhere than in Scotland; nearly all of them pay their tithing readily, and at all times do as they are told by those who are placed over them in the Lord.

My brethren who have laboured in connexion with me have proved themselves to be true servants of God—firm in the discharge of their duties, and like clay in the hands of the potter. During the first half year of my mission in Scotland, the Saints had hard times, many being out of employment about fourteen weeks. We borrowed some money to aid those who emigrated last year. This year we have paid off the debts against the Glasgow and Edinburgh Conferences, and we expect to have the debts of the Dundee and Kilmarnock Conferences settled soon.

I feel satisfied with what we have done, and your approval will make my joy full. I have turned over to Pastor James Ure, who succeeds me, nearly all the business of the Pastorate. He takes hold of it with energy and spirit, and seems satisfied with the condition in which he finds it. I believe that a good work will be done by him, and those associated with him, during the year to come, for the Saints are filled with the Spirit of the Gospel—the fire of Zion, and are ready to do all that is required by those appointed of the Lord to lead them.

As I am soon to return home to the bosom of the Church, I feel to ask your blessings, faith, and prayers, that the same may accompany me during my journey.

Although I have enjoyed myself on this mission, I can truly say, that I rejoice at the idea of returning to Zion, where I can enjoy the society of my family and the Saints generally, but above all the rest, I am delighted with the thought of again beholding the faces of brother Brigham and his counsellors, and of receiving instructions from their lips.

My testimony to all men, Jew and Gentile, bond and free, in the name of Jesus Christ, is, that the Gospel revealed to us through Joseph Smith is the same that was revealed through Jesus and his Apostles in their day, and that it is to be preached to all nations to prepare the way for the second coming of the Son of Man, to reign with his Saints during the Millennium. I pray God my heavenly Father, in the name of His Son Jesus Christ, *our great Redeemer*, that the Holy Spirit, which revealed the Gospel through Joseph Smith, may rest upon all who read my testimony, and may it witness to all hearts that I speak that which I do know, God and angels bearing me witness, for I do know that the Gospel taught by the Latter-day Saints is the true Gospel of the Son of God, and by it every obedient heart will be prepared for the second coming of Christ to the earth. I further testify that he will destroy all who reject and despise it, by the spirit of burning at his coming.

May the God of Israel greatly bless you and your counsellors, and may all Israel bless you, and all connected with you in the Office, that we may meet in the valleys of the mountains.

This is, and ever will be, my prayer. My blessings and warmest love to all the Saints.

I am your brother and friend in the Gospel,

JAMES P. PARK.

GLASGOW CONFERENCE.

January 16, 1857.

President Orson Pratt.

Dear Brother—It is with pleasure that I write you a brief report of my labours

since I left Nottingham on the 27th of December, 1855.

I left Liverpool, on my way to Scotland, on the 28th of the same month, in company with Presidents F. D. Richards and Cyrus H. Wheelock. On my journey with these men of God, I received good counsel from President Richards which I have never forgot; but, by the aid of the Holy Ghost, I have endeavoured to carry it out to the very letter.

President Granger took me around the Conference, and by the 1st of February I was prepared to take the charge of the Glasgow Conference, which I did by fasting and prayer, that I might have the aid and assistance of the Holy Spirit.

Before we had well got through with the emigration of Pastor Bunker and President Granger, hundreds of the brethren were thrown out of work, which lasted from three to four months. This raised us a few difficulties, but by faith, patience, and the blessing of the Lord, we have overcome them.

During the summer months, we had much preaching out of doors. On Sabbath days, we had two companies preaching on Glasgow Green, to large and attentive congregations. Sometimes we met with opposition from those who love darkness rather than light, because their deeds are evil. This opposition to the truth did us much good. I have many times seen from thirty to fifty strangers come to our hall on a Sabbath evening from these meetings. We have cast the net and caught a few, whether good or bad, time will prove. There are still many who attend our meetings on Sunday evenings. Many throughout this Conference are investigating the truth and attending our meetings. Yet after all, there are but few who render obedience to the Gospel.

During the past year, we have been favoured with the visits of many of the Elders, from whose wise instructions we received much comfort and strength. There has been 116 baptized, and I regret to say that some have been excommunicated; we have emigrated 152, and paid £118 10s. 11d. to the Temple Fund. We found in this Conference 91 scattered members on our list. We have searched out many of them, some of whom we have brought back into the Church by rebaptism, others did not wish to have a name with us, therefore we reduced the scattered members by severing the disaffected from the vine.

I have done my best to carry out the instructions of Pastor J. P. Park, whom I have found to be a man of God, and one who teaches the principles of the Gospel by the gift and power of the Holy Ghost. I have paid great attention to his counsels, and I believe that if they are carried out, they will prove life and salvation to those who obey them. I think that the business of this Conference is wound up to the satisfaction of Pastor Park, and that I have his blessings upon me. Elder Jacob Gibson has gone through the Glasgow Conference with me, and he expresses his gratification at finding it in such good condition.

The Scotch Saints generally are a good and an intelligent people, with whom I have been much favoured in my labours. I have felt by the gift and power of the Holy Ghost to bless them. The greater portion have responded to the law of tithing, and have taken a lively interest in the distribution of the printed word. Many of the people have received the tracts with thankfulness. One gentleman spoke very highly of the pamphlet, entitled *True Repentance*, because of its plainness. We believe the new series will be the means of doing much good, and of bringing many into the kingdom in these lands. There are thousands yet that have not had the privilege of reading or hearing anything of the Church of Jesus Christ of Latter-day Saints, who, by the plan adopted by you, will have the opportunity of becoming acquainted with the glorious Gospel, restored to the earth by divine authority.

My prayer is, that the Spirit of Israel's God may accompany the written word, and continue to inspire the hearts of His servants to write such things as shall be the means of bringing the honest into the Church.

I feel truly thankful to my heavenly Father for opening my way, that I may gather to Zion. I pray that I may ever abide humble and faithful to my God for His blessings.

I could say much more, but fear lest I have already infringed too much on your valuable time.

Please accept the love of your humble servant in the cause of Christ,

JOHN PYMM.

THE MORMONS OF UTAH.

From the "San Francisco Sun," November 13.

Perhaps there is not a more unpromising region in our whole country for a people to locate in, than Utah. Shut out from all intercourse, except such as may be had by the most trying privations—devoid of almost everything like natural products, rigorous in climate, sterile in soil, comparatively, removed from all markets for such products as the industry of its inhabitants can force from the reluctant earth—without navigable streams, and enclosed by lofty and rugged mountains, Utah is gradually and steadily becoming an object of far greater importance than we are for the most part, aware of. Impelled by the most incredible fanaticism, and living under the most absolute type of theocratic government—paying blind and zealous obedience to the behests of their leader, these people are *literally performing miracles.* Their missionaries are scattered over the world, and though frequently repelled with scorn and derision, return to their labours with the most astounding pertinacity. But a few years ago, and a handful of refugee men and women from Missouri were wending an untrodden path through the heart of a vast and unknown tract, in search of some place where they might shelter from the persecutions of the world, and now that handful of outcasts have grown to be a powerful people, demanding admission into the Union on equal terms with the States, and setting the power and authority of the American Government at defiance.

The rapid progress and colonization of California can be accounted for on natural principles, but the advancement of Utah is almost miraculous. Thousands are flocking to their standard, from England, Germany, Australia, and the United States. They have their emissaries in all these and other countries, diligently preparing the way and making the paths straight for immigration to their great stronghold. The revenue of the Territory is freely expended to promote this object, and instead of being diminished, is largely increased by the added population —*for industry is strictly enforced in Utah.* Already they have assumed the name of a State for the Territory, and have opened up almost every branch of manufacture necessary to their subsistence, and independence from the contributions of other places. They manufacture all sorts of iron-ware, cutlery, all kinds of farming implements, carpets, raise wool and make cloth, cotton fabrics of all kinds in the same manner, paper, saddlery, furniture, build steam engines—and many others. They pay great attention to raising the finest breeds of stock, poultry, &c.; they also encourage the fine arts; painting, music, &c., are handsomely patronized; and in several points they are in the advance of California, with all her boasted wealth and vast natural resources. These are facts —stern accusatory facts—containing a lesson full of deep importance to our people, which they would do well to apply. Their unpromising country compels unceasing industry, and that checks the wild spirit of excitement—they have no time for it. They settled in a poor region to make it rich—to build up permanent homes, by sobriety and perseverance; they are not fevered by the plots of the gambling speculator; *they offer peace, security for life and property,* and assist those who are willing to go to them, and are increasing in population, with all their natural obstacles, far faster than is California, with her many natural advantages. Immigrants to Utah go there dragging hand-carts from Missouri, containing all their world's store, while we have two lines of steamships in full operation, two other routes soon to be opened, a wagon road in prospective, and are hoping for a railroad in addition. They have settled the vast region from Great Salt Lake to within two hundred miles of our California frontiers, so that a traveller having passed that space, can sleep at one of their settlements every night.

The want of space precludes our showing the causes of these results, as compared with California; but the subject is one of deep import and merits the serious attention of all.

VARIETIES.

Labour with daylight; night is for sleep.

Sleep.—There is no fact more clearly established in the physiology of a man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:—1st. Those who think most, who do most brain work, require most sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. 3rd. Give yourself, your children, your servants, give all that are under you the fullest amount of sleep they will take by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment that enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; Nature will never fail to write it out to the observer, under the regulations just given.—*Journal of Health.*

YE FATHERS IN ISRAEL.

Ye fathers in Israel, I long to be free
From Gentile oppression, and hasten to thee,
Where 'neath thy protection I safely may dwell,
And enjoy sweet communion too holy to tell.

I groan in the spirit while walking in fear
Of sin's dire diseases, so prevalent here;
My fetters are fasten'd and heavy my yoke,
But my Father has said they shall shortly be broke.

So many the doubts that distress my sad soul,
I sometimes despair of e'er reaching the goal—
The mountains of Ephraim far off in the west,
The haven of peace and "the Saint's promis'd rest."

How joyful I'll sing when the news reach my ears
To summon me home from this valley of tears;
To abide with the Saints in love evermore,
And the beauties of Zion for ever adore.

I trust in the Kingdom of Christ to reside,
To be at the marriage of him and his bride;
And join in the anthem that welcomes them down,
To dwell with the Saints in their sanctified home.

Adieu to thee, Bab'lon! I bid thee farewell!
No longer in thee henceforth shall I dwell;
I follow the footsteps our fathers have trod,
To beautiful Zion, the "City of God!"

London. M. Clark.

Addresses.—Fredrick W. Blake, 10 Chapel Place, Dover, Kent.
Thomas W. Kirby, Mr. Thomas Nixon, Green Grocer, Midlewich, Cheshire.

MONEY LIST, JANUARY 16—23, 1857.

William Brownlow	£5	0	0
John Aird	4	0	0
Benjamin W. Brindle	5	0	0
Aneurin L. Jones	3	0	0
Carried forward	£17	0	0
Brought forward	£17	0	0
John Hyde	2	0	0
William Ajax	1	9	0
William H. Perkes	3	0	0
	£23	9	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XIX. Saturday, February 14, 1857. Price One Penny.

LETTER FROM PRESIDENT BRIGHAM YOUNG.

EXHORTATION TO THE SAINTS IN EUROPE TO HUMBLE THEMSELVES—GET THE SPIRIT OF GOD — LAY ASIDE VAIN PHILOSOPHY — PREACH THE FIRST PRINCIPLES OF THE GOSPEL, AND WARN THE INHABITANTS OF JUDGMENTS TO COME.

President's Office,
Great Salt Lake City,
October 30, 1856.

Elder Orson Pratt.

Dear Brother — Your letters of July 6th and 31st, and August 5th, containing lists of persons not coming, who were sent for, and reasons why, were received on the 6th instant. . . . .

Our immigration is late; the last two companies, consisting of over 900 souls, have not yet arrived. There is snow on the mountains, and on the Plains.

We have sent out large supplies of teams, flour, other provisions, and clothing, so that we think they will all come in safely, without much suffering. Brother Smoot has not yet arrived, but is between here and Bridger, with plenty of team.

The immigration is too late; this is an evil that must be remedied in future. We now give you positive instructions, that, so far as you control the immigration to come across the Plains, you are not to permit any company to leave the Missouri river later than the first of August, and it is far more preferable that they leave early in June or May. If they could start that soon, they would arrive here in time to aid in the harvest, and have an opportunity to lay up some provisions for winter; get wood, &c.; whereas now a great portion have to be sustained by charity almost a year, before they can do much for themselves.

Every year, large numbers of men and teams, and great quantities of provisions are sent back to meet the immigration; this is an outlay which is now considered, as it has always been, gratuitous; but it is a heavy task upon the people, and is becoming a serious public detriment. It prevents thousands of acres of wheat from being sown in the fall, which would, if more generally practised, save an immense amount of labour in watering, beside producing a much larger amount of wheat, earlier harvest, and of superior quality. It prevents people from getting up their wood for winter; hence arises a vast deal more labour, to say nothing of suffering and expense, all of which, or at least a large share, would be avoided by having the privilege of performing this work in the proper season, when teams can find grass to eat, and have good roads to travel. Thus, you perceive the great disadvantages resulting from such late immigration; not only to the emigrants, but to all Israel:

all of which might be avoided by an early start. Hereafter, therefore, let this be your motto—"take time by the foretop, and if you do not do quite so much, do it better." But if you will do as we tell you, you will do more, as well as better.

Listen! There is a great reformation needed in England, Scotland, and Wales; the Saints are dead, and do not drink at the living fountain; the fire of the Almighty is not in them; and we make the same observation in regard to the Elders who are sent to preach.

Brother Orson, and brother Ezra, humble yourselves before the Lord of Hosts, and get the Spirit of the Almighty to fill you up; receive the Holy Spirit, and let it live in your bosoms, and pour it out upon the people; arouse the people, the old and the young; the Elders and the Priests; the Seventies and High Priests; the Teachers, and Deacons, and all the Saints, to a sense of their obligations: cause them to sanctify themselves before the Lord of Hosts; make them practise cleanliness in their persons and houses, that the power of the Highest may rest down upon them. Let brother Benson and yourself, as much as possible, go through all the Conferences and Branches, and stir them up; and call and ordain Elders, and send them forth into every neighbourhood, parish, and town, into every ward of the cities, and let the Elders meet often and pray, and talk about the things of the kingdom, and get the Holy Ghost. Trim off the dead branches, so that the tree may thrive, grow, and expand: so that it may furnish the living waters, where the Saints can come, and drink of the fountain.

Make the Elders, the Priests, Teachers, and Deacons work; cause them to awake from their stupor, and redeem the time they have lost while asleep; throw the arrows of the Almighty at them till you get them right; till you get them fired with the Holy Ghost; till you get them aroused and active, and see if the Lord does not pour you out a blessing greater than there is room to receive.

Be humble, and seek unto the Lord as children; put away your vain philosophy, and scrip yourself for the Kingdom. Preach Christ, and him crucified—preach life and salvation unto the Elders; the Saints first, and then unto the people. Begin at home in the Office—purify and regenerate them; get the fulness of the Spirit, and the power of the Highest to rest down upon you, and then go forth to the people, and let a reformation be stirred up among the Saints; fire up each other, and then all the Saints; let all participate, and when they have sufficiently cleansed the inside of the platter, let them cleanse the outside, and renew their covenants in the waters of baptism and abide in the truth, and be alive in the Church, and Kingdom of God.

Let the Elders go forth into every nook and corner of the land, faithfully warning all men to repent and turn unto the Lord, preaching the first principles of the Gospel, being filled with the Holy Ghost, let them be active in their duties. Call up the past only to spur onward to the future; let *bygones* be *bygones*, and awake to newness of life.

Brother Benson, kick the scales from the eyes of the old Saints! and from the young Saints, and from the honest in heart, who come to hear the words of eternal life and salvation from the lips of the servants of the Lord. Counsel much together, abide in great faith, and be filled with the Holy Spirit, the testimony of Jesus, and of Joseph; and call upon the people to repent.

Dear Brethren, receive our exhortation in the spirit of meekness, that you may be strong. Be faithful and true, and put away selfishness, covetousness, and every besetting sin, that you may be pure in the sight of God our heavenly Father.

Work! labour for Zion! her welfare and her interests, and for the salvation of the people. Convert the Saints over again. We feel assured that they need it, or at least a good share of them do, and it will do none of them any harm. If any of them have got a little of the Holy Ghost, a little more will not hurt them.

We tell you they are dull; they are so here, as well; but we are awaking; let them awake in Europe also; let the sinner be afraid, and the hypocrite fear, and tremble, and let the fire of the Almighty consume the wicked and ungodly, that their place may be no more known upon the earth.

We wish to have T. O. Angell return early in the spring; say, be at Independence, to come through with the April mail, as brother Ward has gone away, and we desire to push the work of the Temple another season. Please to furnish him with the needful, that he may not be delayed

upon his homeward trip, let him not be encumbered, nor encumber himself with anything to delay him. We shall write to him by the next mail. . . . .

We suggest the name of James A. Little, as General Emigration Agent in the States the ensuing year, and say to him, that if he cannot get the companies off before the first of August, from Florence, to let them wait over another year, for we are determined to stop this late starting across the Plains. Ascertain the amount, or number of through emigrants, as soon as possible, and communicate with brother Erastus Snow, so that he may have things in readiness at the out-fitting point when the emigration arrives. Communicate freely with brother Taylor, so that our agents and companies may have the benefit of any counsel or information he may possess; but we do not expect brother Taylor to open accounts with the Liverpool Office, on account of through passengers; but simply to aid by using his influence and exertions as a co-labourer for the benefit of the emigration; to be on the alert, and make his superior facilities for obtaining information available to the Company.

We have just received an express from Captain Willie's company of hand-carts; they are supposed to be now about Green river, as the express left them on Sunday morning, the 26th instant, near the South Pass. We have no late tidings from brothers Martin, Hodgetts, Hunt, and William Walker. This (Captain Willie's) company had a pretty severe time in a storm which lasted two days, and then cleared up cold; the relief sent was timely, but none too soon. We sent, however, just as soon as we learned that they were coming, which was not until brothers Franklin, Spencer, and others arrived on the evening of the fourth instant.

We have also forwarded, since that time, a great many teams, designing to pick them up, and bring them all in.

The weather still continues to moderate, and this express informs us, that there is no snow in the road; it also gets better as they come this way. Brother George D. Grant, with eleven wagons and the best mule teams, went on to meet brother Martin, not knowing where that would be. Let this be a lesson to us in future, not to start companies across the Plains so late. It is a great mistake. The first three companies came through in good time, and were extremely successful, and they were quite late enough. We had no idea there were any more companies upon the Plains, until our brethren arrived, presuming that they would consider their late arrival in America, and not start them across the Plains until another year, but so it is, and now too late to remedy. . . . .

If you, brother Benson, and the other brethren, go forth with the spirit of reformation through England and the British Conferences, as we have suggested, you will find a large increase of members, and means donated to the benefit of the work: you will find your hands untied, and be out of debt, and able to help us all that we shall require, and also be able to operate efficiently and successfully, in regard to emigration. Instruct the poor Saints to gather up and cross the seas, if they can get no further, and then they can make their way along; a great many would not be in the States over a year before they could fit out a team of their own and come on without help; others, perhaps, in two years might do the same. Instruct them in these things, and open every effectual door that you can to gather the Saints, aside from the aid furnished by the P. E. Fund, and then let that come in to the aid of such persons as cannot help themselves.

Praying the Lord to bless and preserve you and your Council for ever, I remain, truly, your brother in the Gospel of Christ,

BRIGHAM YOUNG.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 89.)

[March, 1842.]

Thursday, March 1st, 1842. During the forenoon I was at my office and the printing office, correcting the first plate or cut of the records of Father Abraham, prepared by Reuben Hedlock, for the

Times and Seasons, and in Council in my office, in the afternoon; and in the evening with the Twelve and their wives at Elder Woodruff's, at which time I explained many important principles in relation to progressive improvement in the scale of intelligent existence.

I commenced publishing my translations of the Book of Abraham in the *Times* and *Seasons*, as follows—

FAC-SIMILE FROM THE BOOK OF ABRAHAM. No. 1.



EXPLANATION OF THE ABOVE CUT.

Fig. 1. The angel of the Lord.
2. Abraham fastened upon an altar.
3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.
4. The altar for sacrifice, by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh.
5. The idolatrous god of Elkenah.
6. " " Libnah.
7. " " Mahmackrah.
8. " " Korash.
9. " " Pharaoh.
10. Abraham in Egypt.
11. Designed to represent the pillars of Heaven, as understood by the Egyptians.
12. Raukceyang, signifying expanse, or the firmament over our heads; but in this case in relation to this subject, the Egyptians meant it to signify Shauman, to be high, or the heavens; answering to the Hebrew word, Shaumahyeem.

A Translation of some Ancient Records that have fallen into our hands, from the Catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus.

THE BOOK OF ABRAHAM.

In the land of the Chaldeans, at the residence of my father, I Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness, and peace, and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions and to keep the commandments of God. I became a rightful heir, a High Priest, holding the right belonging to the Fathers; it was conferred upon me from the fathers; it came down from the Fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first Father, through the fathers, unto me.

2. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavoured to take away my life by the hand of the priest of Elkenah: the priest of Elkenah was also the priest of Pharaoh.

3. Now at this time it was the custom of the priest of Pharaoh, the King of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the Sun. Even the thank offering of a child did the Priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood, or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libna, Marmackrah, Corash, and also a God like unto that of Pharaoh, King of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, Rahleenos, which signifies Hieroglyphics.

5. And as they lifted up their hands upon me that they might offer me up, and take away my life, behold I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and He filled me with a vision of the Almighty, and the angel of His presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abram! Abram! behold my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinfolks, into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand againt thee, Abram my son, to take away thy life; Behold, I will lead thee by my hand, and I will take thee to put upon thee my name, even the Priesthood of thy Father; and my power shall be over thee; as it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth for ever, for I am thy God.

6. Behold Potipher's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the Court of Pharaoh, which Pharaoh signi-

fies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldean, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the Fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8. Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavour hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten, that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the Fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in my own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the Fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother died, but Terah, my father, yet lived in the land of Ur of the Chaldees. And it came to pass that I, Abram, took Sarai to wife, and Nehor, my brother, took Micah to wife, who were the daughters of Haran. Now the Lord said unto me, Abram, get thee out of thy country, and from thy kindred and from thy father's house unto a land that I will show thee. Therefore I left the land of Ur, of the Chaldees, to go unto the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee (that is, in thy Priesthood), and in thy seed (that is thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn His face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I

will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came in our way: therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of, Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

(To be continued.)

DISCOVERY OF GOLD PLATES.

New York, January 1, 1857.

Mr. Editor.

Sir—In passing through Cincinnati, Ohio, a short time since, the following facts were communicated to me by Mr. Benjamin E. Styles of that place, who also exhibited to me a gold plate, found by him at the aforesaid place, in the year 1847, while excavating the earth for a cistern, a few feet above high water mark on the Ohio river. It was thrown out with the loose earth while excavating, about nine feet beneath the surface.

Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, and about one-eighth of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised letters, beautifully engraved upon its surface, the whole exhibiting fine workmanship.

The plate was examined by a Dr. Wise, a very learned Rabbi of the Jewish Synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian.

Yours truly,

P. P. Pratt.

We make the above extract from the *Mormon*. It gives corroborative evidence in favour of the divine authenticity of the Book of Mormon. Joseph Smith, jun. discovered golden plates upon the continent of America. He asserted that the engravings thereon were *ancient Egyptian* hieroglyphics, giving a history of the aborigines of that continent, who were once a civilized and enlightened people, possessing a knowledge of the arts and sciences.

He published and sent forth to the world the Book of Mormon in the year 1830. This book claims to be a history of a portion of the descendants of Joseph, who had been led by the hand of the Lord to that land, in fulfilment of the blessing pronounced upon Joseph's head by his father Jacob. Genesis xlix. 22, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." It contains an account of their travels from Jerusalem to that land, also of the dealings of God with them, both in their religion and government, in like manner as the Jewish Scriptures give an account of His dealings with Israel in Asia. It gives the history of the visit of Christ after his resurrection to the land of America; of his having organized his Church with Apostles and Prophets as he did among the Jews; of their having built many large cities, temples, &c. It also gives a minute account of their locality, and of the manner of their destruction by the judgments of God upon them in consequence of transgression.

Joseph Smith was acknowledged by all his enemies, at the time he published the Book of Mormon, to be an unlearned man; whence, then, if not from God, came his superior knowledge of the existence of the former greatness of that people? He was a farmer by occupation, and had travelled but little, except around his homestead in the State of New York. Yet the Book of Mormon declares that extensive cities were built by the ancient inhabitants of the continent, from whom the present race of degraded Indians have descended.

How did it happen that he conceived the idea of plates of gold being buried in the earth, and of the hieroglyphics on them being Egyptian? It had never been positively known by any one previous to the time of the publication of that book, that there were any Egyptian characters discovered upon that continent; yet we find that the book purports to have been written in Reformed Egyptian characters upon golden plates, and to have been hid in the earth by commandment from God, to come forth, preparatory to the gathering of Israel, from their dispersion among the nations, in fulfilment of the prophecy, Ezekiel xxxvii., in which the records of Joseph and Judah were symbolized by two sticks, containing writing. In Ezekiel's day, it was customary to preserve records by writing on smooth blocks of wood, or on parchment rolled on sticks.

In the Book of Mormon, on page 515, we find the following—"And now behold, we have written this record according to our knowledge, in the characters which are called, among us, the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold ye would have no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore He hath prepared means for the interpretation thereof."

Since the publication of the Book of Mormon, plates of gold and brass have been discovered in the States of Illinois, Virginia, and Ohio, with ancient characters inscribed upon them; the last named of which have been examined by the learned Dr. Wise, a Jewish Rabbi, and Editor of a Hebrew paper in Cincinnati, and the characters are pronounced by him to be ancient Egyptian.

If God has had nothing to do with this, it has happened very strangely, that an illiterate youth, a farmer, should have been the first to discover that there were golden plates in the earth in that land, containing Egyptian characters.

Stephens and Catherwood, in their explorations of South America, have discovered the ruins of many fine cities and temples built of stone, the walls of which, in many instances, are yet standing; they have also discovered many inscriptions in ancient characters.

The ruins of an extensive city have recently been discovered in California; and of another in Texas, where the stone walls of a splendid edifice are yet standing. Also in the rocky mountains, in Utah, the ruins of several cities have been discovered, with the walls of some buildings yet standing as high as three or four stories, with almost endless numbers of inscriptions, engraved on smooth surfaces of stone.

Joseph Smith was a true Prophet, and inspired of God to translate the Book of Mormon from the Reformed Egyptian language, into the English. This Book contains the word of God, given through a succession of Prophets, to a branch of the House of Israel, and all men may prove it so to be, by obeying its precepts; for the Lord confirms the words therein written to all penitent, baptized believers.—ED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 14, 1857.

REFORMATION.—IN this Number of the *Star*, we publish a letter from President Brigham Young, written by the wisdom and power of the Holy Ghost. Let the Saints read

the warnings and counsel therein, and receive the same, as the word of God. The work of repentance and reformation should commence immediately. First, let all the missionaries from the Presidency at Liverpool throughout all these countries repent and reform in word and in deed, in thoughts and in diligence: there are many things of which we should repent: every one of us can see wherein we have failed in doing our duties; wherein we have been slothful; wherein we have indulged in lightness of conversation; wherein we have forgotten the strictness of the laws of God—the responsibilities of our callings—and the importance of the message intrusted to our charge. Let us awake and throw off our lethargy, and cry unto our God day and night, that we may be filled with the Holy Ghost. Let us renew our diligence and our covenants also, and be re-baptized with water that we may be filled with the power of God: yes: be baptized with fire and with the Holy Ghost, that the words of the Almighty may be like fire in our bones, that when they proceed forth from our mouths, they may cut like a sharp two-edged sword, causing hypocrites and transgressors among the Saints to quake and tremble, and terror and fear to seize upon the ungodly. Remember, dear brethren in the ministry, that you are the chosen vessels of salvation to this generation—the messengers of light to those who sit in gross darkness. Let your light shine with celestial splendor; let it illuminate the dark corners of the earth; let the brightness thereof enlighten the Saints in all their assemblies and dwelling places. Cry aloud: spare not: show the Saints the awful consequences of sin. Labour with energy to warn and to save. Set the Priesthood in order—purify them—cast out the slothful, the disobedient, and unprofitable servants; appoint others in their places. Remember that there is a day of calling, and a day of choosing: let the faithful be chosen; and let the unfaithful, when proved and found wanting, go to their own place.

When we have set ourselves and the Priesthood in order—when we have become converted, and have purified the ministry—when we have done our first works over again, and have become filled with the Holy Ghost, then let us preach repentance to the Saints; for darkness reigns among them, and Satan has much power in their midst. They partake of the sins of Babylon, and unless they are brought unto repentance, they will perish in the plagues which are to be poured upon her. Call upon the Saints to repent of their lukewarmness, of their darkness and unbelief, of the filthiness in their houses and of their persons; teach them that the Holy Ghost does not dwell with filth, nor inhabit unholy temples; teach them to hold sacred the words of wisdom and not trifle nor make light of the words which God has given for their temporal salvation; teach them to live peaceably with one another, and to have peace in their families. See that family prayers are attended to in the season thereof. See that Sundays are not occupied in cooking and feasting the body, instead of going to meeting and feasting the soul. See that backbiting and tattling are entirely done away. See that the Saints meet in prayer meetings, and do more praying, instead of so much speaking and exhortation. See that the transgressor and the negligent are justly dealt with; and if they will not repent let them be severed from the Church.

When the Saints have been pruned and the dead branches lopped off—when they have repented, reformed, and become thoroughly converted, re-baptize and confirm them; and all who refuse to renew their covenants by baptism, let them be dropped and have no standing nor fellowship with the Saints. Remember that re-baptism will do no good to those who do not forsake their sins: they must live in newness of life, or else the Spirit will not dwell with them.

O Saints, awake and arise from the awful slumbers of death that have seized upon

you! Awake from the dangers of sin! Shake off your drowsiness—trim up your lamps; fill them with the oil of life; let them burn with brilliancy; for the powers of heaven are nigh! The voice of the Bridegroom will soon be heard! Prepare to meet Him! Let not the day overtake you unawares! O listen to the warning, and be for ever blessed!

ARRIVAL OF THE SHIP "COLUMBIA."

(From the "Mormon.")

New York, January 5, 1857.

President John Taylor.

Dear Sir—That you may have a report of our voyage, and that our friends at home may learn of our arrival in safety, we forward you the following for publication in the *Mormon*—

The ship *Columbia* left Liverpool dock on the 16th of November, 1856, and sailed from the River Mersey on the 18th, on her voyage for this port, with 221 Saints and other passengers on board. The Saints were under the Presidency of Elders John Williams, George Baker, and Benjamin Lloyd. Before leaving Liverpool, Elders Calkin and Williams, from the *Millennial Star* Office, came on board, and exhorted the Saints to observe cleanliness and order during the voyage, promising that, if they would obey the counsel and carry out the instructions given them by those who presided, they should have a prosperous voyage, and not one soul should be lost.

During the first three days, we had a fresh breeze, and then came on a calm, which continued for a week. On Sunday, the 23rd, the Captain very kindly consented to allow preaching on the quarter-deck, when President John Williams set forth the first principles of the Gospel to all on board. During the calm, the Saints partially recovered from their sea sickness, of which most of them had had a very severe attack. On the 11th December, sister Skinner was confined of a son. From a few days before this time, up to the 23rd of December, we had strong gales and heavy squalls, which rendered it very difficult for the Saints to have their food cooked, which, at times, made it very unpleasant for them, nevertheless, as a general thing, contentment and peace reigned. On the 23rd of December, the weather commenced to be very cold and stormy. On Christmas eve, Christmas, and the following day, most of the sisters and children were compelled to remain in their berths on account of the coldness of the weather and rolling of the ship. After the 26th, the weather became mild until the end of our voyage.

On the 30th, land was observed from the mast-head, which made the hearts of the Saints greatly to rejoice, thinking that deliverance was so near at hand from their long and dangerous voyage.

Whenever the weather permitted, the bugle was sounded for the Saints to attend the meetings for prayer and instruction. The Captain, officers, and crew were very kind to the Saints.

We landed at New York towards evening of the 1st January, 1857, after a voyage of forty-five days. Two of the crew have gone on to St. Louis with the Saints that have gone there, with a design to go ultimately to Great Salt Lake City.

The majority of the Saints enjoyed good health crossing the Atlantic. The morning after our arrival, we were visited by brethren from the *Mormon* Office, and other brethren. President John Taylor, P. P. Pratt, G. A. Smith, and Erastus Snow, paid us a visit at Castle Garden likewise, and gave us every necessary instruction for our future comfort, for which the Saints feel to tender their grateful acknowledgments, and, at the same time, thank the Branch of New York, with its President, for sending them a goodly portion of the good things from the festival.

We remain your brethren in the everlasting Gospel,

JOHN WILLIAMS, President,
GEORGE BAKER, } Counsellors,
BENJAMIN LLOYD, }
SAMUEL SYMON, Clerk.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE, DURHAM, AND CARLISLE CONFERENCES.

35, Jewin street, City, London,
January 23, 1857.

President O. Pratt.

Respected Brother,—As you have so kindly permitted me to return to my mountain home, I feel it my duty to give you a brief report of my labours during this mission. I was called by the First Presidency of the Church to take a mission to this my native land, on the 7th of April, 1854.

I left my home and friends on the 21st of May, to join my brethren in Great Salt Lake City, who were also appointed on missions, and proceeded thence on the 7th of July, in company with Elders E. T. Benson, Erastus Snow, Orson Spencer, and several others. I presume you well remember the day we met you and H. S. Eldredge, with the Church Train, near the banks of the Platte, about eighty miles above Fort Kearney. There we spent Sunday with you, and the following day parted with brothers Benson and Ira Eldredge, who were sent to relieve you and H. S. Eldredge. Our little company now consisted of only five in number, to pass through an Indian country. While travelling down the banks of the Little Blue, a number of hostile Indians of the Pawnee tribe, stopped us on the road, and tried to rob us of all we had, but we took our guns, and showed them that we intended to defend our rights, in the name of the Lord. Nothing but the invisible hand of the Lord preserved us from their depredations, and thus were the words of the Apostle and Prophet, Brigham Young, that we should go through safe, fulfilled unto us.

I landed in Liverpool on the 16th of October, after a very speedy and pleasant voyage of eighteen days, and was received kindly by President F. D. Richards. My first appointment was to labour under the direction of Pastor C. G. Webb, in whose Pastorate I travelled and preached for one month, after which I was appointed President of the South Conference, where I laboured with great pleasure during the year 1855.

On the 1st of February, 1856, I was called to succeed Elder Edward Martin, in the pastoral charge of the Newcastle-on-Tyne, Durham, and Carlisle Conferences, where I have laboured with much joy and satisfaction for the past year. With pleasure I can say, as a general thing, the Pastorate is in good standing, and the Saints are in the lively exercise of the spirit of the Gospel. During the year there has been nearly two hundred added to the Church in my field of labour. In many places a spirit of inquiry prevails, and a number are investigating the principles of the Gospel. I have frequently heard it mentioned by some of our Elders, both in this country and in Zion, that England had been pretty thoroughly preached to. To correct this view, here permit me to state the condition of my late field of labour. I am informed by Elder Richard R. Hodgson, who has taken the pains to count them, that there are about four hundred towns and villages where there has been no preaching by the Elders. Truly the harvest is great, but the labourers are few.

I will here inform you that the financial affairs in the Pastorate are in as good condition as could be expected.

At our last quarterly Conferences we had the society of Elder E. T. Benson, which added much to the spirit of our meetings. If he has laboured in all the Pastorates that he has visited as he did while he was with me, preaching every night to large congregations, from an hour and a half to two hours, it is no wonder to me that he is indisposed at the present time. On Christmas eve we held a social party in the Saints' meeting-room, Sunderland, and enjoyed much of the Spirit of the Lord. There were a number of strangers present, and at the close of our meeting, two young men came forward and offered themselves for baptism. Brother Benjamin Newton went with them to the river Wear, at two o'clock in the morning, and baptized them.

I can truly say that I leave my field of labour with joy, and I feel to bless my brethren that have so faithfully laboured under my direction, not forgetting the Saints who have so kindly and liberally

administered to my wants. I hope they will feel, when they think of me in my mountain home, that they have a friend and brother in Zion, for I intend to remember them in my prayers, when I meet with my brethren in holy places, that deliverance may speedily come unto them. I am much pleased to leave my field of labour in the hands of so good and faithful a man as Pastor William J. Smith, and I hope the Saints will have the same confidence in my successor as they have always manifested in me. When I reflect on my past field of labour, it brings peculiar feelings to my bosom, and had it been left to me, I could have cheerfully stayed and laboured another year.

Not wishing to trouble you with too lengthy a communication, I wish in conclusion, briefly to add my testimony concerning the work of the Lord in the last days. I can say, that like as Peter knew that Jesus was the Son of God, I know for myself that Joseph Smith was a Prophet of the Most High God, called to organize the Church of Jesus Christ of Latter-day Saints, in this the dispensation of the fulness of times, and that President Brigham Young is his legal successor.

I have been a member of this Church seven years, four of which I have spent in the valleys of the mountains. I am intimately acquainted with the general authorities of the Church there, and I know them to be good men, and that they are trying all they can to build up a righteous kingdom on the earth. Since I have been released from the responsibilities of my field of labour, by your kind permission I have visited the South, Birmingham, and London Conferences. In the latter place, I have had the pleasure of attending several Priesthood and other meetings, in company with yourself, Elders Benson, Ross, Budge, and others, which I have enjoyed very much, and I feel to say that there is a decided increase of the Spirit of the Lord among His servants, and the Saints generally.

Ever praying for the spirit, power, and authority of your holy Apostleship to rest upon you, I cheerfully subscribe myself, your faithful brother and friend in the kingdom of our God,

HENRY LUNT.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
November 1, 1856.

Elders Orson Pratt, Ezra T. Benson, and James A. Little.

Beloved Brethren,—I purposed to have written to you a somewhat considerate, and perhaps lengthy communication by this mail; but since Conference I have been attending meetings in various wards as Home Missionary, nearly every evening, which, with other public duties and a few matters of a family character, have kept me occupied. I presume you will learn from the President, and Historian, the general condition of the work here, and shall, therefore, try to give you some items, which they may not be so likely to notice.

The reception of the returned Missionaries, and particularly those who came with me, was very cordial, on the part of the Presidency and of the people, and they were called upon to occupy most of the time at the Conference, which was to us all a most refreshing season.

About a week before we arrived, a work of reformation had been efficiently started, and we were just in good time to share its cheering effects with the people. As good an evidence of this as I can offer, may be found in the fact, that on Sunday and Monday, at a Conference of the Territory, it required strong efforts of the Presidency and others, to raise between fifty and sixty teams to go and bring in our brethren coming by the hand-carts on the Plains; whereas, on the last Sunday but one, a few remarks from brother Kimball, to a congregation of this city only, induced one hundred and fourteen to give their names to furnish teams, and one man put down fifteen yoke of cattle. The change in the feelings of the people is indeed wonderful already, and yet it has

but just begun. Bishops are dropped, and their counsellors, when slothful at their duties, or *when ruled by their wives*, so are the Teachers, if they do not perform their duties, which are, to know every man and woman in their several districts, and to *live their religion themselves*. Misdeeds are not only publicly denounced, but the doers and their deeds are named before the public congregations. The arrows of the Almighty are with the *Presidency*. The terrors of the Lord are upon them, and are coming upon the people. The high and the low are all feeling the scorching of the fire that has begun to be kindled in Zion. Already the power of the Holy Ghost has, in some instances, been so great upon them, that they have had to refrain from speaking, for the people have shrunk before them, because of the power of their words, while in other instances, congregations have been dismissed because of their darkness, and their unbelief in the word spoken. Many powers and responsibilities, heretofore retained in the hands of the Presidency, have been handed down to the Bishops. A thorough waking up has commenced, that must reach the habitation of every Saint in Utah, and then extend to every Mission and Branch of the Church throughout the earth. Therefore, dear brethren, cry aloud, and spare not, show unto the people the awful consequences of *sin*, that they may obtain strength from God, to keep His commandments, and sin not. The Lord grant you mightily of His Spirit, to make your words powerful as a two-edged sword.

On the evening of the 6th of October, President Young kindly permitted me and my family to be baptized in the new font on the Temple Block. Oh how precious this was to us, after having first witnessed the administration of this sacred ordinance to the family of President Young, under his own hands, and those of Presidents Kimball and Grant, in like manner, each in their own order. The next evening I was privileged to baptize about forty souls, the families of the returned missionaries, in the same hallowed place. I believe the Bishops have been re-baptized also, and their wards will be when the works of *pruning* and *reformation* have sufficiently appeared.

Brothers Cyrus, Joseph A. Young, W. H. Kimball, and George D. Grant, and several others of our returned brethren, started back while Conference was in session, to bring in our brethren of the hand-cart companies. With those who went last, sufficient have now gone to bring all in as safely and comfortably as can be under the circumstances. We learn they have encountered snow a foot deep on the Sweet Water, and there is considerable now upon the ground between here and Bridger.

The President has graciously approved of our general operations in getting the Saints off by *hand-carts*, the most important objectionable feature being, *too late*, concerning which I experienced as great, or greater care last February and March, than we can now entertain for their welfare.

Great were the blessings of God unto me and those with me, while crossing the Plains. Although we were certain that we both saw and heard Indians around, and almost in our camp at different times, in disguise, in wolf skins, still no one lifted his hand against us, while but a day or two before us, and just upon our path, some twelve or fifteen persons were made their ready prey, among whom were Secretary Babbitt and Thomas Margetts. No faithful Saint has fallen by their violence that we are aware of.

I have scarcely got the run of the general items from the various parts of the Territory, further than that reformation is the *leading*, and is fast becoming the *all-absorbing topic* of the people's consideration, in the house and by the way, in their *lying down* as well as in their *rising* hours. . . . .

May God bless you and all the work in your hands, and give you the good you most desire by which to save Israel. Your brother in the Gospel,

F. D. RICHARDS.

A MODERN writer says, "I never give a man credit for having the power to do what he never does. Plausibility is very imposing, no doubt; but when I see one of whom people say, 'He has talent, he has genius, if he would use them right,' I think it is a sham, and not the real thing; for sound talent and true genius don't go with a laggard spirit—they are like a spur in the heel to keep a man advancing."

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 84.)

OBJECTION: "The most remarkable statements in your Book of Mormon are those which relate to America. The entire tendency of your system is to exalt and glorify that country. When God called Abraham, He made him this promise—'Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates.' (Gen. xv. 18.) Now, what land was that but the land of Canaan, or the promised land? But your new Bible speaks of another country, and calls America the land of promise. There is your Zion; there your tithes are to be paid; there the Saints are to be gathered; and that is to be the scene of your future glory, *i. e.*, if the Government of the United States will allow it."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: That God called Abraham, and promised to his seed the land of Canaan, no Latter-day Saint will pretend to deny. But when God made this promise, He did not say that He would never enlarge it, or that He would never make another promise. He did not say that Canaan was the *only* land that He would ever bestow upon His people. Nothing can be found in the Bible to substantiate the idea of the promissory bounty of God being limited for ever by the Nile and Euphrates. It certainly cannot be *dis*proved, to say the least of it, that the western continent is a divinely-promised land to the Saints of God in latter days, nor can anything be proved to be unreasonable in the blessing which the Saints, as a people, anticipatingly rejoice in. We cordially admit the charge that "there" is our "Zion"—that "there" our "tithes are to be paid"—that "there the Saints are to be gathered," and that there "is to be the scene" of our "future glory." It is enough for us to know that the Lord hath so declared it. The Lord God of Israel, in this our day, has again spoken from the heavens, and sent forth His will. He has set up a kingdom on the earth in these last days, that shall never be thrown down. He has commissioned His servants to promulgate His laws, and empowered them to administer His ordinances, and to gather his people together. With untiring zeal and glorious success, they are fulfilling their high commission. As ambassadors of the King of kings, they are going forth among the nations of the earth, dispensing far and wide the word of life—the Gospel of the kingdom—the glad tidings of salvation. But woe to the people who wilfully reject them, and despise their messages of mercy. The mandates of heaven must be obeyed. God will no longer be mocked, nor will His Spirit always strive with man. He has declared, by modern revelation, which the world affects to scorn, that those who refuse His mercy and reject His Gospel now, shall speedily disappear from the earth. The nations of Christendom little anticipate what will assuredly, ere long, be too manifest before their eyes. War, pestilence, and famine are plagues which, when commenced, will soon depopulate the earth. Alas! a fearful doom awaits the unrighteous, who will not receive the truth, but laugh to scorn the overtures of salvation. Those who have the form of godliness, but deny its power—those who nominally profess Christianity, but in reality have changed the ordinances of God, and broken the everlasting covenant, have now the opportunity afforded them of accepting the Gospel in its fulness, and obeying its requirements. The golden cup of mystic Babylon, or jarring sectarian Christendom, is nearly full, and will soon overflow. The cry now is—"Come out of her, my people, that ye partake not of her sins, and receive not of her plagues." The Saints of the Lord, thus forewarned of the impending danger, are fast gathering to the land of Western Zion for refuge, where God will cover them with His hand, while His judgments are being poured out upon the earth. As Noah and his family escaped in the ark from the overflowing scourge which swept away those who rejected the revelations of God in that day,—and as Lot and his offspring fled to an appointed place, to

escape the judgments of Sodom,—and as the Saints in Jerusalem fled from Judea, to escape the desolation of their doomed city—so, likewise, the Saints of latter days, now in modern Babylon, are, by the express command of God, gathering to their promised land—their Zion in the west—where, if still obedient to God's commands, through His authorised servants, they shall dwell in peace and safety, while the Lord pours out His vials of wrath upon the earth, taking vengeance on them that know Him not and obey not His Gospel. Thus, then, America is indeed the promised land of the Latter-day Saints. They gather there by God's command. It is their divinely appointed home and inheritance; and that it will also be the "scene" of their "future glory," there is no shadow of a reason to doubt. But the objector adds, what doubtless he deems a very important contingency—"*if the Government of the United States will allow it!*" Forsooth, he might with equal propriety say, The sun of heaven will shine to-morrow, IF the Government will allow it! Does it never occur to such objectors, that neither the Government of the United States nor any other Government has power to subvert the designs of God? Can that God who possesses unlimited wisdom and almighty power, whose hands hold the reins of Universal Government, and at whose will kingdoms rise, or mighty empires fall,—can He be thwarted in His purposes by the puny efforts of any human government? Can He—will He, who holds in His own grasp the destinies of nations and the doom of worlds, be defeated in His will, and driven, as it were, from His throne of power, by the "Government of the United States?" Ah, no! The kingdom of God is now being set up on the earth, and no power of earth or of hell can overthrow it. Satan may rage, and all the powers of darkness may set themselves in battle-array against it; but as God is on our side, their opposition will be utterly vain. The work is too far gone; the foundation is too deeply laid; the little stone from the mountain, that Daniel speaks of, has grown too mighty for its adversaries; and notwithstanding their most vigilant efforts to stay its progress, it will still roll on with increased and increasing power, enlarging as it goes, until it ultimately fills the whole earth, and those vain souls, whether clergy or laity, rulers or ruled, who attempt to stand before it, to arrest its onward course, will only imperil themselves, for it will assuredly roll over them, and crush them with its accumulated weight. As an avalanche, loosened from its mountain fastness, comes rushing down the slope with accelerating speed, clearing all before it, even so, will this great work of God, despite all opposition, continue to advance, until all shall know the Lord, from the greatest to the least, and this earth, celestialized, shall be the undisputed empire of the King of kings.

(*To be continued.*)

VARIETIES.

SET about doing good to somebody. Put on your hat, and go and visit the poor; inquire into their wants, and administer unto them; seek out the desolate and oppressed, and tell them the consolations of religion. I have often tried this, and found this the best medicine for a heavy heart.—*Howard.*

AIR AND WATER.—A quart of water is daily passing through the skin of a sound person. It evaporates through the minute openings which cover the whole surface, and if these be plugged up it is compelled to travel through the kidneys, and gives rise to internal disorder. Ablution, therefore, if sound health is to be preserved, is a duty of the first importance. Pure air is also essential to health, and at night the free supply of it is of especial moment. Each sleeper draws into the chest, about fifteen times in every minute, a certain quantity of the surrounding atmosphere, and returns it after a change within the body, mixed with a poison. 150 grains by weight of this poisonous ingredient are added to the air of a bed-room in one hour by a single sleeper, more than 1000 during the night. Unless there be a sufficient quantity of air to dilute this, or unless ventilation provide for a gradual removal of foul air, while fresh comes to take its place, health must be seriously undermined.

SWEET SENTIMENT.—Beware how you address yourself in anger to any one. An angry word is like a letter put into the post—once dropped, it is impossible to recall it!

JOHN ADAMS.—It was, perhaps, owing to the very fact of his humble parentage, that the elder Adams, the son of a worthy cobbler, became what he was. I have never seen the following story in print, but it legitimately descended to me by oral tradition, having been told by my great-grandfather "the pious deacon Adams, of the church of Braintree," himself.—The deacon, during a temporary absence, had set John to cutting out the "uppers" for some shoes; but, like the Chinaman, who in making a pair of breeches from a pattern furnished by some prudent captain, had faithfully copied the patches which his wife had put in the seat of the old ones—John had embellished every "upper" he had cut them out with the three cornered hole by which the patterns had hung on their accustomed nail. "I saw," said the deacon "I couldn't make a shoemaker of him, so I *put him to learning!*"

THE REAPERS AND FISHERS.

Go reapers to the harvest field,
See, mark the falling leaves;
With all your might your sickles wield,
And gather in the sheaves.

A day of burning is at hand,
And ominous the sky;
Gird up your loins ye noble band,
And tread it valiantly.

And as you reap, unwearied, sing,
Whatever clime you roam,
Glory to God th' eternal King,
He'll bid us welcome home.

Go fishers to the briny deep,
Unreef the flowing sail;
While yet the storm-doom'd waters sleep,
Improve each gentle gale.

With eager heart and skilful hand,
Spread forth the net and line,
And draw them forth a noble band,
To grace Jehovah's shrine.

And then with dauntless courage sing,
Though breakers round you foam,
Glory to God th' eternal King,
He'll bid us welcome home.

Glasgow. E. M.

ADDRESSES.—Thomas J. Euans, Joseph Walker, } 28 Bedford Street, Wakefield Road, Bradford.
Charles W. Penrose, 7 Well's Cottages, Peckham Fields, London.
William Shires, 4 Bewley's Yard, Kirkgate, Leeds.
Samuel W. Lucas, Mr. H. Folland's, 27 Delgers Buildings, Commercial Road, Exeter, Devon.
Elijah E. Holden, 27 Lion Street, Newtown, Southampton.
J. Reed, Mr. G. Stratford's, High Street, Malden, Essex.
Henry A. Shaw, Mr. James Payner's, Wolverhampton Lane, Walsall.
Henry Hobbs, 9 Walker's Square, Sykers Street, Hull.
Charles W. Hubbard, 21 Newmarket Street, Ayr, Scotland.
T. A. Jeffreys, Tonning Street, Lowestoft, Suffolk.

MONEY LIST, JANUARY 23—30, 1857.

	£	s	d
Joriah Holmes	5	0	0
David James	2	0	0
James Rogers	6	10	0
Carried forward	13	10	0
Brought forward	13	10	0
Henry Brown	4	0	0
	17	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XIX. Saturday, February 21, 1857. Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

CONVENED IN THE BOWERY ADJOINING THE NORTH END OF THE TABERNACLE, GREAT SALT LAKE CITY, AND COMMENCING MONDAY, OCTOBER 6, 1856, at 10 A.M., BRIGHAM YOUNG PRESIDING.

(*From the "Deseret News."*)

On the Stand—Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant:

Of the Twelve Apostles—W. Woodruff, Lorenzo Snow and F. D. Richards:

Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Benjamin L. Clapp and Horace S. Eldredge:

High Priests' Quorum—John Young, President:

Presiding Bishop—Edward Hunter:

Patriarchs—John Young and Isaac Morley:

Presidency of the Stake—David Fullmer, President:

Clerk of Conference—Leo Hawkins:

Reporters—Geo. D. Watt, and J. V. Long.

Called to order by President D. Fullmer.

Singing by the Choir.

President BRIGHAM YOUNG stated that the Semi-annual Conference was now open, and that the first business was to forthwith start assistance to those now on the Plains. Called upon those who were willing to go, or send teams, to come to the stand and report; saying that if there were not enough teams, teamsters, &c., volunteered, he would close the Conference, and, with brother Kimball, start back to help those companies.

President KIMBALL remarked, it is moved and seconded that Brigham Young, Heber C. Kimball, and Jedediah M. Grant go back to help the P. E. Fund Emigrants. Unanimously negatived.

President B. YOUNG spoke on the necessity of a reformation among the Saints.

President KIMBALL called on the blacksmiths in the congregation to retire; as they were wanted to shoe the horses and repair the wagons of those about to start to assist the brethren on the Plains.

He then presented the authorities of the Church, as follows—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator. Heber C. Kimball, First Counsellor, Prophet, Seer, and Revelator, Jedediah M. Grant, Second Counsellor, Prophet, Seer, and Revelator.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards, members of said Quorum.

John Smith, (eldest son of Hyrum) Presiding Patriarch.

John Young, President of the High Priests' Quorum.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp and H. S. Eldredge, presiding Presidents over the Seventies.

John Nebeker, President of the Elders' Quorum; James H. Smith and Aaron Sceva his Counsellors.

Daniel Spencer, President of this Stake of Zion; David Fullmer and Thomas Rhoads his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn and Ira Ames, members of the High Council.

Edward Hunter presiding Bishop of the whole Church; Leonard W. Hardy and Jesse C. Little his Counsellors.

Lewis Wright, President of the Priests' Quorum; Wm. Whiting and Wm. Smith his Counsellors.

McGee Harris, President of the Teachers' Quorum; Adam Spires and David Bowman his Counsellors.

Brigham Young, Trustee in trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, D. Spencer, T. Bullock, John Brown, Wm. Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel Mackintosh, his Assistants, and Agents for said fund.

George A. Smith, Historian and General Church Recorder; W. Woodruff his Assistant.

Not one negative vote was given.

President GRANT spoke upon the necessity of every man having the Holy Ghost at all times, and in all places.

President KIMBALL said, it is proposed to divide the 18th ward by 2nd East Temple street. Carried unanimously.

Carried unanimously, that John Sharp be Bishop of that ward, and that it be designated the 20th ward.

President KIMBALL addressed the congregation.

President KIMBALL moved that Seth Taft be dropped from his Bishopric. Carried unanimously.

President B. YOUNG made a few remarks.

Singing by the Choir.

Benediction by President JOSEPH YOUNG.

October 6, 2 p.m.

Singing by the Choir.

Prayer by Elder E. ELLSWORTH.

Singing by the Choir.

Elder C. H. WHEELOCK expressed his feelings on returning to the valleys of the mountains, and while on his mission.

Elder JAMES FERGUSON bore testimony to the truth of Elder Wheelock's remarks in relation to the hand-carts, and appealed to the Saints in behalf of those who are still on the road.

Elder W. C. DUNBAR sung a "Hand-cart song," and spoke of the joy and happiness that he had experienced, while engaged in travelling and preaching for the last fourteen or fifteen years, and of increased wickedness in the world and righteousness in these valleys.

Elder EDWARD BUNKER sketched the travels of his hand-cart company, and alluded to their having been led by the Lord all the way.

Elder EDMUND ELLSWORTH sung "Hand-carts rolling."

Elder C. G. WEBB said he had assisted to make the carts, and believed that they could be made to run one-eighth easier, and at the same time be much stronger; spoke of the unfavourable circumstances under which the companies started this year, also of the good influence of the brethren in Iowa City.

Singing by the Choir.

Elder LORENZO SNOW requested the returned missionaries to meet Elder F. D. Richards on the stand, immediately at the close of the meeting.

Benediction by LORENZO SNOW.

Adjourned till to-morrow at 9 a.m.

6 p.m.

A large number assembled in the Tabernacle.

Singing by the Choir.

Prayer by Elder JOHN BANKS.

Singing.

Elder W. WOODRUFF spoke in relation to the hand-cart companies, and on the necessity of reformation.

Elder JOHN BANKS rehearsed some of his experience, while on a mission in the States.

Elder DAVID GRANT made a few remarks.

Brother WILLES sung "This new land of ours."

President GRANT delivered a brief and powerful sermon on reformation.

Benediction by Elder EDMUND ELLSWORTH.

October 7, 9 a.m.

President KIMBALL counselled the assembly to keep as still and quiet as possible.

Singing by the Choir.

Prayer by President GRANT.

Singing by the Choir.

Elder D. D. MCARTHUR spoke on the necessity for the Saints to live a prayerful life.

Elder FRANCE related incidents of his travels since leaving the valleys, and his experience while on his mission in England.

Elder DAVID GRANT addressed the congregation for a short time.

President KIMBALL requested the missionaries, who have lately returned, to come to the stand.

Elder W. C. DUNBAR sung "Oh Zion, dear Zion."

Elder SPICER W. CRANDALL spoke on the blessings enjoyed by the hand-cart company under Elder D. D. McArthur, to which he was attached.

Elder W. C. DUNBAR sung, "We are going to dwell in famed Utah."

Elder N. H. FELT alluded, in brief, to his mission with Elder Taylor to establish *The Mormon*.

Elder J. D. T. MCALISTER sung the "Cricket song."

Singing by the Choir.

Benediction by Elder D. SPENCER.

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2 p.m.

Singing by the Choir.

Prayer by Patriarch JOHN YOUNG.

Singing by the Choir.

Elder JOHN MCDONALD made a few remarks relative to his mission.

Patriarch JOHN YOUNG referred to the first Conference held in the valley nine years ago to-day, and contrasted it with the present.

Elder H. W. CHURCH testified to the truth of the work we are engaged in.

Elder CANUTE PETERSON gave an account of his mission to Norway, and at President Kimball's request, addressed the congregation in Norwegian.

Elder WM. BUTLER related some of his experience, while on his mission to England.

Elder BOLEY spoke upon his mission in Pennsylvania.

Elder E. ELLSWORTH bore testimony to the truth of the work of the Lord, and that Joseph, Brigham, Heber and Jedediah were Prophets of the Lord.

Brother JOHN WOOLLEY was voted to be Bishop of the 9th ward.

Proposed that the missionaries who have just returned, go and strengthen their brethren throughout the Territory of Utah. Carried unanimously.

President KIMBALL gave a few words of advice to the missionaries.

President B. YOUNG moved that the Conference adjourn to April 6th, 1857, at 10 a.m. at this place.

President GRANT called upon the Bishops and all other persons to live their religion.

President B. YOUNG exhorted the people to let the words of brother Grant sink into their hearts and stay there; and blessed the congregation in the name of the Lord.

Elder W. C DUNBAR sung, "I would be a 'Mormon.'"

The Choir sung, "Awake, put on thy strength, Oh Zion."

President B. YOUNG closed the Conference with prayer.

THE BODY AVENGED.—By too much sitting still the body becomes unhealthy, and soon the mind. This is Nature's law. She will never see her children wronged. If the mind which rules the body, ever forgets itself so far as to trample upon its slave, the slave is never generous enough to forgive the injury; but will rise and smite its oppressor. Thus has many a monarch mind been dethroned.—*Longfellow.*

LATTER-DAY SAINTS' PSALMODY, VOL. I.

(*To be Published by Subscription.*)

PRICE TO SUBSCRIBERS 5s. NON-SUBSCRIBERS 7s. 6d.

To the Editor of the *Millennial Star*.

Dear Sir—My motive in composing the above work, was a thorough conviction of its being greatly needed in aiding the Saints to praise God, with the heart and with the understanding also. This could not be accomplished by the selection of music from songs, and other works altogether unsuitable to the spirit of our religion. I have frequently felt horrified in hearing a most barbarous musical sentiment united to a beautiful specimen of soul-stirring poetry contained in our hymn book. These insipid and uninspired compositions are doubtless used from compulsion, and not from choice; hence my motive in endeavouring to supply the deficiency. Besides the imperfections above named, other difficulties have to be dealt with, viz.: First, irregular rhythm; secondly, varied accent.

The occurrence of the former point, although not so frequent as the latter, nevertheless is in use at times. Many of our very best hymns are composed to metres quite original, consequently they require to be properly set, or musically treated, and the want of such treatment necessitates some tune to be selected, whether it be metrical or otherwise, and the result is a constant filling in, or casting out of superfluous notes, in order to correspond with the poetry. Secondly varied accent. Strict attention to accent is as necessary to the perfect union of poetry and music, as the observance of metrical rule. If the poetic feet be of a certain character, the musical feet must assimilate also. It would be altogether inconsistent to the rules of poetry and music to make choice of the *Trochee* in one instance, and *Iambus* in the other; but how often have I heard these errors committed by an improper selection of tunes to metres differently accented, and the effect is a constant jingling with words and music, and a total lack of union.

The above faults are not only avoided in the present work, but I have endeavoured to give the poetry its best interpretation.

The *Psalmody* will contain about forty pieces, set to hymns that are in general use, with an Anthem to the words, "How beautiful upon the Mountains." The vocal score will be complete, with an Organ, or Pianoforte accompaniment.

The volume will require for the *bare* payment of publication, about one hundred and twenty or thirty subscribers. The subscriptions to be forwarded to the Office through the Book Agents; and when sufficient is subscribed for the payment of the above number of copies, the work will be issued, and delivered to the subscribers. This volume, by permission, will be dedicated to F. D. Richards, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

It may not be out of place before concluding, to offer one or two remarks on the music of Ancient Israel. If we refer to the 25th chapter, 7th verse, of the 1st book of Chronicles, we find that a certain number of skilful musicians were set apart for the service of the Temple. The musical skill of these Priests is evident, when it says, "Even all that were *cunning* [in music] was two hundred four score and eight." We find still further evidence of this remark, by the magnificent display of music at the opening of the Lord's Temple, built by Solomon, which exceeded all others on record. (See 2nd Chron. v.) The vocalists and instrumentalists employed on that grand, sublime, and solemn occasion, were of the Priesthood, hence the utility of music in the Church.

I will endeavour to show by a fair musical calculation, the number of instrumental and vocal performers present. We read distinctly that one hundred and twenty Priests were sounding with trumpets. If we consider the extraordinary volume of tone this instrument, in the hands of a good player, is qualified to emit, we may then form some judgment of the number of voices and string instru-

ments which would be required to render effective the music at that consecration.

One trumpet would be sufficient for ten string instruments, making the whole mass in that department twelve hundred. (This is merely a calculation of string and trumpets alone.) With this body of instruments, I shall not be over-rating, if I place against it ten times that number of voices, making the double mass twelve thousand. I need not add one word of my own by way of describing the glorious effect produced on that day, as it can be plainly discovered by reading the 13th verse of the above-named chapter.

If you will, dear sir, in your kindness, insert the above in the *Millennial Star* you will greatly oblige

Yours in the Gospel

JOHN TULLIDGE,

Professor of singing and harmony,

Liverpool.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 103.)

[March, 1842.]

At the request of Mr. John Wentworth, Editor and Proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honour, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document.

As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection; considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another, principles which were diametrically opposed.

Believing the word of God, I had confidence in the declaration of James—"If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them were acknowledged of God as His Church and kingdom: and I was expressly commanded "to go not after them," at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavouring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence;

that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me; I was also told where were deposited some plates on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem. who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection; that he planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same Priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their Prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Travelling Elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-day Saints" was first organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and Churches were soon formed in the States of New York, Pennsylvania Ohio, Indiana, Illinois, and Missouri; in the last named State a considerable settlement was formed in Jackson County: numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were en-

joyed in our domestic circle, and throughout our neighbourhood; but as we could not associate with our neighbours who were, many of them, of the basest of men, and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their Sabbath breaking, horse racing and gambling; they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations; who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to indure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died, many children were left orphans; wives, widows; and husbands, widowers; our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this: which on application to the authorities we found to be too true, and after much violence, privation, and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs, an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depths of winter) to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people. Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless proceedings of the State of Missouri.

In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock County. We number from six to eight thousand here, besides vast numbers in the county around, and in almost every county of the State. We have a City Charter granted us, and charter for a Legion, the troops of which now number 1500. We have also a charter for a University, for an Agricultural and Manufacturing Society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity; proud of the cause which they have espoused, and conscious of their innocence, and of the truth of their system, amidst calumny and reproach, have the Elders of this Church gone forth, and planted the Gospel in almost every State in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland, and Wales; in the year of 1840, where a few of our missionaries were sent, over five thousand joined the Standard of Truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

We believe in God the eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st. Faith in the Lord Jesus Christ; 2nd. Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy and by laying on of hands" by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretations of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings. presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

Respectfully, &c.

JOSEPH SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 21, 1857.

THE NEW PSALMODY.—We invite the attention of our readers to the letter of brother John Tullidge, sen., in this Number of the *Star*. The teaching and composition of music have been the business of his life, and having come into the Church the past year, he has assiduously turned his attention to instructing the Saints in Liverpool in the art of singing, and to composing tunes expressly for Latter-day Saints' Hymns, several of which are now sung by the Liverpool Choir, and so far as we are capable of judging, we believe them to be a decided improvement on the tunes before in use.

We think it would be well for the choirs in the various Conferences to subscribe for a sufficient number of brother Tullidge's Psalmodies, and to give his pieces a fair trial. Tunes adapted to our hymns will evidently be an improvement, and we consider his efforts well worthy of encouragement.

Subscriptions can be sent to this Office through the Book Agents. When the

requisite number has been subscribed, the Work will be published, and the copies for subscribers will be sent through the same medium.

THE COMPENDIUM OF THE FAITH AND DOCTRINES OF THE LATTER-DAY SAINTS.—This work, a Notice of the compilation of which was inserted in *Star*, Number 26, Vol. XVIII., is now completed and ready for sale at this Office.

It is a royal 18mo. comprising 243 pages, and contains about the same amount of matter as the Book of Doctrine and Covenants, but being in smaller type it is not quite so bulky. The body of the work contains quotations from, and references to the Bible, Book of Mormon, Doctrine and Covenants, History of Joseph Smith, Journal of Discourses, and Pearl of Great Price, on forty-seven different subjects, comprising the leading doctrines and principles believed by the Saints.

The great object of its compilation has been to furnish the Elders in the ministry with the means at hand of proving the doctrines of the Church from the Scriptures, and comparing those proofs with the modern revelations of the Lord, through the Prophets and Apostles of this Dispensation. We trust that all who wish to study the Scriptures, and the most important publications of the Church, will derive great assistance from it, as the principal object has been to select for quotation and reference the choicest passages on each particular subject from the books above named.

While it has been our great object to put into the hands of the Elders and others, the means of informing themselves, and of defending the principles of the Gospel, we wish to assure them, that they will need that wisdom, which is only given by the Holy Spirit, in order to use the quotations and passages referred to with discrimination and wisdom.

The compilation of the Compendium has required long and patient research, and, for this reason, has been very laborious and expensive; and we have put the price of it at as low a rate as these things will justify. The prices will be as follows—Wholesale: Morocco extra, 5s. 6d.; calf, gilt edges, 3s. 9d.: grained roan, 2s. 6d. Retail: Morocco extra, 6s. 6d.; calf, gilt edges, 4s. 6d.; grained roan, 3s.

RELEASE.—Elder James Marsden, President of the Liverpool Conference, is released from his labours, with the privilege of gathering to Zion. We cordially give brother Marsden our blessing, and pray that he may be prospered, and reach the home of the Saints in safety.

APPOINTMENT.—Elder John Kay is appointed to succeed Elder James Marsden, in the Presidency of the Liverpool Conference, under the Pastoral charge of Elder Miles Romney.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 111.)

OBJECTION: "We read that this man, (i. e. Christ) after he had offered one sacrifice for sin '*for ever* sat down at the right hand of God.' (Heb. x. 12.) But in the Book of Mormon, I read that Christ, after he left our world, emigrated to America, that he re-delivered his discourses, wrought his miracles over again, selected fresh Apostles, and re-established his last supper. One wonders what could

have induced the writer to deal in these gratuitous falsehoods."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: That Christ should visit the western hemisphere of our globe, preach the same Gospel there, work miracles, and organize his church in that land, as in the eastern hemisphere, appears to our reverend objector as contradictory to Scripture, and he designates the statements in the Book of Mormon "gratuitous falsehoods." As, however, he has not proved their falsity, the gratuity is on his own side, and the contradiction will be found to lie at his own door. He sagely argues, inferentially, that if Christ *for ever* sat down at the right hand of God, he could not have visited the continent of America. In adopting his own mode of reasoning, we may argue thus:—If Christ, as he represents, for ever sat down at the right hand of God, if he has been sitting there from the time of his ascension till now, and will continue in that position for ever, it must certainly follow that he can never come to judge the world! much less come and reign with his Saints on the earth a thousand years! If, then, the text quoted by our objector stands opposed to "Mormonism," as he represents, it must also stand opposed to the Scripture declarations concerning Christ's future advent, and it will assuredly contradict his own Church-of-England creed. Let us now see who it is in reality that is dealing in contradiction and "gratuitous falsehoods." Our reverend opponent, who repeats, Sunday after Sunday, the words of his creed—"He ascended into heaven, and sitteth on the right hand of God the Father Almighty; *from thence he shall come* to judge the quick and the dead;"—he, in attempting, by subterfuge, to prove "Mormonism Anti-Scriptural," argues that Christ "*for ever* sat down at the right hand of God," and therefore could not have visited his people in America, to preach the Gospel and organize his Church amongst them! In order to establish an appearance of proof, he takes a passage from Scripture, distorts its plain meaning, and foists upon it a new "private interpretation" that is contradictory to other portions of Scripture, and subversive even of his own doctrinal theory. He misrepresents the Apostle, in order to misrepresent us. He contradicts Scripture in order to contradict us. He concocts a glaring falsehood, and then charges the Book of Mormon with "gratuituous falsehoods." The Apostle does not intimate that Christ *for ever sat down* at the right hand of God; but he says, plainly, that "this man, after he had *offered one sacrifice for sins for ever*, sat down on the right hand of God." The meaning of the passage is clear and self-evident, that Christ "offered one sacrifice for sins for ever," and "after" that, "sat down on the right hand of God." It may also be observed, that a comma occurs after the words "for ever," showing that those words belong to the preceding portion of the sentence, and not to the succeeding part. This significant comma the objector has left out in his quotation, otherwise its simple presence would have condemned his wilful perversion of the obvious meaning of the words. The act of omitting a point in a quotation, in ordinary cases, where the sense is not materially affected, may be regarded as a matter of trifling moment; but, in a case like the present, it can be viewed as nothing else than a deceptive artifice, adopted to subserve a purpose by no means honourable. This is a specimen of the course too often pursued by Anti-Mormon objectors, who, instead of "rightly dividing the word of truth," palm upon it their own "private interpretations," and thus stand guilty of "handling the word of God deceitfully." By their pious frauds, however, so artfully concealed from the unobservant eye of the unreflecting multitude, they are in reality merely exposing to the more thoughtful and independent lovers of truth, the deformity and weakness of their own cause, which requires such miserable props for its support, while they leave "Mormonism" unharmed, and its influence unimpaired.

OBJECTION: "Learn, then, once for all, what it is in your system we so sternly condemn. We mean your own vain additions to God's truth; we mean your Book of Mormon; we mean your newly-invented revelations as contained in your 'Doctrines and Covenants,' your 'Millennial Star,' and the published writings of Joseph Smith and your leaders. These are the things we mean by 'Mormonism:' these are the things you sometimes deny, about which you often equivocate, and always try to conceal, when an attack is made upon you. You then fall back upon the Scriptures; you try to prove that you believe much the same

truths as ourselves: thus you sail under false colours: you have not the moral courage to proclaim to the world what Joseph tells you—'Take away the Book of Mormon and the Revelations, and where is our religion? We have none.' (History of Joseph Smith, Millennial Star, January 22, 1853)."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: The bold assumption that the writings named are "our own vain additions to God's truth," and our own "newly-invented revelations," is, on the objector's part, entirely gratuitous and unfounded. We have only to hurl back the groundless insinuation, and call for proof. An infidel would make similar charges in reference to the Bible. He would denounce the sacred volume as a mass of forgeries and mere inventions—the work of imposters and knaves. But our opponent, in repelling such charges, would say that reckless assertions are not proofs. So neither are they in his own case. His mere denunciations and inuendos go for nothing. His bare *ipse dixit* is not evidence, but mere verbiage. The Latter-day Saints regard the Book of Mormon as the History of the Church in the western hemisphere; and in that inspired book, which he affects to scorn, are proclaimed throughout the same Gospel principles, the same doctrines of life and salvation, as are revealed in the Scriptures. The Book of Doctrine and Covenants, however "sternly" he may "condemn" it, contains the various revelations of God to His people, through the Prophet Joseph, which are as sacred to them as those given through Moses were to the Israel of God in his day, or as those given through the Prophets and through the Apostles were to the people of God in their days. The religion of the Latter-day Saints, like that of Former-day Saints, consists in free and unreserved obedience to the will of God as revealed to them, from time to time, in their own day and generation, and to the various principles of truth and righteousness made known to them, either by word of mouth, or through the "Millennial Star" and other standard publications of the Church, by those who are over them in the Lord. Thus, like the people of God in all ages and dispensations when the Priesthood, or delegated authority of heaven, has been on the earth, to communicate to man the Divine will, and administer the ordinances of Divine appointment, they experience prospectively the joys and blessings of eternal life, and know that, to them, "now is the accepted time," and that "now is the day of salvation." Well might our beloved Prophet exclaim, in the words deprecated by the objector—"Take away the Book of Mormon and the Revelations, and where is our religion? We have none." *Why?* Because the Bible is untrue? No. Because the laws and commandments given to the Israelites, through their Leader, are unprofitable to us? No. Because the messages of the Prophets, or the counsels of the Apostles, to the people in their dispensations, are to us valueless and uninstructive? Certainly not;—far from it. But simply and truly, because the Book of Mormon, like the Bible, is an invaluable Record of the dealings of God with His Saints in days that are past, and a prophetic Index of events to come; and because the Book of Doctrine and Covenants contains a series of Divine Revelations, specially addressed to us as a people. Not only is it our privilege to profit by the history of the past, and the predictions of the future, but it is our duty also to honour and obey the word of God as revealed to us in the present day—*our* day of salvation. Take away these declarations of the Divine Will concerning us, and where would be our religion, as a distinct covenant people? We should have none in reality. We should be in no better position than the apostate, sectarian churches of the day, which have the shadowed form of religion, but are destitute of its vital power. Take away the New Testament, and all records of the works and teachings of Christ and Apostles, and where would be the religion of primitive Christianity, as distinguished from Judaism? Would the Old Testament suffice? To bring the illustration, however, nearer home to our reverend opponent, we might say—Take away all "church and state" connection, and where would *his* religion be?—where would his vaunted Established Church be? Take away the ecclesiastical Acts of Parliament, the church lands, rates, tithes, and fees,—take away the Prayer-book, with its rubrics and "authorized" articles,—and last, but not least, take away the church "*livings*" of the clergy,—and where, we ask, would *their* religion be? Echo answers, "Where?" In reference to our objector's other char-

ges, we may simply observe that no earnest, true-hearted "Mormon" will either "deny" or "equivocate," or needlessly "conceal" any principle of divine truth which is revealed from heaven for the salvation of man. As Latter-day Saints, we profess to love, honour, and uphold the Truth, the whole Truth, and nothing but the Truth. We do not reject the Bible or invalidate its testimony. We believe its holy principles, and rejoice in its manifold blessings. We hail with joy that glorious reward which it holds out to all those who in sincerity of heart receive and obey the Gospel of the Son of God. Many, indeed, there are, who call themselves "Christians," who profess to believe the Bible, but yet disregard one-half of its injunctions, and stubbornly refuse to submit to those sacred ordinances which Christ and his servants taught as being absolutely essential to salvation. Among all the diversified classes of *professing* Christians, the Latter-day Saints are, in reality, the only people who, as a body, accept the "*fulness* of the Gospel," and are willing to obey the "*whole* counsel of God," even *all* the revelations which He may at any time be disposed to give them, through His own appointed and recognized servants. This is our religion, and we declare it as plainly and unequivocally as language will express it, without the least hesitation or reserve. We sail under *no* "false colours," nor do we "lack the moral courage to proclaim to the world" that which we believe and veritably KNOW to be true.

(*To be continued.*)

KANSAS, POLYGAMY, AND REPUBLICANISM.

(*From the "Mormon."*)

We are frequently amused with attempts of the State Legislatures, and of Congress, to define polygamy and its bearings upon the community. All parties are evidently puzzled to know what to do with this question. If "Mormonism" could be considered as an abstract question, and legislative action upon it would have no bearing upon others, then indeed would it be speedily dealt with in a very summary manner, and the question of right or wrong, legal or illegal, would have very little to do with it. As it is, however, it becomes a very grave question to know how we shall dispose of it; for very unfortunately the "Mormons," notwithstanding their presumed delusion, happen to be human beings; furthermore, they form a part of that very essential part of community called "The People," and being a portion of *the people* of the United States they legally enjoy, in common with others, certain inalienable rights and privileges, and however much it is to be lamented and deplored that no special test act or religious qualifications should be required to prepare a man for office, or citizenship, there is nothing more evident than this one fact, that there is a lamentable omission in relation to this very subject, and with all the discrimination of the framers of the Constitution, and notwithstanding the rigid test and scrutiny to which it was subjected, it would seem that its framers lacked the prophetic discernment to discover that such an awful heresy as "Mormonism" would arise. It is certainly a pity; for could they only have discovered that one hundred thousand citizens, of the United States, could have been so far deluded as to believe that the doctrines taught by Jesus and his Apostles eighteen hundred years ago were true to-day, and that the ordinances and the officers of the Church ought to be the same as then; or could they have foreseen that so many people would have been so far sunk, degraded, and corrupted, as to believe in the practices of Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon, unquestionably they would have made some provision for their punishment, or their excision at least from the body politic; but as they did not foresee that so vile a heresy would arise, we are obliged to look upon the "Mormons" as citizens. It is true, that we have sometimes used the "higher," Christian "law," and banished, whipped and imprisoned them. It is true that we

have, time and time again, manifested a godly Christian zeal in their extermination; that we have robbed them of millions of dollars worth of property, out of pure, disinterested benevolence, having an eye to their good, to that of community in general, and to the glory of God; but then this was simply a Christian act, a duty that we owed to the Church, to God, and to our souls; besides, there was some chance of our becoming celebrated for our piety, as Peter the Hermit, in his crusades, against the ungodly of former times. The question, however, now assumes another shape entirely; it comes gravely before us, in the shape of citizenship, and of political constitutional rights; and notwithstanding our former pious acts, "Mormonism" is still a stern, living, sober fact. The young child whose life was diligently sought in former days has actually passed through his boyhood, and is now a hale, lively, healthy, robust, athletic man, and worse than all, a brusque hardy mountaineer, who struts about in his mountain home in a devil-may-care sort of a manner, assuming all the airs and swagger of a real Simon-pure Jonathan, with pantaloons lengthened a little, his corposity a little more developed, and his phiz more rotund and healthy, *a la mode* Young America.

Now, if it was not that our laws would affect others, we could very soon dispose of the "Mormons;" but the very moment we legislate for them (as the "Mormons" are unfortunately citizens), the same laws will have an equal bearing upon other citizens, and they won't stand it. Now, what shall we do? shall we disfranchise them? Unfortunately we have not the power. Shall we pass laws about religion? There we are equally fast. Shall we legislate in Congress for them? This we would gladly do, but we can't. Shall we pass a law punishing polygamy? This would be *ex-post facto*, if we had the power. And, worse than all, the "Mormons" won't even pass a law themselves legalizing polygamy, so that we might annul it in Congress and manifest our zeal to our constitutents. We are in a regular quandary, and this mountain Jonathan, with his hands in his breeches pockets, looks on, rather quizzically, at our puerile attempts, and says, "Deu tell!" and, shaking his head, drawls out, "No, yeou don't, old hoss!"

The Republicans, out of pure religion, thinking to entrap the ministers and the pious throughout the land in their meshes, "introduced a clause of excision;" but even that was no go; somehow religion and politics don't mix in this land; it is like mixing oil and water: besides religion sits so loosely that it can very easily be dispensed with, like an old threadbare garment, in case of necessity. The *Tribune*, and many of the smaller fry, would, no doubt, have liked to have got up another crusade against the "Mormons;" but it is no go—a mere flash in the pan. That immaculate editor now wipes his mouth with his sleeve, and says, "we meant nothing;" of course not; his tirade and misrepresentations were all very innocent; it is simply impossible that so unerring a philosopher could do anything wrong.

We are led to the above remarks from the eternal whining, grunting, growling, and intermeddling of politicians with that which is none of their business; and if Congress and the State Legislatures would pass one simple law, it would save them an incalculable deal of trouble—"Be it enacted, &c., That every member of this House shall be compelled to mind his own business, under the penalty of fifty cents for each offence."

The following is a fair sample of many of the proceedings of State Legislatures and of Congress, which we extract from the correspondence of the Chicago *Democratic Press*—Iowa Legislature, Iowa City, December 20, 1856—

"The debate on the Kansas resolutions closed to-day. It has taken a very wide range, and the questions involved were ably discussed on both sides.

"That part of Mr. Kirkwood's amendment relating to polygamy, elicited a warm discussion, and the 'Latter-day Saints' had their doctrine closely analyzed and roughly handled.

"Mr. Kirkwood said that progress was the watchword of the Democratic party. He traced the history of the legislation in regard to the Territories, down to the year 1852, and demonstrated the fact that Congress had till that time recognized and exercised the power of repealing all such laws passed by the Territorial legislature, as they chose. The doctrine of squatter sovereignty in the Territories was Democratic 'progress' in politics and the doctrine of polygamy, which was preached by Joseph Smith, and is now

promulgated by Brigham Young and practised by the settlers of Utah, is the corresponding 'progress' in theology."

Of course, Congress can do no wrong any more than the King; yet it unfortunately happens that the framers of the Constitution thought they could, and appointed a Supreme Court to test their acts, and that this Supreme Court has availed itself of this power in several instances. What became of the bankrupt law when tested by it? And if we are not wrongly informed, the Missouri Compromise law has fallen in the same way. Yes, but Congress have for a long time exercised the power of repealing all such laws passed by the Territorial Legislature as they chose. So did the King of England towards the Colonies for years and years. Will Mr. Kirkwood say that he was wrong in doing it?

"Mr. Test (the Senator from Pottawattomie) said it could not be proved that polygamy existed in Utah, and, if it did, the same things were done in Iowa as in Utah, only in a more private and secret manner. The Mormons were *married* to but one wife, they were *sealed* to the others, and those to whom they were sealed were not considered their legal wives."

We are much obliged to Mr. Test for his good feelings and defence, but we don't want any quibbling. We candidly acknowledge that the Utonians are polygamists, and that polygamy is practised in Utah, and that those who are sealed to men are their legal wives, and we stand prepared to meet the issue honestly and above board. Although we very much admire Mr. Test's honesty in acknowledging what is done amongst them, we cannot admit that our practises are like theirs, and with all deference to some of the pious ones, we hope we are not so far fallen or degraded. We believe in polygamy, it is true, but we do not believe in the institution of prostitution. There are many points of difference. In Utah, they marry all their wives; here they marry one wife, and have numerous prostitutes. In Utah they make vows to all their wives, and keep them; here they make a vow before God and man to cleave to one woman, "and to her only," and then break that vow, acknowledging her before the public, and going with others, as Mr. Test says, in "*a private and secret manner*," thus adding purjury to adultery. In Utah, a man cleaves to his own wives; here the institution of prostitution admits of each man having his wife, and prostitutes being public property. In Utah, a man sustains all his wives and children; here he sustains one wife; gives or withholds what he pleases to his prostitutes, and lets the latter take care of his children, or peradventure, kicks them from his door, or sends them to a foundling hospital. In Utah, all the women are honourable, all being wives; here, some are wives and others prostitutes. The Christian institution of prostitution is so humiliating, infamous, heartless, and degrading in all it bearings, that we utterly repudiate it. No, Mr. Test, you are not like the "Mormons." The "Mormons" are not yet so far degraded as to be sunk to the level of your social standard.

"Mr. Kirkwood replied that all our commentators on common law called marriage a domestic institution. Polygamy is marriage, therefore polygamy is a domestic institution. He read from an official report made to the President of the United States, by certain territorial officers formerly in Utah, showing that polygamy was openly and boldly practised there, and recognized as one of their institutions by the citizens of that Territory, and if the Democratic members were in favour of permitting the people of Utah to cherish this as one of her institutions, and come into the Union with it, he wanted them to say so on the record, and, if not, he wanted their negation equally on the record. This is soon to become a practical question, and as it is one in which Iowa is interested, our Senators in Congress should be instructed in relation to it. It was in a fair way to become as much of an institution as slavery. It was growing up in the same way. Slavery was not recognized by law when introduced into the country. At first it was looked upon with apprehension, then tolerated, and finally established and protected by law, till in some parts of the country it had become interwoven with the whole net-work of society. Just so is it with polygamy, and we should embrace the first opportunity to check it."

That is right, Mr. Kirkwood; have your vote on this question recorded. His reverence will applaud you for it, the pious will esteem you, and it may be the means of securing your election at some

future time—put down the name and vote.

Mr. Houston said "Polygamy is the higher law of Utah; it is not recognized as an institution of that Territory or supported by law; it is a part of their religious system, and if it is to be corrected, we must send missionaries there to do it, and not legislate upon it. This amendment brings up an abstract question with which we should have nothing to do."

That's the doctrine, Mr. Houston, send out missionaries; Utah opens a vast field for missionary enterprise; let us have some moral suasion, some reason and common sense, if there is any, and not eternally the old saw—

"Our old horse, he crossed the road,
Because he crossed the road, sir;
And the reason why he crossed the road,
Was because he crossed the road, sir.
The "Mormons," they are all deceived,
Because they are deceived, sir;
And the reason why they are deceived,
Is because they are deceived sir."

Send out a good stock of Bibles, and let them be accompanied by your smartest missionaries; who knows what good things they may do?

HOME CORRESPONDENCE.

BRADFORD CONFERENCE.

18, Dock Street, Leeds,
January 22, 1857.

President Orson Pratt.

Beloved Brother—Having the privilege of returning home at the close of my labours in this land, I feel it to be a duty as well as a privilege to give you a short account of my labours since I came on this mission.

I left Great Salt Lake City June 22, 1853, and landed in Liverpool October 22. I was appointed by President S. W. Richards to labour in the south-west of England, under the Pastoral charge of Dear P. Curtis, where I remained one year, most of the time in the Land's-end Conference. The second year I was sent to the Wiltshire Conference, Elder Jesse B. Martin presiding. I laboured there until the end of 1855. From there I was called to the Presidency of the Hull Conference.

I commenced my labours in this Conference with a great desire to do good; and through much fasting and prayer, the Spirit of the Lord was poured out upon me, which enabled me to preach the Gospel with power, and sow the seed of eternal life in the hearts of some.

During my short stay in that Conference, I can say that I rejoiced in the ministry of our God. He opened the hearts of many to receive me as His servant, and for all the good that has been done, I feel to give Him the glory.

September, 1856, I received an appointment to succeed Elder David A. Curtis in the Presidency of the Bradford Conference, which I found to be in a very good condition, with few exceptions. Since then I have often reflected upon the words of my Pastor, W. G. Young, who said, "You will enjoy yourself better during the time you preside over this Conference, than you have in all your former labours on this mission," which I have realized, and thereby proved him to be a true Prophet. I have endeavoured to be useful to the Saints, and the Lord has been with me by His Spirit in my efforts to extend His work. During the first two-and-a-half months we organized a new Branch, and added forty souls to the Church in the Conference by baptism.

The principle of tithing is generally well received by the Saints. The few who do not receive it are known by their uneasy position, while those who do their duty have the Spirit of God, which gives them peace and joy, and a knowledge that they are in the path that leads to eternal life. This class are never destitute of the Holy Ghost; did any ever apostatize with this Spirit in their bosoms? Verily no.

The history of past generations speaks as with a voice of thunder to this, and ought to be a warning to the people to repent of their sins, and listen to the voice of the Prophets, whom God has sent with His word, teaching them how to obtain salvation.

We know that Joseph Smith was a true Prophet of God, and that Jesus Christ, who is the Redeemer of the world,

has sent him to prepare the way for his second coming.

We know that Joseph was a true Prophet, by the doctrines he taught agreeing with those taught by Jesus and his Apostles, by their being in fulfilment of the ancient Prophets, and by the Lord confirming his words unto us with signs following, which enables us to decide between the doctrines of men and the doctrines of Christ. None who reject the divine teachings of Joseph can receive an inheritance in the celestial kingdom of God.

The Saints of this Conference are generally good people, and I feel to bless them in the name of the Lord. There are now in circulation in this Conference over 6000 of the new series of tracts, which are awakening the minds of many to their condition. Many of the sisters volunteer, and go forth distributing the written word, thus doing much towards the extension of the knowledge of the truth.

I now tender you the gratitude of my heart, for the good counsels that you have given us, and pray God to bless you and all the household of faith, with the blessings of heaven and earth, in the name of Jesus. Amen.

L. D. RUDD.

MANCHESTER CONFERENCE.

20, Rupert Street, Everton, Liverpool,
February 2, 1857.

President O. Pratt.

Dear Brother—In looking over my Report, in Number 5 *Star*, of the current volume, I was very sorry to discover a typographical error.

In speaking of the Manchester Conference, I reported it as having £203 9s. 8d. in the Office for P. E. Fund, but through a mistake it has been made to read £103 9s. 8d.

If you insert the above, you will greatly oblige your fellow servant, and no doubt relieve the anxiety of the Saints in the Manchester Conference.

I am yours, as ever, in the Gospel Covenant,

C. R. DANA.

ADDRESSES.—Daniel Page, junior, 10 Kensington Place, Brighton.
Joseph S. Schofield, care of Henry Brown, 10 Leam Terrace, East Leamington, Warwickshire.
Mr. John Cook, Raglan Terrace, Robin Hood Street, Nottingham.
E. D. Miles, Dew Street, Haverfordwest, Pembrokeshire.

MONEY LIST, JANUARY 30—FEBRUARY 6, 1857.

Benjamin W. Brindle	£27	0	0
Henry Brown	2	10	0
William Brownlow	2	0	0
Carried forward	£31	10	0

Brought forward	£31	10	0
David John	1	0	0
	£32	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XIX. Saturday, February 28, 1857. Price One Penny.

REFORMATION.

MINUTES OF MEETINGS HELD AT 42, ISLINGTON, LIVERPOOL, ON WEDNESDAY AND THURSDAY NIGHTS, 4TH AND 5TH FEBRUARY, FOR THE PURPOSE OF COMMENCING THE WORK OF REFORMATION IN THE CHURCH IN THESE LANDS.

Wednesday, February 4th, 7 p.m.

The following brethren having convened—

Presidents Orson Pratt, and Ezra T. Benson; Elders James A. Little, John A. Ray, Phineas H. Young, William G. Young, Truman O. Angell, John Kay, Miles Romney, C. R. Dana, James Marsden, Matthias Cowley, Asa Calkin, George Turnbull, Thomas Williams, and E. W. Tullidge; Priests, William H. Perkes, and John Graham—

President PRATT arose, and explained the object of the meeting. He said—

"On Monday, the 26th ultimo, I received a communication from President Young, stating the position of affairs in Zion, in which we are given to understand that the Saints in Utah are stirred up to reformation, and the renewal of their covenants. From this communication, we find that the work of reformation is progressing rapidly there. The President has also written to us to commence the same work here in this country, and throughout the mission, and to begin here in this Office. I have accordingly sent for brother Benson, and we have concluded to bring the brethren of the Office together, that we might pray together, repent of our slothfulness, renew our covenants, and be baptized. I am happy to see so many others here to unite with us on this occasion."

He then opened the meeting with the following prayer—

"Our Father, who art in heaven, we Thy servants have assembled together from the various fields of our labour in Thy ministry, for the purpose of humbling ourselves, and commencing anew to worship Thee, and renewing our covenants, calling upon Thy name with all our hearts, that we may receive the abundance of Thy Spirit to cause our hearts to rejoice.

"O God, the Eternal Father, we pray Thee to look in mercy upon us who have named Thy name, and are most of us absent from our families, and the Presidency of Thy Church, on foreign missions. We feel thankful that Thou hast permitted us to receive a communication from Thy servant, President Young, calling upon us to repent of our sins, and reform, and renew our faithfulness and diligence. We feel thankful for the work of reformation going on there, and that we have received Thy word, showing us our situation before Thee. He has pointed out the condition of the missionaries and Thy

Saints. He has represented us as being dull, and dead as pertaining to the things of Thy kingdom.

"O God, the Eternal Father, inasmuch as Thy servant has thus represented our situation, and has called upon us to repent and turn away from our sins, even so we desire to comply, and for this purpose we have assembled together, that we may confess our sins—that we may renew our covenants, and be determined to keep Thy commandments—in order that our sins may be forgiven, and that we may receive the renewal of the Holy Spirit in our hearts. Give us power that we may search ourselves—that we may find out every sin that is lurking within us—that our faith may become great—that we may be filled with the Spirit, and that we may know by its teachings every duty devolving upon us. We pray that when we become converted, Thou wilt enable us to strengthen our brethren—to preach to them repentance—to point out their errors, and the necessity of being obedient to Thy word, that they may enjoy more of Thy Spirit; and to cut off those who will not work righteousness, and obey Thy word—that Thy Spirit may be more abundantly poured out—that the word of God may spread—that the arrows of the Almighty may reach the hearts of Thy people, and of the honest in heart—that Thy hand may be made manifest—that Thy works may be shown forth in Thy Church—that the honest in heart may see the good works of Thy people, and glorify their Father in heaven, and that thousands may come forth with broken hearts and contrite spirits and obey the truth.

"May Thy Spirit be poured out upon us this evening. Remove from our minds all darkness and dullness. Let the energy of the Holy Spirit be with us to instruct us. May our hearts be purified and strengthened, and may we feel that Thou art with us, to bless us and to do us good.

"Bless Thy servants who are appointed to preside over Thy Church in these countries. We feel that we need Thy Spirit to enable us to instruct Thy people and give them counsel—and that we have no counsel or wisdom of our own. We ask that we may be filled with the spirit of revelation, and that Thou wilt give us such instructions as will benefit the Saints.

"Here us in these our humble breathings—be propitious to us, and bless us. We ask these things of Thee, in the name of Jesus Christ. Amen."

President O. PRATT said—

"You have all read President Young's letter. I feel that it is of the utmost importance to carry out its instructions, according to the letter and spirit. So far as I understand, it is necessary for us to put away the evils we may have been practising—to cease from everything that is wrong—to renew our covenants, and be baptized. I feel that I would like to hear the mind and feelings of all present on the subject."

President EZRA T. BENSON said—

"I feel the necessity and importance of the reformation. It caused my heart to rejoice very much, when I read the letter. I jumped up and shouted, 'Glory! hallelujah!' Although I have tried to preach reformation wherever I have travelled, I have felt that the Saints were sleepy, dull, and slothful in attending to their duties, and unless there were some excitement more than usual, not more than half the Saints would attend the prayer and sacrament meetings. It has seemed out of the power of the presiding officers to get the people together. I feel that this move is necessary, and I am glad that it has come. I am determined to get a renewal of the power of God. I believe I shall if I do my duty, and co-operate with those who are over me. I have the best of feelings towards all my brethren and sisters, and I want to do them good. In order to be able to do good to them I must do good to myself first. In order to infuse the Spirit into them I must have it myself. I am willing to comply with any suggestions the President may make. If I have not travelled and preached enough, I am willing to try it again and do more. If I have not climbed high enough on the tree, I am willing to climb a notch higher. I feel as good as I know how; still there is a chance for me to feel better. If I have had a little of the Spirit, I can still have a little more. When an Elder has enough of the Spirit of God, the people, and the world know that he is preaching by the power of God, and that is the man that will be talked about. When a man is preaching by the power of God, mobs may rage, but they cannot touch him. The Devil will howl. Then let him howl on.

"If we are going to have a reforma-

tion, let us have one indeed. Let us get heated up, that it may not be like hammering cold iron; and let the reformation be both spiritually and temporally. I want it to take place in temporal things as well as spiritual! and not to put the cart before the horse.

"I would to God we had every Pastor and President here. We would lock them up in a room, and keep them there three days and three nights, and would hammer and pound them until we got them into some shape. It is the Pastors and Presidents who are asleep as well as the people. They think themselves the biggest men in the world, if they can walk about in a first-rate suit of clothes. Do they dig about the people, and know how the money is disbursed? Do all the Presidents consult their Pastors about their business? Some do, and some do not. They buy watches, and chains, and so forth, and do as they please. I would they were here, and then they should stay here till they got the Spirit of God into them. I want to see this reformation become thorough, spiritually and temporally. Let us take a position to render an account of our stewardships.

"Brother Brigham knows the people are not living in the lively exercise of their duties, and we also know it. They are dead, and we must resurrect them. There is a great deal to be done. A great many understand the Gospel, Priesthood, authority, &c., in theory; but talk about it practically, and you find that they are as far from it as sectarianism is from heaven. They are stereotyped, and carry out a fixed form in their meetings just like the sectarians. When I read the 6th chapter of Moroni, I find their meetings were controlled by the power of the Holy Ghost. How is it among the Saints here? Let brother Pratt or myself go into a meeting, and you would see some President get up and extol us to the highest heaven, and preach the preliminaries of a discourse for us, and take up all our time. 'Oh! look out! President Benson! One of the Twelve Apostles! &c.' I feel to cut myself loose. I will bear it no longer. I will have the Priesthood respected.

"This letter has put fire on to fire: and, with the help of God, I am on hand to kick the scales from the eyes of the people.

"I feel that God is here. We will have a glorious time. God help us to reform, to be spiritually minded, and to perform every duty required of us, in the name of Jesus. Amen."

Elder JAMES A. LITTLE said—

"I am happy to meet with my brethren. Brother Benson has expressed my views. It has long appeared to me that the Elders and Saints are stereotyped. They are bound to a certain system, and whether it is right or wrong it makes no difference. Many have thought and acted as though these forms were all there was of 'Mormonism.' I have endeavoured, with my imperfections, to do the best I could; and I have tried to get more of the Spirit. I want it, and I believe I shall get some more. The President's letter fired up my spirit and filled me with joy. The Lord bless you all. Amen."

Elder JOHN A. RAY said—

"I feel thankful for the privilege of meeting with this Council. Since I was called upon this mission, I have sought the Spirit of the Lord to guide, direct, and strengthen me. I know that I have not been as faithful as I should have been. I have not enjoyed as much of the Spirit as I would like. I realize that I can do no good unless aided by it, and I am dependent on the arm of the Lord to strengthen me. It is thus with all the Elders—they will never do any good unless the Lord employs them. I was thankful when I read the President's letter. It is a privilege for us to renew our covenants. I wish to enter into covenant with the Lord—endeavour to lay aside every sinful thing, and I pray that the kingdom of God may roll on with mighty power. I feel that the Saints are dull, and that there is a great reformation needed before the work can go forth. I am willing to make an effort to reform, and get more of the Spirit to aid me in the discharge of my duties."

Elders Phineas H. Young, John Kay, C. R. Dana, Miles Romney, James Marsden, William G. Young, Truman O. Angell, Matthias Cowley, Asa Calkin, Thomas Williams, E. W. Tullidge, and George Turnbull, and Priests William Perkes, and John Graham, severally expressed their thankfulness for the privilege of renewing their covenants, and their determination to exercise renewed diligence in the performance of their duties, and contend for more of the Spirit of God than they have had heretofore.

President PRATT then arose and said—

"I have rejoiced greatly in hearing you express your determinations, and desires to perform the good required of you. I feel the need of setting out anew, and trying to be more faithful. I have felt the importance and necessity of it for years. I have mourned in my feelings when I have seen my own apparent coldness. I have been habituated to reading in the Book of Mormon, Book of Doctrine and Covenants, and the Bible. When I have read in the Bible, Book of Mormon, and History of Joseph, accounts of the great manifestations of the power of God in past times, and then have compared myself and the little I have had, with them, my dullness has given rise to serious apprehensions. When I think of the little progress I have made I am ashamed of myself. I have greatly desired that I might purify myself, and attain to the blessings recorded as having been bestowed upon the servants of God in ancient times. I have mourned for weeks over my barrenness. What have any of us attained to? When I read what was done in ancient times, I oftentimes get alarmed. We find in reading the Book of Mormon, that Nephi used to obtain the ministration of angels daily, and were blessed with revelations, visions, dreams, manifestations, and the voice of the Lord. And in the Bible we read of Elijah, Elisha, and other Prophets who were similarly blessed. One man of God could lead an army into the midst of their enemies by blinding them by the power of his faith. There is not anything but what we could do if we had the faith. We are dull, and almost dead. We must get the Spirit. Let us cry unto the Lord day and night to get the Holy Ghost. I hope we may all seek diligently, and fulfil our covenants. To be baptized will not benefit us unless we continue in diligence.

"I do not look for the Elders to enjoy very remarkable external manifestations, until the times of the Gentiles are fulfilled, and they turn to the House of Israel with the Gospel. Notwithstanding, I am confident it is our privilege to have more of the power of God than we have had. We all know, ourselves, wherein we can reform. Each knows himself better than his neighbours know him. Notwithstanding the Lord has sent me here to preside, I feel weak, and entirely unable to perform my duties without the Holy Spirit. I feel thankful for the privilege of going out with brother Benson, after the hurry of the emigration is over. I hope the Lord will pour out His Spirit, and that we may get revived. It will be a relief to me to get freed a-while from the business of the Office.

"With regard to the carrying out of the reformation, I feel to concur with the remarks of brother Benson. There is a degree of looseness with regard to temporal things that must be remedied. And this needs looking after under the present arrangement more than ever before. Money contributed as tithing should be regulated by some proper system, so that Presidents and officers may not dip in without consulting other authority. By the help of the Lord I will try to publish something in regard to this that will be beneficial, so that the tithing may be appropriated properly and economically.

"In regard to re-baptism—the Saints ought to be preached to first and stirred up. Baptism does not reform a person. It is a testimony of renewal. I think re-baptism throughout the Church will be the means of casting out many of the dead branches. The tree will be trimmed up—placed in a thriving condition—and will soon bring forth much good fruit. Brother Benson will go forth and knock the scales from the eyes of the people, and I hope I will follow soon and help him.

"I have reformed in some few things in my method of preaching, since I have been on this mission. I have seen the importance of doing so. Instead of long discourses, I have felt the necessity of bearing testimony. I think those who have heard me can bear record that I have endeavoured to preach plain, simple principles, and have confined myself to the evidences of the truth of the work—the visions of Joseph, &c., without referring to all the Scriptures that could be brought to bear on the subjects. If the Elders will bear their testimony, relate the visions of Joseph, and preach the Book of Mormon—this will do more good than long sermons."

Song—"O, Zion, when I think on thee."

President BENSON said—

"I do not know but the brethren may think that I am very zealous. Well, I confess that I am in the cause of the Lord. It is as natural for me, as it is for a child

to love milk. When I get my mind bent on a thing, it is like steam in a boiler.

"In order to be renewed, I motion that we fast and pray one day, at least. I am sure it will have a good effect. In a good many places the wheels are clogged. The Elders and Saints indulge themselves with too much temporal food. They must have hearty meals on Sundays, if it takes all their week's wages. They would feel better if they would feed light on Sunday. They would have more of the Spirit if they would fast one day in a week, and live on spiritual food. Almost every blessing that I have obtained out of the natural course has been by prayer and fasting. This eating hearty meals on Sundays makes us heavy, and we feel more like taking a nap than feasting on heavenly things.

"We should preach by the power of God, according to the talent that He has given us. We have to grapple with our weaknesses. When I feel that I preach by the Spirit of God, I am all right; I have nothing to mourn. When I cannot feel the Holy Spirit, I am dissatisfied and mourn. When I know I have the testimony of the Spirit I am satisfied—my heart is light—and my sleep sweet.

"Let us go a-head, preach the principles of the Gospel—and bear testimony of the work. The Saints are backward in attending the meetings, unless there is an especial appointment made for some one extra to be there. They do not attend the sacrament meetings as they ought. And many do not pay their tithing. We have now got the instructions that will enable us to find out who are faithful, and who are not. We shall cut the dead branches off. I would rather have half-a-dozen faithful Saints than a hundred hypocrites. We are called to hunt up the righteous. If we do not do it, we will come short of the blessing. We are looking for a blessing. If we do not go according to President Young's letter we cannot get it. The dead branches must go off, and then we will find out how many Saints we have got.

"I feel to uphold brother Pratt, and not be half-hearted. The Lord bless him! (all—Amen) and brother Little! (all—Amen). We will have a glorious time. We will be blessed and comforted.

"We ought to reverence each other in the Priesthood. If it were not my duty, I should not ask this of the brethren. I ask no more of them than I am willing to do myself. I do not ask them to be more pliable than I am. Do I open my mouth, where brother Pratt is, without his consent? We should pattern after Zion. If we do not reverence the Priesthood, the Spirit of the Lord is grieved. I wish the brethren were here that we might preach to them."

Elder P. H. YOUNG bore testimony to President Benson's remarks, after which was sung—

"Come, Come, ye Saints, no toil nor labour fear."

Elder TRUMAN O. ANGELL engaged in prayer.

President PRATT said—

"The plan will be for the Presidents to call together the Priesthood, and point out to the officers their duties. When you have sufficiently preached reformation to the officers, and they have covenanted that they will keep the commandments of God, baptize them first. Then let them take hold and preach to the Saints the necessity of coming to meetings—all that can. I have made it a practice not to have any cooking done here on Sundays. This needs to be instilled into the minds of the Saints. Get them to covenant to do as they are told, then baptize them. A question has been put in regard to those who do not pay their tithing. We have not been cutting them off for neglecting to pay tithing, but we need not graft them in unless they agree to do so. We have felt that it was not really wisdom to cut people off for not paying tithing. But the time will come when it will be made a test of fellowship. It is wisdom if they will not covenant to pay tithing, not to graft them in. Thus they will cut themselves off.

"It has been proposed that we fast and pray to-morrow, that we meet here at seven o'clock, p.m., pray, and then go to the water for baptism."

Seconded, and unanimously carried.

President BENSON closed the meeting by prayer.

Thursday, 5th February, 7 p.m.

The brethren all met according to arrangement.

Sung—"The Spirit of God like a fire is burning."

President BENSON prayed.

Sung—"O, Zion when I think on thee."

Elder LITTLE exhorted the brethren to faithfulness, and especially the missionaries—to keep themselves pure, so that they might return home with upright hearts.

Sung—"Come let us anew, our journey pursue."

All then repaired to the place of baptism. After an appropriate prayer at the water's edge by President Pratt, he and President Benson baptized each other. They then baptized the rest of the brethren.

The company then returned to 42, Islington.

Sung—"How firm a foundation ye Saints of the Lord."

Prayer by President PRATT.

Sung—"Redeemer of Israel, our only delight."

The brethren were then all confirmed, Presidents Benson and Pratt being the first. Many rich blessings were pronounced by the spirit of prophecy, and the hearts of all present were full of joy and of the Holy Ghost.

Elder W. G. YOUNG prophesied that the work would roll on with greater rapidity and more power, after this, than ever before.

Sung—"Praise to the man who communed with Jehovah."

President PRATT said—

"I believe a work of great magnitude is about to be accomplished in this country. I consider it will be a great work if we get the Saints purified. If one-third should be cut off, and the rest remain united, it will be one of the greatest works that was ever accomplished in this land. We have all learned by experience that the more we are united, the more the Lord will bless us, whether we be few or many. I am impressed that the time is at hand when the Lord intends to accomplish something, not only here but in Zion. I have not ascertained what it is—but I believe that the Spirit and power, resting on the Presidency, are preparatory to something of importance. It may be that the Lord intends this purification to prepare the Saints for entering into the Temple—in which we expect such manifestations, and blessings to be given as the Church have never had. We know this is a day of power, and that the time cannot be far distant. It seems as if it were near at hand. The Lord is preparing to bring us nearer to His presence. I do feel, and have felt, that something of importance is at hand. With regard to the work in this land, it is bound to go a-head. The Saints will require faith to stand up against opposition, and none but those having faith will be able to stand. The brethren here will go forth with greater power and energy, to administer, and heal the sick. They will have greater power than heretofore. I say, go forth, and the power of the Lord shall be upon you—you shall feel it—and the people shall know it, even if they fight against it the next minute."

After further spirited remarks from various brethren, the Hymn—"Praise God from whom all blessings flow" was sung, and the meeting was dismissed with prayer by Elder JAMES A. LITTLE.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 120.)

[March, 1842.]

Wednesday, 2nd. I read the proof of the *Times and Seasons*, as Editor for the first time, No 9. Vol III., in which is the commencement of the Book of Abraham; paid taxes to Mr. Bagby, in the General Business Office, for County and State purposes, but refused to pay the taxes in the city and town of Commerce, as the demand was illegal, there being no such place known in law, the city and town of Commerce having been included in the city plat of Nauvoo, but continued by our enemies on the Tax list for the purpose of getting more money from the Saints; I commenced a settlement with Gilbert Granger on the estate of his father Oliver Granger: and continued in my Office till nine in the evening, having received a

visit from General Dudley of Connecticut.

Thursday, 3rd. I attended Council in the General Business Office (over the store) at nine o'clock a.m.

In the afternoon, continued the settlement with Gilbert Granger, but finally failed to effect anything, except to get Newel's note. Granger refusing to give up the papers to me, which he had received of his father, the same being Church property, although I presented him deeds, mortgages, and paper to the amount of some thousands against his father, more than he had against the Church.

I also wrote Hiram Barney, Esq., of New York, in reply to his letter of the 24th of January, offering him one hundred dollars per acre for his twenty acres of land in this city, lying somewhere between the Hotchkiss purchase on the north and Galland purchase on the south, or to take an agency to sell the same.

Friday, 4th. At my Office exhibiting the Book of Abraham in the original to brother Reuben Hedlock, so that he might take the size of the several plates or cuts, and prepare the blocks for the *Times and Seasons*; and also gave instruction concerning the arrangement of the writing on the large cut, illustrating the principles of Astronomy, with other general business.

Attended City Council, and moved "that when property is sold at Sheriff's, Marshal's, or Constable's sale, under the ordinance of this City, the persons having their property sold, shall have the privilege of redeeming the same, by paying the principal cost, and fifteen per cent on principal, with cost and charges, within thirty days after sale."

Saturday, 5th. Attended the City Council, and spoke at considerable length on the powers and privileges of our City Charter; among other business of importance, the Office of Registrar of Deeds was established in the City of Nauvoo, and I was chosen Registrar by the City Council.

Sunday, 6th. I preached at Elder Orson Spencer's, near the Temple.

Monday, 7th. At the general business office. Peter Melling, the Patriarch from England, brought to the Office, cash $13,37½, and clothing $65 from Parley P. Pratt, and Amos Fielding of England; I transacted much general business, and wrote the Mayor as follows—

Editor's Office, Nauvoo, Illinois,
March 7, 1842.

General Bennett.

Respected Brother—I have just been perusing your correspondence with Doctor Dyer, on the subject of American slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression of the rulers of the people. When will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty appear to be the darling attributes of Missouri, and no man taketh it to heart! O tempora! O mores! What think you should be done?

Your friend

Joseph Smith.

Tuesday, 8th. Recommenced translating from the Records of Abraham for the tenth number of the *Times and Seasons*, and was engaged at my Office day and evening.

Wednesday, 9th. Examining copy for the *Times and Seasons*, presented by Messrs. Taylor and Bennett, and a variety of other business in my Office, in the morning; in the afternoon continued the translation of the Book of Abraham, called at Bishop Knight's and Mr. Davis, &c, with the Recorder, and continued translating and revising, and reading letters in the evening, Sister Emma being present in the Office.

I also wrote Edward Hunter, as follows—

Dear Sir—I yesterday had the pleasure of receiving your letter of February 10, am much pleased that you have effected a sale, and are so soon to be with us, &c.

I have purchased the lands you desired, and will use my influence to have the improvements made which you wish. Brother Weiler received your letter, and says he will do what he can to have all done.

The eight hundred dollars for the Temple and Nauvoo House, I wish you to bring in goods, for which I will give you stock and credit, as soon as received.

I wish you to invest as much money as you possibly can, in goods, to bring here, and I will purchase them of you when you come, if we can agree on terms; or you can have my new brick store to rent. I wish the business kept up by some one in the building, as it is a very fine house, and cost me a handsome amount to build it. Some eight or ten thousand dollars worth of goods would be a great advantage to this place; therefore, if you or some of the brethren,

would bring them on, I have no doubt but that I can arrange for them in some way to your or their advantage.

As to money matters here, the State Bank is down, and we cannot tell you what bank would be safe a month hence. I would say that gold and silver is the only safe money a man can keep these times, you can sell specie here for more premium than you have to give; therefore, there would be no loss, and it would be safe. The bank you deposit in, might fail before you had time to draw out again.

I am now very busily engaged in translating, and therefore cannot give as much time to public matters as I could wish, but will nevertheless do what I can to forward your affairs.

I will send you a memorandum of such goods as will suit this market.

Yours affectionately,

JOSEPH SMITH.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 28, 1857.

DEPARTURES.—On the 14th of February, Elders James A. Little, Phineas H. Young, Truman O. Angell, and William G. Young, sailed for Boston, on the steamer *Niagara*.

It is with peculiar feelings that we contemplate the departure of these brethren; and in describing our own feelings towards them, we are, doubtless, describing those of thousands of the Saints who have had the pleasure of forming their acquaintance, and of hearing their faithful testimony to the truth.

Elder Little arrived in England on a mission from Utah, in company with President F. D. Richards and others, June 4, 1854. In the providence of the Lord, it fell to his lot to labour in the Office at Liverpool, where his perseverance, industry, and stern integrity, have won the confidence and respect of those associated with him. When we resumed the Presidency in these lands, we felt moved upon by the Holy Ghost to appoint him our Second Counsellor; and we also gave him the charge of the editorial department of the *Millennial Star*, in which he had been efficiently labouring. Our associations with him since that appointment have brought us continued evidence of his merit, and of the wisdom of that Spirit, which again calls men as Aaron was called, and points to the "right man" to fill the "right place."

He has also travelled and preached much among the different Conferences with marked success. The Saints have been strengthened and made to rejoice while under the influence of the Spirit of God, that has accompanied him in all his ministerial labours. We are happy to say, that he not only enjoys the blessings and confidence of the Saints in England, but of those in Zion, where he is best known. The First Presidency have appointed him General Emigration Agent in America for the Saints from this country, during this year, which is a very responsible position, and one that can only be filled acceptably by one directed by the Spirit of God, and possessing wisdom, energy, and integrity. Elder Little leaves this to enter upon his new field of labour with the blessings, faith, and prayers of thousands of faithful Saints upon his head. May he, in the future, as he has done in the past, enjoy the blessings of heaven, the love and confidence of the Saints; and may he live to return to the bosom of the Church, and long enjoy their society, together with that of his family.

Elder Phineas H. Young, at the last April Conference in Utah, was called to take a mission to Europe, with the privilege of travelling through the different Con-

ferences, as wisdom directed, and of returning to Zion whenever he desired to do so. He has travelled among, preached to, and blessed the Saints in many of the Conferences in England and Scotland; and he now returns to Zion with the blessings of God and His people upon his head. May he live long to enjoy the fruits of his labours in the kingdom of God.

Elder Truman O. Angell has been Architect for the Church for many years. At the last April Conference, held in Great Salt Lake City, he was set apart to take a mission to Europe, for the purpose of making observations that might be beneficial in architecture. He has travelled through England, France, Ireland, and Wales for that purpose; and has cheered and warmed the hearts of the Saints, wherever he has been, by his faithful testimony. President Young has written to him to return home as soon as possible, to resume his labours on the Temple. May God bless and preserve him.

Elder W. G. Young has laboured faithfully as a President and Pastor for the last three years in England. God has blessed his labours; the Saints have been strengthened, and fired with zeal towards God, and for the salvation of man, while partaking of the waters of life that flowed from the Spirit of God which dwells in him. He returns to Zion with our blessings, and the blessings of all Israel upon his head.

May God bless and preserve these our brethren while crossing the ocean, and the Plains, and lead them safely to Zion, is our prayer, in the name of Jesus Christ. Amen.

MARRIAGE OF A HINDOO WIDOW.

"The Indian news of yesterday communicated an important event to the world. Let nobody smile when we say what that event was, or think we over-estimate it. It was the marriage of the first Hindoo widow. When, in the person of Luther, a Catholic priest three centuries ago took to himself a wife, the marriage was not a greater outrage upon the existing religious system of Europe than this first Hindoo widow's marriage is upon the old religion of Hindostan. The last relic of the Suttee system has at length given way to English law, and the removal of the prohibition of widows to marry has been taken advantage of. Nor has the act been done in a corner, but with considerable pomp and parade, a gathering of Hindoo magnates, and altogether with a look of marked defiance, confidence, and triumph, which appears designed to call public attention to the event, and to mark its significance. The bridegroom is described as a 'Koolin of Koolins' and a man of 'the very highest sacerdotal rank.' The bride, for whom Hindoo religion designed perpetual widow's weeds, has just attained the advanced age of twelve. The union of this grave ecclesiastic with this venerable matron was attended by 'hundreds of Brahmins,' who are, of course, prepared to take a similar step themselves when circumstances make it desirable.

Is this the beginning of a Hindoo 'Reformation?' We do not wish to throw too high a colour upon such an event, but if it is, we know that it is not the first time that a marriage has been connected with such a great movement, and has ushered it in. Indeed, marriages figure so prominently in history as openings of new eras and new orders of things, they have so often sealed the fates of nations for good or for ill, that a great marriage has come to be a sort of historical landmark, but however this may be, the marriage of the Pundit Greeschunder Surma has so far excited Hindoo apprehension that his excommunication is talked of among the native High Church circles of Hindostan. Church and State threaten a collision, and the Hindoo hierarchy incline to rebel against sanctioning what English law permits. It is certainly ob-

servable that the subject of marriage is one upon which false religion is remarkably tender. It has particularly applied its efforts to curtailing, restricting, and shackling this great institution of Providence, and its meddling officious temper has particularly selected this great relationship for its experiments. The Manicheans would not allow the "elect" to marry, the Roman Church does not allow the priests to marry, the Hindoo religion does not allow widows to marry. On no subject has the truth of the old Greek proverb, quoted by Montaigne, that "superstition is the child and pupil of conceit," come out more prominently. One might fancy beforehand that a false religion would always err on the indulgent side, that it would always aim at making men comfortable; but it has another aim besides this, and which rather conflicts with it, but of which it is just as proud. It attains one of its great ends if it make man think himself much purer, loftier, and more spiritual than God ever intended he should. It achieves its principal triumph when it can persuade mankind that something which is perfectly right and allowable, and which Providence intended for their support and consolation, is wrong and not to be done. Its "forbidding" side is quite as necessary to it as its indulgent one. It puffs men up with the idea of abstraction from the senses, and disdain of common virtue and morality, in comparison with certain specific mortifications and gratuitous rejections of the liberty of natural law and conscience. It pretends to do without the benignant side of the Divine economy, as if this side of it were a condescension to poor human nature to which it and its disciples were superior. Oriental religion is full of this absurd conceit. The Fakir voluntarily deprives himself of the use of the arms or legs which God gave him, and thinks this the height of religion, simply because it is a rejection of a gift of Providence. The Suttee system arose upon the same principle, and imposed a monstrous act of gratuitous and superfluous self-sacrifice because it had the great merit of being a rejection of the Divine gift of life. The imposition of perpetual widowhood was a relic of the same system. It is the old lesson,—reject something which GOD allows you, and then you are a saint and you will certainly go to Heaven.

The event, then, which the Indian news of yesterday communicated, domestic as it is, is by no means an unimportant one. It is a sign of decided growth in the native mind; it is an act of moral courage, and defiance of the Hindoo gods. History and philosophy alike show the extreme difficulty with which the human mind shakes off the weight of customary and artificial morality. What people have been taught to think wrong they continue to think wrong; the independent appeal to the light of reason and conscience is the very last act which they perform, and they do it generally with trembling when they do take the step, and half think themselves impious for it. When Hindoo religion, then, has said immemorially that a widow's marriage is wrong, it is a great step when any number of Hindoos say, as they do say now, that a widow's marriage is right. Doubtless many an orthodox Hindoo is seriously grieved and distressed at so audacious an innovation; he feels earth and sky whirling round him, and the ground giving way from under his feet, as he contemplates such an act of impiety; he wonders why the destroyer does not at once crush the delinquents; he sees avenging deities hissing through the throats of the millions of snakes which form their celestial headdress; he sees the multitudinous legs and arms of Brahma, Vishnu, and Seeva in angry commotion, their nostrils breathing fire, and their tongues dropping blood; all the shapes of his portentous theology come out, and he dreams of dragons coiling their tails round the universe, and threatening to crush all nature. But the time is obviously approaching when the orthodox Hindoo must retire to his cell, and groan in solitude over the degeneracy of modern piety and growth of religious laxity. When people once begin to alter their moral standard they generally go on. The difficulty lies in the first step, the first act of independent appeal to natural reason and law. When this act has been once done the human mind feels its strength, and moves more freely after it. We have been told, indeed, over and over again of the immoveableness of the Hindoo mind, and how impossible it is to put a new idea into it, but the fact now confutes these judges. It was, however, quite absurd even beforehand to settle the question so summarily against the Hindoo. How in the world could we know

what his mind was, or what there was in it, so long as it was kept down by the weight of a colossal superstition, and so long as we did nothing at all to relieve it from that weight? What possible right had we to say that the Hindoo was incapable of progress, when we ourselves stopped up the way? But these recent facts, at any rate, refute this idea. It now appears that the English Government of India have been more orthodox Hindoos than the Brahmins themselves, and have, in their dread of offending the native prejudices, been actually keeping them up artificially when of themselves they were ready to yield. But this has been the consequence of that exclusively mercantile basis on which India has been hitherto held. How could we legislate well for India when we did not even pretend that our aim as possessors of India was the good of India? Improve this ground and motive and we shall see the Hindoo with different eyes. We shall see abundant reason to hope where at present we despair. India will afford a field to the zeal of the philanthropist which it has not had since the abolition of the slave trade; and the improvement of that great empire and the progress of that multitudinous race will elicit and employ the benevolent energies of years."

We extract the above from the *Times* of Saturday, January 31, which says, "The Indian news of yesterday communicated an important event to the world. Let nobody smile when we say what that event was, or think we over-estimate it. It was the marriage of the first Hindoo widow."

We agree with the editor of the *Times* in attaching great importance to matrimonial alliances.

When God created Adam, and placed him on this earth as its ruler, under Him, He gave to him a woman, and enjoined it upon them to multiply. He has organized this planet and all that pertains to it, for the benefit of man and for His own glory. When they are used in the manner designed, and according to the laws which God has instituted, or may institute, are observed, they will promote the glory of God and the happiness of the human family.

From the history of the creation—of God's dealings with man, and of His unbounded love for him; it is quite evident that the chief glory which He expects to derive from this creation, is from the increase of man, in numbers, wisdom, power, and righteousness.

To show what estimate He places upon the multiplication of our species, we will quote the words of the Prophet David, Psalm cxxvii, verses 3, 4, 5. "Lo children are the heritage of the Lord: and the *fruit of the womb is His reward.* As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed."

This quotation from the inspired writer needs no comment to be understood. It is quite evident from what it teaches that the glory of both God and man, to be derived from this creation, will arise from the increase of our species. Hence the great necessity of a strict observance of the laws of God and of nature governing procreation. Where they are observed, a healthy, happy, and numerous offspring are the results of matrimonial alliances: while on the other hand, where they are disregarded, barrenness, misery, disease, and death ensue.

The multiplication of our species is as much a religious duty enjoined upon every man and woman, as the commandment "Thou shalt love the Lord thy God," or any other commandment emanating from the same source. If we do not observe the first commandment, we will cease to exist upon the earth, and the designs of Jehovah in creating this earth, and placing us upon it to glorify Him will be thwarted. Therefore, every system of religion that tends to the perversion of the great designs which the Almighty had in view in the creation of male and female, is a false and superstitious one, and is derived from Satan who is an enemy to God, and consequently to the legitimate increase of man. Hence, the reason why false systems of religion, always retard rather than promote the generation of our species.

Satan is a fallen spirit, who kept not his first estate, and in consequence of the enmity existing in him towards God, he has seduced, deceived, and led man astray from his rightful sovereign. The more influence he acquires over a people, the further they are led from a strict observance of the laws given to induce them to increase the glory of our Creator, by rearing a numerous offspring and teaching them his commandments. Satan in-

duces some, whom he cannot otherwise seduce, to pretend great piety, and to become overmuch righteous, by separating themselves from the opposite sex as, for instance, the nuns, priests, hermits, and shaking Quakers; while others, who are less consciencious, he induces to adopt a system of illicit intercourse, and thus, if they do not entirely prevent, lessen the increase of population.

Seeing that "children are the heritage of the Lord," and that the perpetuation of our species, upon the earth, is dependent upon the institution of marriage, we are not astonished at the Editor for calling marriage an "important event to the world." Abraham was a friend of God, and a man that commanded his house after him. He was called the Father of the Faithful. As a token of God's approbation of Abraham's conduct, He gave him a plurality of wives, and said, "In blessing I will bless thee, and in multiplying I will greatly multiply thee."

A similar blessing was conferred upon the descendants of Abraham: so the introduction of polygamy was an important event to him and his descendants, since, through that medium they became in a few generations, instead of one family, a great nation, commanding respect throughout the world.

"Indeed, marriage figures so prominently in history as openings of new eras and new orders of things, they have so often sealed the fates of nations for good or for ill, that a great marriage has come to be a sort of historical landmark."

We admit that great marriages figure prominently in history, and that they often serve as landmarks indicative of the opening of a new era. The introduction of Polygamy into the family of Abraham, under the influence of Divine sanction, was a considerable item in their social and religious system, that greatly facilitated their progress towards national greatness. Will not the adoption of the same system of marriage, in this generation, sanctioned by the word of God, produce the same results? We answer, it is rational to conclude that it will.

Abraham, Jacob, Saul, David, Solomon, and others were greatly blessed, as polygamists, with numerous posterity and the necessary means to sustain them. They were renowned as rulers, and enjoyed the best gifts of God to man—the spirit of revelation. Not a sentence condemnatory of the legal practice of polygamy is found within the lids of the Bible.

Solomon was censured for marrying Gentile women, which Israel was forbidden to do by the law of God. This transgression of his, like all others, was productive of evil, and led him into idolatry, to some extent, and to incur the displeasure of heaven. King Saul was supplanted by David, not on account of his being a polygamist, but because he did not obey the commandment given him, to slay all the Amalekites.

The Patriarch David was greatly blessed as a polygamist, but sorely cursed for seducing Uriah's wife—peace was taken from his house. As evidence substantiating the Divine sanction, of the practice of polygamy among the Israelites, we will quote 2nd Samuel, 12th chap. 8th verse, "And I gave thee thy master's house, and thy master's wives, into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things." This passage of scripture showing that God not only permitted polygamy, but that He did actually *give* to one man more wives than one, together with His silence in the cases of other polygamists, and of His special favours so often conferred upon them, is good evidence in support of the idea, that He instituted by commandment the polygamic system of matrimony.

The marriage of a Hindoo widow is not the most "important event to the world," that has transpired in this generation, touching marriage relations. Joseph Smith, a Prophet of God to this generation, received a revelation July 12th, 1843, enjoining it upon the members of the Church of Jesus Christ of Latter-day Saints to believe in, and practice polygamy, under certain restrictions, as a Divine institution. As the soul of the pious Hindoo is shocked at the marriage of a widow, because it is an innovation upon their traditions and religious customs, so is the piety of modern Christians outraged, by the Latter-day Saints having adopted the Divine institution of polygamy.

"When Hindoo religion, then, has said immemorially that a widow's marriage is wrong, it is a great step, when any number of Hindoos say as they do say now, that a widow's marriage is right. Doubtless many an orthodox Hindoo is seriously grieved and distressed at so audacious an

innovation; he feels earth and sky whirling round him, and the ground giving way from under his feet, as he contemplates such an act of impiety; he wonders why the destroyer does not at once crush the delinquents."

So we say of modern Christian institutions which only admit of the practice of monogamy. When any considerable number of Christians declare in favour of polygamy as they do now, that it is right, it is a great step towards reformation, which is much needed to purge from society the many corruptions that have grown up under, and are now fostered by, monogamic institutions.

The pretendedly pious Christians of this generation, like the Pharisees of old, throw dust in the air and cry, "Away with polygamy, it is an unholy institution; it is an abomination!" While at the same time they will witness the establishment of houses of prostitution, adultery, and fornication, which are strictly forbidden in the word of God, and *punishable with death*, without taking any efficient steps to suppress them.

The number of males and females now born into the world are about equal. Many men choose to live a single life, in violation of the law of God to multiply; many more are led to the battle-field, and there sacrificed. From these and other causes the disparity in the numbers of males and females is very considerable, the female population out-numbers the male by millions.

Hence many good and virtuous females are debarred, by the one wife system, from fulfilling the measure of their creation, by forming the endearing relationship of wives and mothers, and thus fulfil the first great commandment given to them.

Polygamy, as now instituted of God, offers to every virtuous female an opportunity to become an honourable wife, and to be surrounded by endearing ties that will promote her happiness in this life, and prepare her to meet with approbation in the presence of her Father in heaven. When polygamy is rightly understood, appreciated, and practised, and the pure laws of God governing procreation are observed, the present vices of modern Christendom—celibacy, adultery, and fornication, will be swept from the earth. Let polygamy then be hailed as the harbinger of better days, as the dawning of a new era, and as an institution of heaven, given to purify society, and provide a home for the destitute, and to give to all an opportunity of worshipping God according to His laws—in the beauty of holiness.

To partake of the benefits of, and practise this Divine institution, the Saints must necessarily leave the nations of Babylon, for while among them, they must comply with their monogamic laws, however unjust. Let the Saints rejoice that there is one country where religious liberty is respected; where a polygamist can bow down with his wives and children, and worship God without being thrust into prison; where marriage relations, founded on the Bible, are honoured by all.

HOME CORRESPONDENCE.

BIRMINGHAM CONFERENCE.

February 3, 1857.

President Pratt.

Dear Brother—Thinking that the representation of this Conference for the year ending December 31, 1856, would not be uninteresting to you, I take the liberty of forwarding it.

Having been appointed by President Franklin D. Richards to take the Presidency of this Conference, I did so on the 1st of February, 1856.

At that time I was very much reduced in strength through a long affliction, but by the faith and prayers of my brethren, and the blessing of God, my life has been prolonged, and by the direction of His Holy Spirit, I believe I have been able to do some little good.

When I took charge of this Conference, I found it in a good condition, with the exception of a debt, which was caused through the heavy expenses upon it the previous year. But I am pleased to say that at the end of the year 1856, it was entirely out of debt. And although in the previous year more was paid than in any former one, I am proud to say that £300 more has been paid, for various purposes,

this year than last, which proves that the faith of this people is on the increase. To be brief, I will say that they have paid for various purposes the sum of £1877.

This amount has been used in paying back debts; General Conference expenses; assisting Elders in going to Zion; contributions to the Temple and Emigration Funds; support of Priesthood; relief of poor, &c., &c.

In addition to this the Saints have paid on behalf of their own Emigration the sum of £492 3s. 7d.

We have also disposed of books and *Stars* to the value of £262 1s. 6d; making a total of £2631 5s. 1d.

It has been my constant study to forward money to the Office, but circumstances have prevented me from doing as I have wished. But I can say that many obstacles which have been in my way are now removed, and I know that this Conference will send more money to the Office this year, 1857, than has been sent in any previous one.

This Conference is composed of good people, and I believe that so far as they understand their religion they live it, with a few exceptions. We have 146 Elders and 133 Priests; the majority of these men have been employed during the past year in distributing tracts, and preaching in and out of doors. And although it has been thought by some people that there was no more good to be done in some parts of this Conference, I am pleased to say we have proven the contrary, for during the year we have baptized 298 persons. There have 178 persons left for Utah; we have also been under the necessity of excommunicating some, who ought to have been so dealt with years ago, from the fact that they have not assembled with the Saints as they should have done, and their conduct was generally bad.

The Conference is now in a healthy condition, numbering 1516. We have in it, ten Sabbath schools, which are well attended by the children of the Saints, and some few others, where they are taught to read, write, &c., with good effect.

During the last quarter, we have been delivering a course of ten lectures, upon various subjects, in the ten principal halls of this Conference; they have been well attended by many intelligent persons, who have seemed to be interested in the principles advanced. We have also circulated by the request of President F. D. Richards, 3000 tracts, entitled *Marriage and Morals in Utah*, among the Clergy, Magistrates, and influential men in this district. But I have not heard much respecting them, yet I am satisfied that much seed is sown which will bring forth fruit, before long, and of the best kind too, and I will say that many of those who attend our meetings are intelligent people, men that, I am certain, if they come into the Church, will do great good, and be able to introduce "Mormonism" among the higher circles.

We held our half-yearly Conference meeting in the Odd Fellows Hall, Temple Street, Birmingham, on the 11th January, 1857. It was well attended. The morning was occupied in transacting the business of the Conference. The Saints assembled, unanimously agreed to sustain the Priesthood of this Church, by their united faith, prayers, and means.

Your views respecting the distribution of tracts were laid before them, and they unanimously agreed to aid in the circulation of the written word. I have formed in every Branch a tract society, and appointed a man over each as President.

Each town is divided into districts; there is also a man over each division, whose business it is to see that the Saints properly circulate the tracts in them. They also meet in every Branch once a week, to report their labours, and receive general instructions. The tracts are now in circulation in all parts of the Conference.

We also agreed to dispense with our old system of taking up money for the support of the Church, and to introduce the principle of tithing instead. And I rejoice to say that to this, as all other moves, the Saints heartily responded, and from the little experience I have of the principle, I am satisfied that it is by far the best mode of collecting; as it greatly relieves the minds of the Priesthood, and sets them at liberty to teach the Saints and preach the Gospel.

The reason we did not introduce this principle sooner, was because we had devised measures for the payment of our debt, and which I believe was understood by yourself and President F. D. Richards, at the General Priesthood meeting, in Birmingham.

The afternoon was occupied by Elders

Henry Lunt, G. W. Thurston, A. P. Tyler, J. S. Scofield, and others, who gave much good instruction.

The evening was occupied by Pastor W. S. Muir, who spoke freely upon the subjects of emigration, tithing, &c., and an excellent feeling prevailed during the day.

The meeting was dismissed in order at 9 o'clock, p.m.

On the Monday following we held a social party in the same hall, which commenced at 5 o'clock, p.m. It was tastefully decorated with flags and banners, &c. The Saints partook of the refreshment provided in good time. They were cheerful, and their countenances bespoke their thankfulness to God for all His blessings.

With the exception of a few songs and recitations, the evening was occupied by myself and Pastor Muir, in giving general instructions to the Saints, respecting the order to be observed in our meetings—cleanliness; the proper mode of administering baptism and the sacrament; the order to be observed in the laying on of hands in confirmation, and administering to the sick; the brethren to administer with clean hands; the importance of the Saints purchasing good oil for anointing; the same to be kept clean, with the vessels that contain it; the principle of tithing and the distribution of tracts, &c.

A good feeling prevailed, and the meeting was dismissed at 10 o'clock, p.m.

In conclusion, I wish to say that I have laboured under Pastor Muir with much pleasure, we have been one in thought, word, and deed, and I know we have the entire confidence of this people, and I hope as you have thought proper for me still to remain the President of this Conference, that I shall prove by my works to be your humble and obedient servant in Christ,

CHARLES F. JONES.

20, Rupert Street, Everton, Liverpool,
February 10, 1857.

Elder Orson Pratt.

Dear Brother—As I am called, by express, to make my way to my mountain home, permit me to state my feelings to all the faithful Saints.

I am sincerely desirous for their prosperity, and do seek after their good in all things. Therefore, dear Saints, be prayerful and diligent in all you do, for we have to make our own happiness. Let us, wherever our lot may be cast, at home, or abroad, on the land or on the sea, practise our religion. If we do this, we shall make a Zion for ourselves. If we do not this, we shall come short of celestial glory.

We may think our burdens are heavy, but what of that? A faithful Saint will do all he can to roll forth the kingdom of our God. Should he, then, think he has earned more than he will receive in return? I say unto you, no. We have to be tried in all things, until we are purged from all our sins: and if we are faithful, the joy that we shall receive will more than repay us for all our sufferings. Shall we, then, faint by the way? No! Let it not be said in Israel that we faltered in the day of trial.

All of you that have heard me speak, can testify that I have maintained a love for my religion, and I feel to thank God that I ever embraced it, for it is sweeter to me than all the things of this present life. And now, permit me to say to all, that when you feel to murmur, it is not of the Spirit of God, but of the spirit of man. That which comes from God is joy, long-suffering, kindness, peace, full of good works. As I am about to return home, to attend to the rearing of the Temple, for your good as well as for the good of myself and the Saints in our mountain home, I thought a few lines from me would not be out of place. I would further intimate that all who wish to obtain a plate of the Temple, will have an opportunity of procuring them from the Office at Liverpool, through their agents as heretofore.

And now, I say to all the Saints, be faithful, and practise your religion. I feel to bless you, and ask the Lord to bless you all the day long. I bid you farewell and remain

Yours in the Gospel,

TRUMAN O. ANGELL.

DIVIDING THE WORK.—"Have you said your prayers, John?"—"Ma'am, it aint my work; Bill says the prayers; and I the amens! We agree to do it because it comes shorter."

VARIETIES.

ANOTHER thou mayest avoid, but thyself thou canst not. Wickedness is its own punishment.

HOW TO MAKE HOME HAPPY.—A great deal depends—almost everything depends—upon a wife, for making a man's home happy, and a place where he delights to be. This is true of all classes, and in a peculiar manner of those who have not much of this world's goods. How different does a room look where there is cleanliness and order, and everything in its place, from one in which there is dirt and disorder! Yet cleanliness and order often cost less than dirt and disorder. How soon must a husband perceive, whether his return be the event in the day which is looked forward to with joy, while everything is so arranged as to bid him welcome, and to contribute to his comfort.—*Hints to Wives.*

THE GOSPEL AND KINGDOM OF JESUS.

TUNE—"*The Goblet of Wine.*"

The systems of men will all wither away—
Their creeds and traditions must fall to decay;
But the Gospel of Jesus for ever shall stand,
And its glorious tidings cheer every land.
That Gospel—what is it? A message of love—
A plan of salvation sent down from above.
Though devils combine to oppose its design,
We have life, peace, and joy in the Gospel divine!
We have life, peace, and joy in the Gospel divine!
We have life, peace, and joy in the Gospel divine!
Though devils combine to oppose its design,
We have life, peace, and joy in the Gospel divine!

The kingdoms of men will all crumble away—
Their thrones and dominions must fall to decay;
But the Kingdom of Jesus for ever shall stand,
And its glorious treasures bless every land.
That kingdom—what is it? A region of love—
An empire below, ruled by laws from above.
For ever and ever that Kidgdom will shine,
And never, no never, no never decline!
And never, no never, no never decline!
And never, no never, no never decline!
For ever and ever that Kingdom will shine,
And never, no never, no never decline!

H. W.

ERRATUM.—In No. 8 *Millennial Star*, current volume, page 118, "History of Joseph Smith," third paragraph, 2nd and 3rd lines, right hand column, should read "Fayette, Seneca County," instead of "Manchester, Ontario County."

ADDRESSES.—Samuel W. Lucas, Mr. H. Folland's, 27 Odger's Buildings, Commercial Road, Exeter, Devon.
William Yeates, 2 Back of St. Michael's Place, Plymouth.
Joseph Stanford, 55 New Road, Woolwich, Kent.
William E. Adams, 7 Davis Street, Macclesfield.
William Yates, Woodbine Cottage, Croft Street, Lockhampton Road, Cheltenham.

MONEY LIST, FEBRUARY 6—13, 1857.

	£	s	d
R. Holt	3	2	6
Josiah Holmes	2	0	0
William B. Child	2	0	0
Carried forward	£7	2	6
Brought forward	£7	2	6
W. C. Gregg	3	0	0
	£10	2	6

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XIX. Saturday, March 7, 1857. Price One Penny.

A DISCOURSE BY PRESIDENT E. T. BENSON.

DELIVERED IN THORP STREET CHAPEL, BIRMINGHAM, OCTOBER 28, 1856.

I need not say that I am thankful in being here once more, for if I had not wanted to come I should not be here to-night, and this I suppose is the case with you.

I have listened with great attention to the discourse of Elder Lunt, and I consider that he has preached a first-rate "Mormon" sermon. I also consider that whenever Elders rise to preach to the people, and are led by the Spirit of truth, and of their calling, it is good Gospel. Though we may have heard it many times, yet, when we listen with attention, we hear a number of things touched upon which we had forgotten. We cannot call them to mind until we hear them again. Then we recollect having heard them before. They stir up our minds to those things to which we ought to attend; and in this way we derive joy, comfort, and satisfaction in a re-hearing of the principles of the Gospel of Jesus Christ; I know it is so with me. I am never tired of hearing the Elders discourse. If I did not think it was my duty to preach, I would rather sit and hear than speak. But as I am called to travel and visit the different Conferences, I feel that I must magnify my calling, and that I must talk a little as well as my brethren, and speak as I am led by the Holy Ghost.

While brother Lunt has been speaking to you this evening, my mind has been reflecting. I have listened and heard what he had to say, with a great deal of pleasure and satisfaction. Yet my eyes would behold your faces, and discern the brethren and sisters that love the Lord; and I found myself asking a question something like this, "How many are there in this room to-night, if it should fall to their lot in the providence of God to remain in this land for the next ten years, who would stay and keep the faith?" However, I hope and pray that this will not be the case with one Latter-day Saint that is now before me. If it were right for me to have my own way, I would wish that every Latter-day Saint in the European mission, who wants to go to Zion, was safely placed on the soil of the Great Salt Lake Valley, or in the region thereof. Yes, I wish that every one of you that feels that he could live his religion there, and that would be willing to cast his lot with the people of God, was safely lodged in the valleys of the mountains. Moreover, that they who do not want to go, if there be any such, may have the privilege of apostatizing here if they choose. Then the Elders who are here would not have any Latter-day Saints to preside over. We should then be left perfectly

alone. We should have nothing to do but to go and break up new ground—nothing to do but to carry the words of life and salvation to the nations of the earth. We should then see if the Lord would provide for His servants, and open the way for the Gospel again to be established in this land, as He did at the commencement. Now we are situated differently, very differently, from the first Elders who came into the midst of this people. I can reflect upon the time when Presidents Young and Kimball, and a number of other Elders, came over to this land, when there was not a Latter-day Saint here. The sound of the Gospel had not penetrated the ears of any man or woman this side of the Atlantic ocean. They came without purse or scrip. They did not know that they should have the first meal of victuals given them, the first coat put on their backs, nor anything of the kind, only as they had faith in God. That was the situation of the Elders who first came to this land. How did they come? Not as many of the Elders do now. I will tell you how they came if you do not know. But I am aware that most of you do know that they came to this land weeping before God, bearing precious seed to the people. What has been the result? Has not the promise been fulfilled? They returned, carrying their sheaves to Zion by hundreds and by thousands.

But when the Elders come now, and I have the honour to be one of those who are preaching the Gospel through this land, they come to a people whose arms and purses are open to receive them, who are ready to give them money to enable them to travel from place to place, who are ready to feed them, and put as good coats on their backs as any gentleman wears in these cities, Prince Albert hardly excepted. That is the situation of the Elders now. Then what should be our conduct and motto? Why to go forth day by day and preach life and salvation, and do all we can to build up the Saints and bring souls to Christ. That is what we should do, and if we do it we shall prosper.

We heard from brother Lunt, that there never was a man or woman in this Church, from its organization, twenty-six years ago, that followed counsel, who has apostatized; but that such have been saved from day to day. Our experience bears testimony to this. It is one of God's eternal truths. An observation more true was never spoken. We can prophesy that no such man or woman ever will turn away from the faith; they never will apostatize; their salvation is sure if they follow counsel.

I feel, for one, that I am greatly blessed in my labours among this people. This is also the feelings of the majority of my brethren that are travelling in the ministry in this land. If ever men ought to be energetic in preaching to the Saints we ought to be. Yes, we should be wholehearted about it, and go at it, as though we meant to do something. Our voices ought to be heard in the congregations of the Saints, and in the midst of this generation, and we should never cease our exertions until our missions are fulfilled in this land. That Elder who will follow this counsel will prosper. We have nothing else to do but to do good and build up the kingdom of God.

I want to say a few words more about this mission. How thankful we ought to be, brethren and sisters, that God has men at the head of His Church, who have laid down their all for the cause. We know that they have been proven, and that they have not been turned to the right hand or to the left. No matter what situation they have been in; if it was poverty, they cared nothing at all about it; if they had a dollar in their pockets, it was all right; if they had not, it made no difference. It was life, life and salvation to the people first. They trusted in their God for everything else. That is the way the kingdom has been built up. When I think of these things, I wish that I were endowed with the voice of thunder, and that it were penetrating as the trumpet of an Archangel, so that I might make the ears of this generation ache until they ceased their lying about the Saints, repented of their sins, and obeyed the Gospel.

It is my prayer to God day and night, that He will pour out His Spirit upon this people, and bless His servants, that they may be as angels in their midst and that the power of God and the revelations of Jesus Christ may attend them. If you have not the power of God and the inspiration of the Holy Ghost, what is the reason? The channel of communication between heaven and earth

—between God's people here and His Church there, is open, and has been for the last twenty-six years. If you do not have revelation, and life, and salvation, it is your own fault.

Here is my beloved sister, that sits on my left, who cannot see, but she knows that I tell you the truth, and that I speak by revelation. Brother Lunt has blessed the brethren, I will bless the sisters, and I say God Almighty bless this one. Although she has not eyes to see, she has a mind, and can comprehend the things of God. She can perceive from the ends of her fingers, and feel her way by the revelations of Jesus Christ. She will land safe in the celestial kingdom of God. I will prophesy in the name of the Lord Jesus Christ, that in the morning of the resurrection she will have eyes as beautiful as those of an angel, because of her faithfulness. Her testimony is heard in the houses and in the streets, she does a great deal more good than many dilatory Elders. Brother Lunt says, the testimony of this sister convinced him of the truth of this work. Well, what is the promise? It is if a man or woman convert one soul they shall not lose their reward.

All the trouble I find is, that my lungs get out of order sometimes. They are not made of steel. I wish they were stronger. I want to get them strengthened, and myself revived. I would like to come to Birmingham and stay about a week, and go into the Odd Fellows' Hall and have a revival here. Not but what you have had revivals; but let us have another, and another, and another, until all the honest in heart in this town are converted and baptized, that we may gather out of this land, for I know the Gospel is true. What follows after the warning voice of the servants of God? His judgments—famine, pestilence, war, strife, murders, and every evil, are then soon distributed by the powers of darkness in the midst of the nations of the earth. Now is the time, ye Latter-day Saints, to prove yourselves worthy, while God is blessing this nation.

I have been travelling through some portion of Germany, Denmark, and Sweden. God is blessing the nations of the earth. He is giving seed time and harvest, peace, health, prosperity, and the offer of salvation. The Gospel is spreading! It is branching out like the fingers from your hand, through all the most important towns and cities in Denmark, and many people believe the testimony of the servants of God. How do the Saints feel there? Just as well as you feel: they do indeed. A better feeling I never witnessed in our community than I witnessed among the Saints in those lands, according to the knowledge, light, and experience that they have had. They love God and work righteousness. They live up to the light and counsel that have been committed to them. If they have not so much faith as your flock, Pastor Muir, it is because they have not as great an amount of experience, nor the opportuity of acquiring it. You are greatly blessed here in Birmingham. You have had the Elders from Zion with you all the day long. The teachings of the Spirit have been poured out upon you, to an extent that they have not enjoyed. You are a privileged people.

We preached tithing through those Conferences, and ordained many Elders while we were there. We made more ministers of the Gospel while on this mission, than all the colleges in England made during the same time, which was about six weeks. I took my college with me. In other words, I carried with me the authority of God and the holy Priesthood, and therefore I was myself a minister-making department.

We ordained twelve out of one small Conference, containing, probably, about as many as there are here this evening. They were fine looking young men, full of the spirit of Zion. When they arose to talk, they would fairly tremble from the crown of their heads to the soles of their feet. Do you not think I felt well amongst them? Yes I did. You would have felt well too if you had been there; you could not have helped it. I never had more joy and satisfaction in my life, on a short mission, than on that one, because the people do not know, neither do they want to know, anything but "Mormonism." They are full of it, and if the devil does come along, he has no chance to get power over them. If you keep your bodies full of light, how much darkness can enter? Keep yourselves filled with the power of God; keep the Holy Ghost within you, and can the powers of darkness lead you into difficulty? No, they cannot. Then keep yourselves pure, foster the good Spirit, bid it welcome into your tabernacles and habitations,

and you shall be blessed more than you have ever been. Do not wander after the things of the world like fools. Do all things in the name of the Lord. Eat and drink in His name; rise up and walk in His name; go to work in His name, and do it because it forms part of the duties of life, and the duties of life belong to our religion. Never be found wandering or digressing from the principles of the Gospel of which you have been made partakers.

Well, is "Mormonism" alive? Yes, and going ahead; and this will be the case more and more if we will all do our duty, put our shoulders to the wheel and lift together. Just try this experiment for the next ten years, and see if God does not deliver you, although this very evening, there may not be the first earthly prospect of your being gathered to the valleys of the mountains.

If you do your duty, and you are called to lay down your bodies in this land, is there not sufficient power to save and exalt you in the kingdom of God? Yes, there is. The plan of salvation is glorious and complete. God has made it suitable to the conditions and circumstances of the whole human family.

The Lord feeds and clothes us; He gives us water to drink, and makes our bread sure. Do we acknowledge His hand in these things? Yes, all true Latter-day Saints do. Does the world? No, it does not. But Latter-day Saints, if they have wisdom, light, and ability to do good, acknowledge it as coming from the bountiful hand of the Lord, and they use all their gifts for the building up of His kingdom, and the spreading of the Gospel of Christ.

That is what I find in these missions that I have named. I find that God has raised up a holy man in Scandinavia —an educated man, who can read the languages of Germany, Sweden, Norway, Denmark, and England. He is almost like the Apostle Paul, a good deal like him, a talented man, and an humble man. I refer to brother Widerborg. What does he do? He lays down his German, Danish, and Swedish and takes up the English, and talks to the people in that language when it is necessary. When it is not, he lays down his English and takes up the Danish, and so with the Danish and takes up the Swedish. He does this in the name of the Lord, and interprets what the Elders say to the people who speak in these languages. He is doing good, and God is blessing him. Education and book-learning did not crowd his brains, and drive out every bit of common sense which the Lord had given him. He lays it all down or takes it up as wisdom directs for the interests of the kingdom, and the spread of truth. He acknowledges the hand of God in being brought up so well and receiving so good an education, for it enables him to do good in the Church. If he remains faithful and retains this spirit of humility, the Lord will continue to bless him.

Now, if this generation would repent of their sins and use everything they have —their steam-ships, railways and all, for the building up of the kingdom of God, He would bless them more than He does now. He does bless them now, but this will not always be the case if they reject the message of salvation. Men will say that this Gospel is not true; that it is no more than sectarianism. But if they do not render obedience to it, the little light which has been put into their hearts naturally will be turned into darkness, and how great will be that darkness!

Well, then, brethren, let us try to keep the faith and endure to the end; let us prove ourselves before the Lord, previous to expecting any great things at His hands, out of the common course of blessings which He bestows upon the children of men. It is true we have the Gospel, we have a little light above the world, but have we faith enough to soften the hearts of the rich, so that they will be willing to donate money, jewellery, and everything necessary to the gathering of the Saints? No, not yet; I wish we had. Can we have that faith? We are commanded to contend for the faith once delivered to the Saints. That very faith of which I am now speaking was once delivered to them. It was delivered to Moses and the Israelites. They softened the hearts of kings and rulers, so that they obtained the necessary blessings that they desired, and walked out from the midst of their enemies. The time has not yet come with the Saints in this land for that, I expect, but let us increase, and add a little to the faith we have already. We have sufficient to come out from the world and acknowledge God and His servants. Let us continue to acknowledge them, and work and pray until we

have the faith that was once delivered to the Saints. If we live at the coming of the Son of God we shall all need it. Every Latter-day Saint who expects to live to see the day when the Lord and Saviour Jesus Christ will come in the clouds of heaven, taking vengeance on them that know not God and obey not the Gospel—when he will sweep the wicked from the earth with the breath of his lips and the brightness of his coming, will find that they must possess it.

May God Almighty bless you, brethren and sisters, and keep you pure and holy before Him. Uphold those who are over you in the Lord, and do as you are told, and you shall be saved. My salvation for yours if it is not so. That is a considerable pledge. It is all I can offer. It is the greatest promise that I can make to man, and I do it because I know "Mormonism" is true.

God blesses me according to my walk, faith, and zeal in keeping His commandments. He is able to take care of us here. I had a good home, and wives and children whom I love, but I and my brethren have left them and all that we have, to preach the Gospel of Jesus. I would like to see them, although I will tell you, beloved Saints, I have not shed the first tear for them since I left my home. I never do cry except for joy. I admit I am foolish enough to do that sometimes.

I thank God that I am here, and have the privilege of associating with good Saints. That is how I feel, and when I weep it is for joy. Let that be your feelings. When you are sad turn the devil away, for I tell you he has no business with Latter-day Saints. Neither is it your business to hold communion with him. Your duty is to serve your God.

I will tell you that every man in this Church has to be thrown on his own resources more or less. He has to be brought to feel as though he stood alone in the community, and had no friend around him save God to give him aid or succour. If we had to carry men on our shoulders to heaven, how many should we get there? It would be a very slow process to get people to heaven in this way, would it not? While I am speaking on this principle, an anecdote comes to my mind.

I was once travelling in Pottawattamie with President Young; we were going out to visit some settlements, and stayed all night with a family who were very friendly to the President and the authorities of the Church, but their faith was not very well grounded. They went a good deal by sight. There is a certain kind of hound that hunts by scent, and there are others that hunt by sight. As soon as the game gets out of sight of the latter they can go no further, and would as soon take the back track as the forward one. As I was saying, we stayed all night. In the morning I walked out with President Young, and asked him how he thought the folks felt there. Brother Brigham answered, they make me think of the old Quaker. He got up before his congregation and said, "Brethren and sisters, you all expect to go to heaven, don't you?" "Oh yes, yes," was the answer. "Well," said he, "how do you expect to get there? I will tell you how some of you expect to get there. You think that because I wear a big box coat with large pockets, you are going to heaven in them, but I will tell you, you will all be mistaken, for I will wear a spencer." That was prophecy to me, and I treasured it up. In about twelve months after that, the whole family, root and branch, went off to California. If they had been rooted in "Mormonism" they would have brought forth the fruits of righteousness. If men have not the truth rooted in their hearts, the very first gale of wind blows it out of them. They are like a ship at sea, without ballast or rudder, carried to and fro, and tossed about by every wind of doctrine. We must be rooted and grounded in the work of the Lord, firm as the rock which stands in the mighty ocean, that has withstood the dashing of the furious waves from century to century. A true "Mormon" will stand as if he were alone, nor waver though there was not another this side of heaven. When men hiss, persecute, and cry poor deluded "Mormon," he will answer, "I am a Latter-day Saint; I am bound for heaven." That is the way to feel. The devil cannot obtain power over such to lead them astray. He will turn from them and seek those who are not so grounded in the faith. He will say to himself, I will make this weak sister feel bad, and try to get her to apostatize; I will make her say yes, if possible.

I will tell you one more anecdote, then I will sit down. A year ago last Christmas, there was quite an excitement got

up between the brethren in the Valley and the United States' troops, which, I suppose, you recollect hearing. But this was not all. There were some sisters who thought themselves pious, very pious, who came to the Valley with their faces very long, but who were led away by false and seducing spirits. About the time that they were going away, Elder Hyde brought out for illustration a fable like this: "There was on the east mountain a turtle, and it wanted to get over to the one on the west. How to get there it did not know, for there was a good long journey of twenty-five or thirty miles, over creeks and sage brush, with a wet bottom. The turtle wanted to devise some means to get over, for it thought it could live easier on the west mountain than on the one at the east. So it came out into daylight, and got its head out of its shell and began to peep around. After awhile, there came along two ducks, and seeing the turtle, they settled down beside it and began to converse with it. As they were fleet on the wing, the turtle asked them if they could not devise some means to take it to the west mountain. The ducks consulted, and at last came to the conclusion that they would carry it over. So they said to it, 'Get a stick and put it across our backs, and then take hold of it with your mouth, and do not let go, and we will take you over in safety.' They started, and got about half way through the journey, when a raven came along, and began using such expressions as these: 'What a beautiful bird! what a beautiful creature! what fine feathers! what a beautiful body! the handsomest bird I ever saw; Yes, the finest in all the crowd.' The turtle said yes, and down it went into the mud. There it is at present, and it has not yet got over to the west mountain."

Well, do you know what the figure means? The turtle was our sisters; Some of them went to California. The soldiers were the raven with its fine expressions. "How do you do, Madam? What a fine intelligent countenance! what beautiful eyes! what beautiful hair! how nice! you are too intelligent to live here among this people! would you not like to go to California! If you have not made up your mind fully, shall I give you a call? When passing by here I have often been struck with you. You have such a fine face and stately beautiful form. Would you not meet me some where? It would look strange for me to come to your house. No matter where it is, so long as I can persuade you to say yes!" Now, you sisters in Birmingham, you will get to the Valley if you do not say yes, when temptation offers itself.

May the Lord bless you, and by His Holy Spirit enable you to remain faithful. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 136.)

[March, 1842.]

Thursday, 10th. Gave instructions concerning a deed to Stephen Markam, Shadrack Roundy, and Hiram Clark, and letter of Attorney from Miss Smith to Edward Hunter, and did a great variety of business; rode out; and in the evening attended trial at brother Hyrum's Office, the City of Nauvoo *versus* Amos Davis, for indecent and abusive language about me while at Mr. Davis' the day previous. The charges were clearly substantiated by the testimony of Dr. Foster, Mr. and Mrs. Hibbard, and others. Mr. Davis was found guilty by the jury, and by Municipal Court, bound over to keep the peace six months, under $100 bond; after which I retired to the printing office with Emma, and supped with the Twelve and their wives, who were spending the evening with sister Hyde.

Friday, 11th. Extract from the Legion Minutes—

The Nauvoo Legion was on parade, commanded by Lieutenant-General Joseph Smith in person. Several of the Twelve Apostles rode in the general staff as Chaplains. The line was formed at ten o'clock, a.m., and soon the Legion marched from their usual place of parade, below the Temple, to Water-street, in front of General Smith's house, where the troops were inspected, and after a recess marched west on the bank of

the river, and taking a circuitous route, resumed their usual post on the parade ground, and closed the day in good order and with good feelings, and to the full satisfaction of the Commander-in-Chief.

Extract of High Council Minutes—

In the evening President Smith attended the trial of Elder Francis Gladden Bishop, at his (the President's) house. Elder Bishop appeared before the High Council of Nauvoo on complaint of having received, written, and published, or taught certain revelations and doctrines not consistent with the Doctrine and Covenants of the Church. Mr. Bishop refusing to present the written revelation, the Mayor (John C. Bennett) issued his warrant and brought them before the Council, when parts of the same were read by Mr. Bishop himself to Council, the whole mass of which appeared to be the extreme of folly, nonsense, absurdity, falsehood, and bombastic egotism—so much so, as to keap the Saints laughing, when not overcome by sorrow and shame. President Joseph explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesyings, and gave Mr. Bishop over to the buffetings of Satan until he shall learn wisdom. After a few appropriate observations from Patriarch Hyrum and some of the Council, the Council voted unanimously that Francis Gladden Bishop be removed from the fellowship of the Church; President Joseph having previously committed the revelation above referred to, to the flames.

Saturday, 12th. I presided over a court-martial of the officers of the Nauvoo Legion at my own house, for the purpose of deciding upon the rank and station of the several officers, and the more perfect organization of the Legion.

Sunday, 13th. I was with my family.

Monday, 14th. Transacted a great variety of business at the Office.

Tuesday, 15th of March.

Times and Seasons. This paper commences my editorial career: I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication or arrangement of the former paper: the matter did not come under my supervision.

JOSEPH SMITH.

HONOUR AMONG THIEVES.—We extract the following from the *New York Tribune*—

"The paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money some time since, and started for Western Missouri, but has not yet arrived there. It is feared he has taken the Saline slope."

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women, and children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down and hew to pieces our ancient veterans who fought in defence of our country and delivered it from the oppressor's grasp; who could deliberately and in cold blood murder men, and rob them of their boots, watches, &c., and whilst they were yet weltering in their blood, and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes *en masse*, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the "saline slope." The very idea of Government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow, and make the blood of every patriot run chill.

The proceedings of that State have been so barbarous and inhuman, that our indigination is aroused when we reflect upon the scene. We are here reminded of one of the patriotic deeds of the government of that State, who after they had robbed us of everything we had in the world, and taken from us many hundred thousand dollars' worth of property, had their sympathies so far touched (alias their good name) that they voted two thousand dollars for the relief of the "*suffering Mormons*," and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office to Far West. To do what? To feed their hungry, and clothe their naked with the $2,000? Verily nay! But to go into Davis County and steal the Mormons' hogs (which they were prohibited themselves from obtaining, under penalty of death) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree. These, the Mormons' own hogs, and a few goods, the sweepings of an old store in Liberty, were what these patriotic and noble-minded men gave to the "poor Mormons," and then circulated to the world

how sympathetic, benevolent, kind, and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the "suffering Mormons." Surely "the tender mercies of the wicked are cruel."

Previous to this, sister Elizabeth Morgan died at London, without medical aid, after calling for the Elders, &c., which created much excitement, and a coroner's inquest was called by Mr. Baker, who brought in a verdict of "natural death."

I officiated as grand chaplain at the installation of the Nauvoo lodge of Free Masons, at the Grove, near the Temple. Grand Master Jonas of Columbus being present, a large number of people assembled on the occasion; the day was exceedingly fine, all things were done in order, and universal satisfaction was manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge assembled in my general business office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 7, 1857.

THE LATTER-DAY WORK—PREPARATION.—The glory of the Latter-day kingdom, the gathering together of the people of God, the building up of Zion, the restitution of all things, the second coming of Christ, and the Millennium, were themes on which the high-toned minds of the Prophets dwelt with fervid inspiration. These subjects lent them wings to soar in such lofty flights as would make the most eagle-eyed imagination of an uninspired mind grow dizzy. Borne higher, and higher, by the energy of the Holy Ghost, in the visions of the Almighty, they reached the celestial sphere of life, and dipped themselves in that glory which they foretold should cover the earth, in the fulness of times, even as the waters cover the bosom of the mighty deep. As their prophetic souls grasped a few prominent points and generalities of these magnificent views, their descriptions were given with the most powerful eloquence. Indeed, on the above-named subjects, they spent the fullest vigour of inspired minds.

To follow them in their towering flights, to comprehend the grandeur of the scenes which they beheld, through the vista of the uncurtained future, and to look with confidence to the literal fulfilment of the prophetic visions, requires the mind to be enlightened by that Spirit which drew the curtain aside, and needs a faith as sublime as the Prophets themselves possessed. The things of God, to be understood and made lucid to the eye of faith, must be spiritually discerned. Viewed by the uncertain light of human wisdom, the obscurity will be heightened by the fantastic creations of the imagination, and misty, flickering conceits will be substituted for a clear and solid faith. Hence, to those who are destitute of the gifts of the Spirit, the great events predicted to come to pass in the latter-days will appear as mysterious, forgotten dreams, requiring a Daniel to narrate their substance, and interpret their meaning. Or, perchance, to distorted imaginations, they will seem like phantoms of the midnight watch, which strike terror to the soul, but elude the physical senses, which vanish at pursuit, but which all are careful to shun, and the most courageous are anxious to drive from their thoughts. It is thus that the promised glory and inheritance of the Saints, and the threatened judgments to be poured on the wicked, are generally viewed.

The Christian nations acknowledge the authority and inspiration of the sacred writers, and will not refuse to subscribe to the prophetic descriptions. Their priests

make glowing discourses from those grand passages of Scripture, relative to the subjects named. There are few who are altogether infidel regarding the great events foretold in the Bible. But then, to the popular faith they are like fairy-lands, and haunted castles, furnishing to ministers rare objects for description, imagination, and eloquence; but whose characters no one thinks of inviting to his fire-side; no one expects the drama to become a part of every day life.

Tens of thousands of sermons have been preached, and millions of pages written from the prophetic descriptions of the glory of the Latter-day Church, Zion, the Coming of Christ, and the Reign of Righteousness. There is hardly a man in Christendom who has not at some time prayed—"Thy kingdom come. Thy will be done in earth, as it is in heaven;" nor a professor of religion who has not embodied in his supplication the sentiment—"Hasten the time, O Lord, when Thy knowledge shall cover the earth, as the waters cover the bosom of the mighty deep, and a reign of righteousness dawn upon the world." But, then, one part of their faith is at war with the other. The flickering of their own conceits, in the spiritual darkness that covers them, dazzles their faith like a thousand will-'o-the-wisps. They make no *preparations* for the great work of the last days; but all things move along with them as from the beginning. Their mystical interpretations of the Scriptures stand in the way of the literal fulfilment of the prophecies; and the glorious drama that fired the minds of the Prophets evaporate into airy nothings. Being without the inspiration of the Holy Ghost—the spirit of revelation through which the events were seen—the vision is sealed to them, the substance is lost in shadowy dreams. Believing that the voice of prophecy is for ever hushed, and the heavens closed against all communion between God and man, His kingdom coming, and His will being done on the earth as it is in heaven are little different to them, from fairy tales, and the knowledge of the Lord, covering the earth as the waters cover the deep, is to them nothing better than a myth. Thus is it with every other item of the Latter-day work to the foggy understanding of the popular mind.

We, however, look upon these glorious subjects precisely in the light in which the Prophets of old viewed them. To us they have a literal meaning; and we are ever looking forward to *preparation and fulfilment*. It is because the mission of the Prophet Joseph Smith fulfils the ancient prophecies, and every development of that mission *prepares* the way for a more complete revelation of the glory of the dispensation of the fulness of times, that we are bold to declare that all who have written upon the subject by the inspiration of God, testify to that which Joseph has done. When we listen to the proclamation from tens of thousands of voices that the kingdom spoken of by Daniel has been set up; when we hear the witnesses to the fact, that the Gospel which John said should be committed to the earth by the angel, has been restored, to be preached to every nation; when we see it winding its way to earth's remotest bounds, we say to ourselves the work is preparing; the prophecies are fulfilling—things move in the right direction. When we hear the voice thundering through the channel of the Priesthood, "Come out of her my people;" and from lip to lip of God's servants the command passes along, "Gather together my Saints," we say the path is preparing; the glory of the latter days is dawning on the world. When we behold tens of thousands flocking to the chambers of the Lord, as doves to their windows, and busy hands building up Zion, that the Saviour may suddenly appear in his glory; and when in answer to the cry, "Behold the Bridegroom cometh, go ye out to meet him," the Church of the Lamb puts on her beautiful garments of reformation, we are ready to shout Hosanna! God is preparing His people; the visions of the Prophets were not fables!

FOREIGN CORRESPONDENCE.

EAST INDIES.

Camp, Poona, December 10, 1856.

Brother A. M. Musser—Your Epistle to the Saints of Western Hindostan has cheered my heart, and roused my drooping spirits. Doubtless, brother, you can in some measure understand the temptations, jibes, and jeers to which I am subjected; frequently I am assailed with the epithets—"Joe Smith," "Brigham Young," and the names of other holy men of God. I should not care for this, were it not that these names are made use of in profanity and derision. However, this profanity has, in some instances, been, I hope, productive of good. I have heard *young* soldiers ask why I was called by these names; in such cases, I have embraced the first opportunity of requesting the inquirers to read Elder Snow's pamphlet, entitled *The only way to be Saved*, or Elder Pratt's *Divine Authenticity of the Book of Mormon*, handing the same to them, hoping that such seed, though cast by the way side, would bring forth fruit in due season. I take every opportunity of spreading the printed word, and making known the *first principles* of the Gospel, so far as my poor abilities allow, that is in season, for I do not believe in casting pearls before swine.

I was many years wondering why I left a kind home, enlisted, came to India, &c. I never could find out until I embraced the Gospel; for I do believe, had such not occurred, I never should have become a Latter-day Saint; and through me, my wife, who is now in the home of the Saints.

Dear brother, I do thank our God that I have been permitted to come on this earth, in this momentous age, even in this last dispensation. I am truly thankful that I have been brought to a *partial* knowledge of the Gospel of Christ, as restored by the Prophet Joseph Smith, and do now bear my humble testimony to the Divine Authority of his mission. I pray that under the holy influence of the Spirit of the Living God, I may be more fully able to appreciate the high and noble calling of a Saint of the Latter-days.

I am happy to inform you that my discharge from the army has arrived, and probably early next month, in company with Elder Tomlinson and family, I shall be on my way Zionward, *via* Australia.

Accept, dear brother, the tribute of a grateful heart, and believe me, I will, under Divine guidance, remain firm and unflinching,

Your grateful "Mormon" brother,
FREDERICK THOMAS MACKAY,
78th Highlanders.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 124.)

OBJECTION: "When advocates of 'Mormonism,' point to its success as an unanswerable proof of its truth, they are wrong in their conclusions." . . . "Numbers of followers do not prove the truth of a professed revelation. The man who announces himself as a prophet of the Lord, must be tested by some other standard than success, and that test our Saviour has given us in Matthew vii. 16, 'Ye shall know them by their fruits.' And would we know whether Joseph Smith were a true or a false prophet, we must examine his life, writings, and teaching, and test them by their fruits."—"*Is Mormonism True or Not?*" *published by the Religious Tract Society.*

ANSWER: We meet the starting hypothesis of the above anonymous writer by a direct negative. We do *not* point to the "success" of "Mormonism" as "an unanswerable proof of its truth," knowing

well that "numbers of followers do not prove the truth of a professed revelation." The great success, however, which "Mormonism has experienced, in so short a time, and under circumstances so peculiar, although not positive proof, may fairly be regarded as strong *collateral evidence* in its favour. In the year 1830, the Church of Jesus Christ of Latter-day Saints in all the world, consisted only of six members. Since that period it has continued to increase and spread through the length and breadth of the land, and a great and mighty work has been accomplished. More than 300,000 souls now enjoy communion with the Church; and vast numbers of the sons and daughters of Zion, warned by the living voice of revelation, have been and are now gathering out from the different nations of the earth, to form the nucleus of that glorious latter-day kingdom spoken of by all the holy Prophets since the world began, some of whose predictions are recorded in the Sciptures. The "success" of "Mormonism," we admit, is not of itself, when isolated from other evidences, legitimate "proof" that "Mormonism is true. But, when taken in connection with a series of other evidences, all blending and harmonising with each other, like the notes and parts of a musical composition, the force of such united, accumulating evidence becomes irresistibly strong and "unanswerable." Were sufficient space available, a long chain of evidences might here be adduced, every link of which would in its place tend to strengthen and confirm the great and indisputable fact that "Mormonism," however much it may be despised and contemned by its enemies, is verily and truly the work of God. We will, however, proceed to the criterion suggested by our objector:—"Would we know whether Joseph Smith were a true or a false prophet, we must examine his life, writings, and teachings, and test them by their fruits." Very good. To this examination and test we cheerfully submit. But at the onset, a pertinent question presents itself for disposal—namely, how will the objecting examiner demonstrate his competency of judgment in the matter?—how will he prove his capability of deciding righteously upon the merits or demerits of the important case before him? Then, again, who is to decide as to the truthfulness and justice of the judgment pronounced? Bigotry and prejudice have a tendency to unduly bias and sway the judgment. A jaundiced eye sees all things yellow. An inferior spirit cannot discern and judge a superior, but a superior can always discern and judge an inferior. The professing Christian world is divided and subdivided into numberless conflicting parties. Every sect has its own prominent leading men, to whom the multitudes look for guidance and instruction. These various partizan leaders differ from each other in their views of what is or is not truth or error. They all "examine," more or less, the "life, writings, and teaching" of their sectarian opponents, and profess to "test them by their fruits." And what is the result? Their conclusions vary as much as their tenets. Their doctrines differ, and the results of their examinations and tests differ in the same ratio. Now, in the case of Joseph Smith, all these disagreeing heads of sectarian factions are unanimously opposed to him. His accusers (themselves his judges) come to his trial with all their preconceived notions predominant, and all their prejudices rampant against him. The Jewish sanhedrim "examined" Christ, but condemned him: the priests and rulers of the most religious people on earth "tested," in their way, the sayings and doings of the Apostles, but condemned them. The "life, writings, and teaching" of the servants of God in all ages have been "examined" and "tested by some other standard than success," but they have nevertheless been, by priests and people, condemned as false prophets, liars, and impostors. *Is it not so?* Let the annals of the past be summoned to the doubter's presence, and their united response will surely be heard in the affirmative. And why was this? Was it because there was any lack of true evidence? No; but because their professing examiners were unwilling to admit that evidence, unable to see it, and incompetent to judge from it. They were not in possession of the true spirit of discernment. It is perfectly natural, therefore, to conclude, if we are to judge by analogy, that the Apostle and Prophet Joseph will share a similar fate when *his* "life, writings, and teaching" are "examined" and "tested" by his determined and pre-determined foes—the blind guides of the day, and their hoodwinked followers. No man can understand or properly judge of

the things of God or of the servants of God, except by the light of the Spirit of God. They, therefore, who are destitute of that indwelling light, are destitute of the true spirit of discerment, and consequently are liable to gross errors of judgment in all spiritual things. Jesus said, "If any man will do the will of God, he shall know of the doctrine whether it be of God, or whether I speak of myself." All such knowledge is the gift of the Spirit, and that Spirit is obtainable only through obedience to the will of God, as revealed in the Gospel. Joseph Smith testified that he was the servant of God—that he was divinely commissioned to proclaim the Gospel of salvation to the world in its original fulness and purity, with its accompanying gifts and blessings; and that he was invested with authority to administer in all the ordinances of that Gospel, and to receive and impart, from time to time, the revelations of the Divine Will for the guidance and government of the Church of Jesus Christ of Latter-day Saints. He, firm in his integrity as a servant of the Most High, declared that those who would obey the Gospel of Jesus Christ, should experience its powers and blessings, and that they should, by the inspirations of the Spirit, sealed upon them through the ordinances of the Gospel, receive for themselves an infallible testimony that he was a servant of God, and that the doctrines he taught were of and from God. This was a test which no impostor would have dared to offer. But this is the way by which the Latter-day Saints know that Joseph Smith was a true Prophet, and it is the only way in which any one can ever know it, namely, by the testimony and demonstration of the Spirit, given through obedience to the Gospel. If we compare the "teachings" of Joseph Smith with those of Christ and his Apostles of former days, we find them alike. If we scrutinize his whole "life," from his call to his death, we find him to have been, in every sense of the words, a man of God. View him in all his varied trials, and see what a noble and exemplary spirit he bore. See him driven from city to city, and from court to court, and it will be found that although numbers of false witnesses rose up against him, and charged him with all sorts of crimes, he nevertheless passed through the ordeal in every case unscathed, and was discharged from every tribunal without a single blot upon his character. Could one charge have been sustained and proved against him, that would have been deemed a sufficient excuse, in the eyes of his bloodthirsty enemies, for the speedy execution of their malicious purposes. The clergy of every sect and name were against him, and the excited populace despised him. Professing teachers of religion headed the gangs that persecuted him, and were ring-leaders of the mob that murdered him. Never in the memory of man have there been known such numerous gross outrages upon the liberty of a people as have been experienced by the Latter-day Saints and their martyred Prophet. Violence and cruelty have done their worst. Priestly malice and mobocrat tyranny have been stretched to the utmost. The most diabolical and heart-rending barbarities have been perpetrated, and the most horrid and cold-blooded butcheries committed, even in open daylight, and that too under the permit of sectarian priestly leaders and (mal) administrators of "justice." Yet, in the face of all this opposition, cruelty, and carnage, "Mormonism" has continued onward in its course, still increas ing more and more, and steadily but surely advancing on the right hand and on the left. The people, although suffering acutely as they were, in all respects, during their great trials, still maintained their position, and continued to "contend earnestly for the faith once delivered to the Saints." They knew that Joseph was a Prophet of the Lord: they knew that he was a man of God, and that the Church over which he presided was recognised of God, and therefore they rejoiced even in the midst of persecution, and peril, and death. They knew that the true disciples of Christ had no reason to expect better treatment than their great Master himself received. They knew that those who were faithful and obedient to the commandments of the Lord would be despised by the world, and persecuted by those whose pecuniary interest it is to keep up the popular systems of religion. Now, had Joseph Smith been an impostor—had the gifts and blessings of the primitive Church not been amongst this people—had the principles of "Mormonism" not been true and sound at the foundation, is it at all probable that the Latter-day Saints would thus have endured all these cruel persecutions, and dangers, and still

kept their faith and profession inviolate? Certainly not; but, on the contrary, the Church would have died away long ago. The people writhing, as they were, under the most agonising wrongs, would unquestionably have renounced "Mormonism," had they not *known* of a surety that it was of God, and that Joseph was a true Prophet. "Mormonism," so called, has indeed been tried to the utmost, and it has stood the test. Knowledge—experimental knowledge—has been bought at a great cost, and it cannot easily be taken away from its possessors. The world may mock, and menace, and defame as much as it pleases; but they who *know* their Master's will, and *do* it, have nothing whatever to fear.

(To be continued.)

MODERN SPIRITUAL MANIFESTATIONS.

(From the "Mormon.")

Editor of the *Mormon*.

Dear Sir,—As there is much agitation in nearly all parts of the United States on the subject of "Spirit Manifestations," I offer a few remarks on the same for the consideration of your readers.

The early visions of Joseph Smith, commencing in the year 1820, which resulted in the revelation of the Book of Mormon, and the restoration of the fulness of the Gospel of Jesus Christ, are the first modern, well-authenticated visions which have come under my notice.

The visions of Oliver Cowdery, David Whitmer, and Martin Harris, wherein an angel from heaven, and the voice of God revealed to them the truth of the Book of Mormon, and commanded them to bear witness of the same to all nations, which took place about 1829, were the next in order, being confirmatory of the visions of Joseph Smith.

The visions of Joseph Smith and Oliver Cowdery, in 1829, wherein John the Baptist appeared as a ministering angel, and, laying his hands on their heads, ordained them, in the name of the Messiah, to the Priesthood of Aaron, was a very clear and important vision.

And the vision which they experienced soon afterwards was no less important, viz., wherein Peter, James, and John, the Presidents of the former Apostles, came to them as ministering angels, and ordained them to the Apostleship of the Son of God. These two last visions were the more important, because the Priesthood and Apostleship had been lost to the world for so many ages.

From these visions and from the ministrations thus restored by these, has sprung that powerful organization called the Church of Jesus Christ of Latter-day Saints, in which the manifestations of the Spirit have been enjoyed by thousands and tens of thousands, in many nations and languages.

These are notable facts, which none can successfully gainsay or resist.

It is also a public fact that Joseph Smith and his brother Hyrum, were murdered in Illinois, in open day, and in a public manner, in 1844; and that scores of men, women, and children of the Saints have, from time to time, been killed on account of their religion. And that scores of thousands of the people of the Saints, including their Apostles and leaders, have been driven from their homes in the United States, robbed and plundered of millions, and forced to seek shelter in the fastnesses of the Rocky Mountains.

It is also a public fact, that there has been no redress for these outrages on the part of any department of State or General Government.

That innocent blood is still crying from the ground, unavenged, and that the prayers and tears of the widows and fatherless are had in remembrance before God and this nation.

It is also a manifest fact, that a large majority of the citizens, including editors, priests, and rulers, are accessories to these wholesale deeds of murder and plunder, by openly approving of the same, or winking at, and conniving with the actors in the same.

After this mighty people had gone forth beyond the Rocky Mountains, and

the Prophets had been slain or banished from the country, then, lo! and behold! the "Rochester Knockings" and other spiritual manifestations commenced, and soon attracted general attention and spread over the nation.

Thousands of converts were made, not only among the common people, but from the ranks of the learned and philosophic, ministers, editors, statesmen, and judges—all classes were wrought upon, and converted over to this new and wonderful development of "Spiritualism," as it was called.

Many of these became its witnesses, its expounders and propagators. A. J. Davis and Judge Edmonds are among its most noted authors, and Partridge and Brittain, of Broadway, New York, conduct the "Spiritual Telegraph," one of its ablest periodicals. These, and a host of others, have written and published volumes on the subject.

The United States can, probably, now boast of millions of Spiritualists, while the country is flooded with periodicals, pamphlets, and even large volumes, devoted to the subject, or containing spiritual revelations.

Now, it is evident, on the very face of the subject, that the Spiritual Manifestations commenced with "Mormonism," and those which have since been introduced, independent of that system, are in direct opposition, one to the other; and that, therefore, both cannot be true, and from the same source. The one being introduced and developed in the very nation, where the other had been publicly taught, rejected and expelled.

Moses and the Magicians of Egypt, Daniel and the soothsayers of Babylon—or the Apostles and Simon, the sorcerer of Judea, were not in more direct opposition one to the other, than are these two great modern systems of spiritual power.

We will now point out a few of the many striking differences.

1st, The visions of Joseph Smith and his witnesses were plain, open visions, in which many witnesses saw and heard, while the illustrious spirits of the departed ministered in their glory, and talked with them face to face, as one man talks with another, reasoning from the Scriptures, and revealing important truths in accordance therewith.

How different this from the mysterious knockings, table tippings, trances, swoons, cramps, convulsions, contortions, fits, and many other unseemly, disgusting, and even horrible, or trifling manifestations of the other system.

2nd, All the manifestations or administrations of spiritual power, connected with the Priesthood restored by Joseph Smith, are, in the name of Jesus Christ, under his authority, giving him the glory, and recognizing his name as the only name given under heaven, whereby men may lawfully use spiritual power and gifts.

How different this from the other Spiritual Manifestations! Their mediums do not act by and in the name of Jesus and his Priesthood in any of their spiritual gifts or acts, nor do they, in general, acknowledge that He is the Son of God, or that His blood atoned for the sins of the world. It is not in their power to display their gifts in that Holy name. They cannot do it.

3rd, The Priesthood of the Saints requires faith in the Lord Jesus Christ, and penitence towards God as an indispensible qualification of the candidates for spiritual power.

While the mediums of the other power may be unbelievers in Christ, and immoral persons, in the daily practice of immorality and crime.

4th, The Gospel ordinances, such as baptism and the laying on of hands in the name of Jesus Christ, are the means through which the gift of the Holy Spirit is administered to a penitent believer; and after such believer is initiated, and is made partaker of spiritual power, a strict morality and a holy and prayerful life enjoined as indispensible to the continued enjoyment of the gift of the Spirit. While the other spiritual mediums require no such conditions.

5th, The gifts of the Holy Spirit are not controlled by the will of man, and exhibited in order to gratify the vainly curious, or at the challenge of a gainsayer, or an unbeliever, but were given to confirm and comfort the believer, and for benevolent and useful purposes.

While, on the other hand, the mediums of the opposite spiritual powers come and exhibit their gifts, to gratify the curious and vain, and at the challenge of the unbeliever.

6th, Every exercise of the true spiritual gifts is for edification, and for the profit and instruction of individuals, or of the Church. The gift of the Holy Spirit

enlightens, comforts, elevates, and purifies the affections, and developes the intellectual faculties of man. It leads into all truth, and therefore its ultimatum is the eternal union of all its adherents—for truth is one.

While the mediums and recipients of the other power are frequently distressed, choaked, paralyzed, cramped, distorted, thrown down, bound; or compelled to give utterance to things unseemly, false, or worse than useless, and sometimes to blasphemy, railing, and indecent expressions.

7th, The gifts of the Holy Spirit cannot be used for money, or to get gain, or in other words, they cannot be bought and sold.

The other powers and gifts are frequently exhibited for a certain fee, or for so much per head for admission to their exhibition.

8th, The Priesthood of the Saints administers one Lord, one faith, and one baptism. It levels all sects, creeds, and parties, breaks down every division wall among its adherents, and by the laying on of hands in the name of Jesus Christ, administers the self-same Spirit to every member, whereby they are united in one. Hence, there can be no lasting schism in the body. Thus united, the entire people who obey the Gospel grow in the unity of the Spirit, till they are perfected, and compared to a holy temple in the Lord. In short, in the ultimate, they become one, as Christ and the Father are one.

While the familiar-spirit-mediums and their adherents are divided, and sub-divided, without any cementing principle, or bond of union. Hence, they have no more strength or governmental principle than a rope of sand.

What shall we say, then, in conclusion?

Simply this—that God has sent this nation "*Strong delusion, that they may believe a lie and be damned, because they believed not the truth, but had pleasure in unrighteousness.*"

The two great master spiritual powers which were at enmity in days of old, are now restored, or re-developed upon the earth. All men will be under the influence of one or the other ere long.

I rejoice that man is an agent, a candidate between the two, and that he can enlist on which side he chooses.

If Jesus Christ has all power in heaven and on earth, serve him and yield to his Spirit.

If, on the other hand, the Devil be God, serve him.

"As to me and my house, we will serve the Lord Jesus Christ."

Respectfully yours,

P. P. Pratt.

Trenton, N. J., Jan. 10, 1857.

VARIETIES.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

There should be no drones in the human hive; but those who not needing to toil for themselves, toil for the good of others, are doubly honourable, as their toil is voluntary.

A young man was conversing in a public-house of his abilities and accomplishments, and boasting a great deal of his mighty performances. When he had finished, a Quaker quietly observed, "There is one thing thou canst not do; thou canst not tell the truth."

A Methodist and a Quaker having stopped at a public-house, agreed to sleep in the same bed. The Methodist knelt down, prayed fervently, and confessed a long catalogue of sins. After he arose the Quaker observed, "Really, friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee.

Carson Valley.—From a letter, dated the 1st instant, written in Carson Valley, we have received recent intelligence from that region. The passage of the Sierra Nevada is now closed with snow for the winter. Mr. Thompson, who carried the express between California and Carson Valley on snow skates last winter, has commenced carrying the mail again twice a month. The families who lately emigrated from eastern Utah, are all in a comfortable situation for the winter; their houses are all built, and they have breadstuffs enough on hand to last until next harvest. President Orson Hyde left Wash-ho Valley early in November for Great Salt Lake City. His mill, which was put up in that valley, is in fine operation—it cuts six thousand feet in twenty-four hours.—*Western Standard Dec.* 13.

THE TRIALS OF LIFE.—Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks—to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has perhaps provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, contradicts our humour—this habitual acquiescense appears to be more of the *essence* of self-denial than any little rigours or inflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Mrs. H. More.*

FAREWELL SONG.

Native land, 'tis true I love thee,
Though I bid thy scenes farewell:
Nought but Truth could e'er remove me
Hence, in distant lands to dwell.
O take warning, time is hasting,
Jesus comes with mighty power;
Babel's vanities are wasting,
Judgments o'er the nations lower.

Dear connexions, friends, and neighbours,
List, 'tis mercy's gentle call
Now salutes your ears, and labours
To redeem you from your thrall;
Mark the signal, O be willing,
Zion's standard is unfurl'd,
To the nations light distilling,
Bearing Truth to all the world.

See the sacred Temple rearing,
Glorious period! When it stands!
Then His sudden, quick appearing:
Christ will burst creation's bands.
Nations, cities, now take warning,
Cease contention, war, and strife;
Seek a part in that blest morning,
And obtain eternal life.

Now repent, and be baptized,
This commandment Jesus gave;
Sure his precepts should be prized,
Since he came the world to save:
And enforced the great example,
Down in Jordan's ancient stream,
Follow then this bright ensample,
And receive the Spirit's beam.

M. A. WALKER.

ADDRESSES.—William G. Noble, 10 Leam Terrace, East Leamington, Warwickshire.
Andrew Shumway, at Thomas Salcombs, Kings Holme, Gloucester.

MONEY LIST, FEBRUARY 13—20, 1857.

	£	s	d
William Shires	5	0	0
Benjamin W. Brindle	5	0	0
Edward Oliver, (per Miles Romney)	14	0	0
Benjamin W. Brindle, (per C. F. Jones)	10	0	0
Aneurin L. Jones	5	0	0
Carried forward	£39	0	0
Brought forward	£39	0	0
William H. Perkes	4	0	0
Charles C. Shaw	3	0	0
John Hyde	2	0	0
	£48	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 11, Vol. XIX. Saturday, March 14, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 157.)

OBJECTION: "Let us now *test their gifts*. They tell us what signs follow the giving of the Holy Ghost to the baptised, by the laying on of the hands: they heal the sick, anointing them with oil in the name of the Lord; they work miracles, speak with tongues, take poison without being destroyed, and tread on venomous reptiles without being hurt! If they can do so, then are their claims established, and they are justly entitled to the honourable name of Latter-day Saints; but if they fail, then is their book a vile production, and they are impostors. Proofs, however, must be given, and without which we cannot, we will not, we ought not to be satisfied." . . . . "The fact is, they claim to possess that which they have not to give; and, weighed in the balances, they are found wanting." . . . "Can they who say that the church has been restored, and that they possess the power of healing, name an individual who was sick that has, by their power, been restored to health? If they do not, we deny their mission, reject their message, and treat them as vain pretenders." . . . . "Their system is an awful delusion, and it is difficult to conceive that the leading men can be ignorant that they do not possess the signs following the gift of the Holy Ghost, by the laying-on of hands. If they are not deceivers, they are deceived." . . . . "They claim to be the only true church on earth, and that they alone preach the everlasting Gospel; but they corrupt the word of God by their additions, and claim to possess those gifts which are not possessed by any in the present day."—"*Mormonism Weighed*," *&c. by S. Haining.*

ANSWER: Our opponent demands "proofs" of the miraculous features of "Mormonism," at the same time evincing unwillingness to admit them when offered, and declaring in positive terms, that miraculous "gifts" are "not possessed by any in the present day. There is a self-evident air of defiance about the challenge—a sort of a come-and-I'll-knock-you-down attitude—that foretokens the uselessness of our attempting to "satisfy" the demand. However, to those who candidly and honestly seek for evidence of this nature, we may say there is abundance to be found within their reach. Some of the publications of the Church abound with testimonies of various kinds. We may instance one little work, entitled "The Book of Mormon Confirmed by

Miracles," in which many cases are adduced of the miraculous manifestations of the power of God, through the ministrations of His servants, in the present day. Let the unprejudiced reader of that tract "weigh" well the "proofs" there given in the "balances of the sanctuary," and they will not be "found wanting." In other publications of the Church there are also to be found recorded numerous instances, of a most remarkable character, of the dealings of God with His people in these last days. Our objector seems to entertain the idea that the Elders of this Church arrogate to *themselves* power to work miracles, &c. But this is in reality a mere assumption of his own. They would not pretend, for a moment, to "name an individual, who was sick, that has by *their* power been restored to health." They assume no such power. They are not such "vain pretenders" as our opponent would make them appear. They know well, and they rejoice in the knowledge, that "All power belongeth unto God," as says the Psalmist. To Him, therefore, and to Him alone, all the honour, praise, and glory are justly due, and ever must be given. The case, in reality, stands thus: God has, in His wisdom and goodness, bestowed upon His true Church certain blessings, one of which is the healing of the sick. He possesses infinite power, and when His people exercise implicit confidence in His power and promises, and attend faithfully and humbly to the ordinances of His Church, as the authorized medium through which He dispenses His blessings, lo! the promised and looked-for blessing comes. For example, a believer in Christ is afflicted with some grievous malady that, perhaps, baffles the skill of the most noted physicians: but he, believing in the efficacy of the Gospel ordinances, sends for the "Elders of the Church," who "anoint" him with holy "oil" in the "name of the Lord," and, laying their "hands" upon his head, offer up the "prayer of faith" for his recovery. And what is the result? The Lord sees that His law is honoured, His ordinance obeyed, His power acknowledged, and His promised blessing desired and sought in His appointed way; and the result is that the man *is* restored to his wonted health and strength. Cases of this, and various other kinds, have occurred in this Church time after time. Numerous well-authenticated facts are recorded in the different publications of the Church; and unpublished instances of equally as remarkable a character, are considerably more numerous still. Thousands upon thousands of Latter-day Saints can and do testify to the fact, from their own personal experience. Yet our enemies are everlastingly crying out for "miracles" and "signs" as a ground for belief. The sceptical Jews did the same, in the time of Christ and His Apostles, and yet, with the amazing "proofs" before their eyes, and palpable to all their senses, they did not believe, but rejected every evidence with disdain and derision. The very same spirit reigns predominant in the minds of anti-christians now. "Give us a sign," say they, "and we will believe!"—"Work us a miracle, and we will believe!" But the truth is, however strange it may seem to them, the "signs" of the Gospel are not for the purpose of making people believe, but for strengthening the faith of those who *do* believe. They are not intended to *precede* belief, but to "*follow* them that believe;"—observe, "them that *believe*," not those that *dis*believe. Can the sectarian churches of the present day testify to having their sick healed by the power of God through the ordinance of laying-on of hands? No, they cannot—they dare not. But, on the contrary, they might with safety testify to having myriads of their sick poisoned with physic, and sent to the grave by physic dealers. Can they testify to having beheld the lame walk, the blind see, the dumb speak, the deaf hear, the sick restored, and the diseased made whole, without a single pill, potion, or doctor's fee? Verily, no. The real fact is, such believers have far greater faith in pill-boxes, physic bottles, and medical diplomas, than they have in the God they profess to worship. The Scripture says, "If any be sick among you, let him call for the elders of the Church," &c. (James v. 14.) And again, "They shall lay hands on the sick, and they shall recover." (Mark xvi. 19.) But, if a member of any of the modern churches be sick, the the cry is, "Send for a *doctor!*" And when that functionary arrives, what does he do? He orders "bleeding," or so many "pills" to be "taken night and morning," or so many "spoonfuls" of some nauseous "mixture" to be "taken every hour" or "two hours," until a "change" takes place! and when, alas, a "change"

does indeed take place, by *death*, the sooner the doctor's heavy "bill" is paid, of course, the better (for him); and thus ends the scene. But why is all this? Why this departure from the original order of the Church? Because professing Christians, like the Jews of old, have made void the laws of God by their own traditions—they have forsaken the old paths, and struck out new ones for themselves, vainly imagining that they will lead to the same goal. Their priesthood is without power — without authority from heaven, and the ministerial office is undertaken, generally speaking, either as a trade or a hobby. The charge is indeed a grave one, but is too true to be disputed. Again we would ask, can the sectarian churches of the day, with their self-constituted authorities, testify to having amongst them *any* of the various gifts of the Spirit, spoken of in the Scriptures as the accompaniments of true faith? The answer must be in the negative. They know nothing of the gifts of inspiration, prophecy, tongues, discernment of spirits, &c. Christians of old enjoyed these gifts, but modern professors know nothing of them: they view them merely as things of the past—as childish toys, given only for the temporary purpose of "establishing" Christianity when in its babyhood!—as baubles once tolerated, but "no longer needed" now the church has become "perfect" and of full "stature,"—as helps, once useful, but entirely unnecessary now that Christians, of all "denominations," enjoy the full blaze of college wisdom and human learning, and "brethren" of every creed "dwell together in unity" of faith, or in other words, "agree to differ!" Can the professors of modern Christianity testify to being blessed with heavenly visions, with angelic ministrations, and open communications with the spirit-world? No, they cannot. If the Saints of God tell them that they have seen and conversed with angels, who have brought messages of intelligence from the courts of heaven, and have filled their hearts with unspeakable joy and delight, they stand aghast and horrified at the idea of such a thing. In their eyes it is impiety, if not madness, for any one to talk of seeing an angel, or of holding communion with a messenger from heaven. Yet they read of such occurrences often enough in the Scriptures. We learn thence that angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation." Now, where there are no "heirs of salvation" to be found, we cannot expect to hear of much angelic ministry. It is not very likely that "ministering spirits" will very often trouble those who disbelieve in, or care nothing about, their mission. "Angels' visits," among such a people, are likely to be, as the poet expresses it, "few, and far between." All the signs of the Gospel are promised to true believers; but it is not to be expected that they will be imparted to those who do not seek for them, and have no faith in them. If miraculous signs followed the ministrations of the Gospel in former days, we would ask what solid reason can be urged against their recurrence now? With God, "the Father of lights," like the sun of heaven, there "is no variableness, neither shadow of turning." He is, in his nature, unchangeable. The Gospel is the same now as ever. Christ is "the same yesterday, to-day, and for ever." His power is illimitable, his word is unfailing, and his promises are sure. If, then, he declared that these signs *shall* follow them that believe," who dares to say they shall *not?* Why should they not follow believers now, as in former times? To say that such blessings were intended *merely* for the establishing of Christianity is a bare assertion, destitute of reason, entirely groundless in itself, and unsubstantiated by Scripture. Christians have not come to "the unity of the faith;" the "Saints" have not yet arrived at "perfection;" the Church has not yet attained to "the measure of the stature of the fulness of Christ." But "when that which is perfect is come," *then*, but not till then, we may reasonably expect these things to "cease" and be "done away," because no longer needed. Such, however, is not the case. Surely the professing Christian world, with its multitudinous sects and adverse creeds, cannot be regarded as being "perfect," and as having arrived at a state of "unity," either in "faith" or anything else! Apostles, and Prophets, and other inspired teachers would certainly have remained in the church, and the miraculous gifts of the Spirit would have continued to the present hour, if the people had continued faithful and obedient to the revelations of God as given from time to time to those Apostles and Prophets. But when the people began to neglect their

privileges and duties—when they began to "heap up to themselves teachers, having itching ears," and thus set at nought the counsels of those whom God had set over them, then the blessings, and powers, and gifts of the Spirit were withdrawn from them, and the inspirations of heaven ceased. The hireling priesthood set up by men, having no legal authority to act in the name of the Lord, did so on their own responsibility, and self-constituted authority, and hence a cloud of darkness, and doubt, and ignorance soon gathered around the church: and even to the present day, notwithstanding the boasted light of the 19th century, that same dark cloud, like a thick, impenetrable pall, overhangs all Christendom, and veils the bright glories of the sun of heaven—the revelations of the Most High—from lighting up the benighted world. No wonder, then, that the privileges and blessings of primitive ages are unknown in the present day. The sectarians of modern times act towards the Latter-day Saints somewhat after the spirit of the dog in the manger—they will neither have the gifts of God themselves, nor let us enjoy them, but keep perpetually snapping and snarling, and bark—bark—barking at us! With such professors of Christianity, the privileges and blessings of inspiration, prophecy, unknown tongues, discernment of spirits, heavenly visions, angelic ministrations, casting out devils, healing the sick, and other spiritual powers and miraculous manifestations, are all matters of mere history—things only of the past. With them, such things as the dumb speaking, the deaf hearing, the lame walking, the blind seeing, and the sick and diseased recovering, solely by the operation of the power of God, through the instrumentality of His servants, are altogether blessings of bygone times, confined to far-distant lands. But with the Latter-day Saints the case is otherwise—these are *present* day privileges. Believe it, ye gentiles, or believe it not,—the gifts of the Spirit of God, the blessings of the everlasting Gospel, are abundantly poured out upon this Church and kingdom. Thousands upon thousands of Latter-day Saints can testify, from their own personal experience, to the truth of this. God has oftentimes blessed this people with the outpourings of His Spirit, and the special manifestations of His power. The Saints, as a people, enjoy such privileges as no other people in Christendom enjoy, having divine revelations from the Lord as their guide, inspired Apostles and Prophets for their instructors, the gifts and powers of the Gospel for their encouragement, and the unfailing witness of the Spirit for their support and testimony. The God of Israel still lives, and is continually acknowledging and blessing the administrations of His faithful servants, His Spirit "working with them, and confirming the word with signs following."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 152.)

[March, 1842.]

THE BOOK OF ABRAHAM.

14. And the Lord appeared unto me in answer to my prayers and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there: Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the south: and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say, she is his wife; and they will kill you but they will save her alive; therefore, see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and

thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me; for I am the Lord thy God. I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after His manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea, the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord face to face, as one man talketh with another; and He told me of the works which His hands had made! and He said unto me, my son, my son, and His hand was stretched out, behold I will shew you all these. And He put His hand upon mine eyes, and I saw those things which His hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and He said unto me this is Shinehah (which is the sun). And He said unto me, Kokob, which is star. And He said unto me, Olea, which is the moon. And He said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. (And it was in the night time when the Lord spake these words unto me.) I will multiply thee and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in His heart to do, but what He will do it: howbeit that He made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum or eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God. I am more intelligent than they all. The Lord thy God sent His angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22. Now the Lord had shown unto me,

Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and He stood in the midst of them, and He said, these I will make my rulers; for He stood among those that were spirits, and He saw that they were good; and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell! and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom with those who kept their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods), the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water.

24. And they said (the Gods), let there be light, and there was light. And they, the Gods, comprehended the light for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse, and it was so, even as they ordered. And the Gods called the expanse heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night, with the lesser light He set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

28. And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the

Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him male and female, to form they them; and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening they called day, and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations, of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, let us make an helpmeet for the man, for it is not good that the man should be alone, therefore we will form an helpmeet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every

beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an helpmeet for him.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 14, 1857.

THE ADMISSION OF UTAH INTO THE UNION.—We learn from the tone of the American press that the question—"Shall Utah be admitted into the Union with her domestic institution (Polygamy) or not," is one that greatly puzzles the people.

For our part we cannot see why this matter should be looked upon as a puzzle. The difficulty certainly exists in their own prejudices, and is not the offspring of the letter or spirit of the Constitution. It does not proceed from any incompetency or ambiguity of that liberal and comprehensive document. The Constitution is definite enough upon the matter; precedents of the admission of states with their peculiar institutions are numerous; the whole difficulty lies in Statesmen meddling with that which does not concern them.

The Constitution of the United States guarantees to each State or Territory the right to regulate its own domestic affairs and to all American citizens the right of worshiping God according to the dictates of their own consciences.

The General Government has no right to say to any State or Territory that it shall or shall not admit of slavery within its limits. Neither has it the right to dictate to the people whether they shall be Catholics, Protestants or Latter-day Saints, nor whether they shall be religious at all. It is so in relation to the domestic institution of marriage. If the people of any State or Territory consider that there is necessity for the introduction of Polygamy, that the evils of fornication, adultery, and female celibacy might be done away, and all have a legal opportunity of performing the duties for which they were created; the Constitution guarantees unto them this right.

It is a subject over which the General Government has no control whatever, even if Polygamy be considered in a political point of view only. How much less right have they when the citizens of any State adopt it as an article of their religious creed, and openly avow that they practise it by commandment from God, which commandment they cannot violate nor treat lightly, without doing violence to their consciences, and coming under His condemnation. The world do not believe that Joseph Smith was a Prophet of God, and that by Divine authority he brought forth and instituted a law, requiring the Latter-day Saints to practise polygamy as did ancient Israel. Since they do not, it would be wrong for *them* to practise it; but their not believing in the Divinity of his mission does not relieve us from our obligations, produced by the conviction that he was authorized of God to bring forth that law.

The beclouded condition of the religious world is such, that they cannot or do not see, understand, and interpret the word of God alike. Some belive it right to baptize penitent believers for the remission of sins, while others believe remission of sins should precede baptism. Some believe in the ancient order of the laying on of hands for the gift of the Holy Ghost, while others consider it presumption in any one to pretend to have authority to do so, and that the Holy Ghost should be received by the penitent believer as a necessary qualification to make him a fit subject for bap-

tism. The consciences of the Catholic Priests and Shakers, bind them to remain unmarried. This is regarded by the great mass of religionists as being gross superstition. When the Catholics witnessed the marriage of Luther, a Priest, their piety was not less shocked, than is that of the great mass of those who claim to be Christians, at the supposed impiety of the Latter-day Saints in believing it right to practise the Abrahamic institution of Polygamy. How unjust would the Catholics consider it, were the Protestants to force their Priests to marry against their convictions, and equally oppressive would the Protestants consider it were their ministers forced by the Catholics to live a life of celibacy. We admit the force of tradition and education, and allow that they are all sincere, and conscientious in the defence of their various articles of faith. So with the Latter-day Saints. They are as conscientious in the practice of Polygamy, as a religious duty, as any other religious body now upon the earth are in the practice of their peculiar religious tenets. What shall we then do? Shall we, like demons, make war upon and destroy each other? No, that would be contrary to the very spirit of the New Testament, and to the nature of God's dealings with man since He placed him upon the earth. How many nations are there now that do not receive Christianity as from God, but are in the constant worship of idols. He, who possesses all power, permits it, how wicked and presumptuous, then, must He consider the man or nation that attempts to force others to adopt his or its religious belief and practices.

The Latter-day Saints as a people thank God for the Constitution of the United States, and for the wisdom and liberal views, with which He inspired the framers of that glorious document. It untrammels the consciences of men, leaves them free to search His word, to seek unto Him for further revelations, and to put the same into practice when obtained. Polygamy is not a political institution of Utah. The Latter-day Saints regard Marriage as an ordinance of the Gospel, as necessary to be attended to, in order that they may attain to eternal life, become kings and priests unto God, and reign with Christ on the earth, as it is for them to believe, repent, and be baptized. They have suffered enough! Let Utah be admitted into the union and try her hand with her sister states. So say justice and equal rights.

NEWS FROM UTAH.—Through the latest intelligence received from Utah, contained in a letter written, December 7, by President B. Young to the Editor of the *Western Standard*, we are happy to learn that the last of the hand-cart companies had arrived in Great Salt Lake City. They had suffered considerably, but there had been less mortality among them than often attends well regulated ox trains. Two independent ox train companies were still behind, but were expected to arrive in a few days. In our next *Star* we will publish President Young's letter.

MUSIC.—We feel to give our hearty approbation to the labours of brother Tullidge. We hope the brethren will be warmly disposed to co-operate with him in his efforts to extend a knowledge of Music in the Church. David speaks of it in connexion with Zion of the last days and says, "The Lord will count when he writeth up the people, that this man was born there, (in Zion.) As well the singers as the players on instruments shall be there."

ARRIVAL.—Elder Bernard Snow, Missionary from G. S. L. City, arrived in Liverpool on the 25th instant, per Ship *Mary E. Balch* from Boston.

APPOINTMENT.—Elder Bernard Snow is appointed to labour in the London Pastorate, under the direction of Pastor J. D. Ross.

MUSIC.

Liverpool, February 24, 1857.

President O. Pratt.

Dear and esteemed brother—I have been now labouring in my vocation as a teacher of singing amongst the Saints in Liverpool, for a period of about eight months, and I trust I have done so with an energetic desire to benefit the Church.

From the commencement I have found it difficult to keep anything like a class together that would render me a subsistence in return for my labour. I am not like other members of our community, for, being a professor of music, I am most peculiarly situated; and the very fact of my connexion with the Church, cuts off all possibility of my labouring elsewhere. Since my residence at Liverpool, situations have been advertised, which doubtless, had I applied with the testimonials I have on hand, could have been obtained without any difficulty; but I cannot make up my mind to attempt to serve both God and Mammon. No man can possibly serve two masters with pleasure to himself, or justice to them.

I have a thorough conviction that my call is one of music, and I am moreover convinced that my being sent to this world, was for that especial purpose. At the age of between three and four, I sang in a choir as one of the leading *soprane*, and at five, I could play an instrument. Musical creations in the form of classical compositions, with full orchestral arrangements, would frequently appear before my mind in extreme youth, at the same time I had never heard the two masses, or in other words, voices and instruments combined; but still I could not at that early age understand the form of composition, its harmonies, or rhythm; it was then the mere hearing of mind. I have now a strong conviction that I must have heard them before, and my fancied hearing, was only a return of memory. My compositions at the present time, such as are derived from inspiration, and not developed by science, I believe are of the same species, as the various harmonies and form stand before me with all clearness, and with far more elaborate developments than I could render them by any scientific process; and I can sing them much better at the time of creation, than at any other period.

In reviewing my history, I am struck with the dispensations of Providence which mark the different epochs of my life. It has led me on in a circuitous path, but like the needle which points unerringly to the pole, so has its finger directed to my mission. My native place, Weymouth, was not one of musical renown, and it was scarcely possible that nature's talents could be cultivated to any degree of excellence, by the training of its resident professors. I left, and found my way to the great Metropolis, and there I studied counterpoint and composition, under the tuition of Mr. Hamilton, that eminent author of many works on composition, and the translator of *Cherubini*, and other great masters of the Italian and German schools on the above subject. (I must here observe that musical study was not my motive for leaving Weymouth.) Some two years subsequent I removed to the city of York, and there I had an opportunity (by being elected one of the members of its Philharmonic Society) of putting my previous acquirements to a practical purpose, by bringing out many of my own compositions with full orchestral accompaniments, and was shortly appointed one of the principal vocal *Tenori*. Besides this, my twelve years' experience as a musical conductor in many Catholic choirs in various parts of Great Britain, has also extended my practice, and my salary placing me in a measure independent of professional teaching, I was enabled to direct my study to a particular branch of musical education, which at the commencement was exceedingly unpopular with the profession, namely, the teaching of large bodies in classes. From my long experience as a class teacher, I have been prompted by the imperfection of other systems to compile one of my own, which by proof I know to be capable of reaching the capacities of every individual. With my system, I have in an incredible short time brought my pupils before the public in the performances of oratorios of the great masters. To prove this assertion to be non-fabulous, I will quote a few lines from one of my testimonials; but as I find

some difficulty in selecting from so many, I should feel great pleasure, dear sir, in handing them to you for your perusal. In a critique on a concert given by my pupils the "Newport Choral Society," South Wales, founded and conducted by myself, the editor of the *Monmouth Merlin* has the following:—"To Mr. T— all praise is due, who, notwithstanding that he has to live by his profession, has at the sacrifice of every selfish consideration, devoted his time and talents to the training of the society. Such an exhibition as the late Oratorio was not dreamt of twelve months ago, or if dreamt of, regarded as one of the impossible things conceived by the brain in sleep. Once only before has an Oratorio been given: then singers from the extremities of the county, and professional vocalists were engaged, and a gentleman was brought down from Monmouth to conduct the entire affair. But on this occasion an association, formed entirely of Newport people, without any foreign aid, (with a slight exception in the instrumental department) gave a brilliant concert, equal, perhaps, to anything which native talent can supply out of London.

"Rumour states that Mr. T— is about to leave, but if so, we hope that before he departs, the society will give another concert for his benefit that our townsmen may have an opportunity of testifying their respect for him and esteem for his talents."

Many like quotations I would insert did the limited space of letter writing allow. However, as I am about publishing a L. D. S. Psalmody, perhaps a quotation from a critique on my compositions, inserted in the *Southern Times and Weymouth Journal* may not be out of place. "The programme, it will be seen contained a choice selection from the works of Foreign and English composers, the latter being predominant; the great feature was the appearance in it of three solos from the pen of Mr. Tullidge, teacher of singing, and a fellow townsman. . . . . After *Non Nobis*, Mr. T—sang his cantata the 'Storm Sprite.' It opens with a wild *Allegro* in G Minor, followed by a sprightly melody in the relative Major. The third movement commences in D Minor. And here we cannot fail to observe the scientific mode in which the composer has treated his subject—the despair of the affrighted crew is apparent. Following this we have a sweet *Andante* in E flat, in which Mr. T— has succeeded in uniting to the words a gem of melody; then comes a *recitative* accompanied, descriptive of the impending fate of the doomed vessel painfully, because faithfully portrayed. . . . . Nothing can exceed the truthfulness with which the wild laughter of the Sprites is interpreted, and the sublimity of the passage to the words 'are chanting a requiem over the slain.' The reception which this beautiful composition received was not a little enhanced by the pure and expressive style of its rendering by the composer. The two other compositions, 'The King of the Air' and 'Gold,' sufficiently prove to us that Mr. T—'s talents are as varied as they are great."

Throughout my life I have trampled down all difficulty and opposition, that stood in my way to retard my progress in every kind of musical knowledge pertaining to my profession, so that I might be fully armed for my mission; and though for nearly a quarter of a century I have ardently and affectionately sought the embodiment of this ideality, until the present time I could not find it. The object of my probationary training stands now before me in all clearness, and the providential finger, which has hitherto guided me on, is evidently pointing to the reforming, and establishing of vocal music in the great Latter-day Church. Here I will observe, that the only exertion I wish the Saints to make in order to excel any choral body in the United Kingdom, is, a punctual attendance, and strict attention to my lessons once a week. I do not ask for laborious study in private; it is attention that I require to enable my pupils to remember the few principal rules I shall lay down for their guidance. As this may appear fabulous to some minds, I will endeavour by the way of illustration, to explain my meaning. Persons may be taught to read fluently by remembering a few simple rules, and still not be able to write a single sentence grammatically. This is practical. To understand the construction of a language, much study is required. This is theoretical. The art of singing at sight is more of practice than theory. Practice may be taught with many capacities combined; theoretical acquirements must be obtained by private tuition only. The keeping of time, and the taking of inter-

vals correctly is the great secret of sight reading, and many professors regard this, as a point of great study, as I will show by a quotation from a letter I received from Sir George Smart, Professor of Singing at the Royal Academy of Music, and conductor and composer to the Chapel Royal, St. James's, London. In asking the opinion of Sir George on the capabilities of a young lady (a pupil of his) for the profession, he observes, "Miss ——— has natural capabilities for music, but she is sadly deficient in the first principles of singing, such as taking the intervals, and keeping time properly. Unless she is made perfect in these most important matters, you are aware (however good her voice may be) that she cannot take any desirable rank in the profession. . . . . If she will but study with patience and perseverance, she will certainly get over the difficulties I have mentioned. . . . How soon this will be accomplished must in a great measure depend on herself, for as you know, we can only *teach*, we cannot *study* for our scholars."

As regards professional training, Sir George is quite correct in his idea. It has been my great aim, however, to study as much as possible for my pupils. This I have done by constructing diagrams for sight reading, and this renders it to practice, and not to theory, and by making my system one of life rather than a dead letter to the pupil—by teaching from the inspiration of the moment, and by employing exercises composed by myself for every class, keeping always in mind the capacities to be dealt with. Thus I have been many times enabled with comparative ease to take pupils, who previously knew nothing of the science of music, through a system of training to give an Oratorio in the short space of one year.

I have not given this brief review of my history as anything meritorious to myself, but merely to show the direction of providence in the matter. I will in conclusion quote a passage from a letter I received from our late President, brother F. D. Richards, on the subject of music. He observes, "Although an incompetent critic myself, I entertain a very great pleasure in the performance of good music. It is an embellishment of education which helps to subdue and chasten the soul as well as purify its delights, and I esteem it a most valuable *auxiliary* in the work of reformation, in which your son Edward is engaged with me, and all other Latter-day Saints. I do not wonder at his impetuosity in urging the employment of his father's talents in a higher and holier *sphere*, before the sear and yellow leaf of life shall have reduced his energies, and bereft him of the high and holy satisfaction of having employed his talents in the *best possible sphere* on earth."

I am desirous, dear sir, to devote my whole time, study, and energies to this great work. I trust I may be the instrument in making music the great auxiliary to the work of reformation, and I do not hesitate in saying that it will bring thousands, yea, tens of thousands within the Gospel trumpet's sound. Music has a three fold mission, first, it will attract the Gentile world to come and hear the Gospel; second, it will molify the prejudicial mind, and make them listen with attention; and lastly, but principally, it will enable the Saints to praise God, "with the heart, and with the understanding also."

Trusting my intrusion will not be offensive, I beg to subscribe myself, dear and esteemed brother, yours in the Gospel,

JOHN TULLIDGE.

FOREIGN CORRESPONDENCE.

CAPE OF GOOD HOPE MISSION.

Port Elizabeth, October 30, 1856.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles.

Beloved Brethren—Inclosed are the Minutes of our little Conference meeting, and an account of brother Kershaw's Mission to Mauritius, quite an unsuccessful one, excepting the work on board the *Unity*. He succeeded in bringing into the Church the remainder of her crew, except the mate, who has since left, and

a Latter-day Saint has taken his place, so that all the crew are now Saints. Brother Kershaw has good abilities, and well understands the doctrines of the Church.

There are many who are somewhat astonished at the stand we have made here, yet they cannot make up their minds to receive the truth. We have lately baptized thirteen. Two of our young brethren are leaving for Salt Lake, *via* England, by the *Unity*. Both are faithful Latter-day Saints.

Brother Wesley has baptized several in the Cat River district; most of them are bound Zionward when an opportunity offers.

We have just started brother Priestley on a mission to Graaf Reynet, Somerset, and Cradock: our little Church has liberally supported these Missions.

We shall hold a general Conference on or before new year's day, when we will be able to give you more particulars of the work in this part of the world. We can do nothing with the Dutch as yet. It will require one of their own countrymen to preach to them, and he must be from the fountain head, they are so wrapt up in their reformed Church.

I am, yours in the new and everlasting covenant,

EDWARD SLAUGHTER.

Port Elizabeth, Algoa Bay,
South Africa, September 29, 1856.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles.

Beloved Brethren—Knowing your desire for all the information you can obtain, respecting the work of the Lord in every part of the earth, I take my pen to give you the details of a short mission to the Island of Mauritius.

Through the kindness of Elder Stock, who at his own charge gave me a free passage, I sailed on board the brig *Unity*, on June 22nd, and arrived at Port Louis July 8. The inhabitants of the Island are French, Creoles, a few English, and a large mixture of Chinamen, Batavians, Bengalese, Indians from other parts, Arabs, Africans, and Madagascars. I must say, a motley group for one to find himself among, and rather a discouraging one.

On my first Sunday, I baptized three of the crew of the *Unity*, after which I made an attempt to get a congregation together, but to no purpose. I had permission to preach in a yard, several had promised but failed to attend. I spent my time in distributing tracts, and talking to any who would listen to me, both civilians and troops (most of the latter are Catholics), but an awful indifference to eternal things pervades the minds of the people. On the following Sunday, I baptized two more of the crew, thus having all on board "Mormons," except the chief mate. On Wednesday evening following, being our usual meeting night, I organized a Branch, which I named the "'Unity' Branch of the Church of Jesus Christ of Latter-day Saints," consisting of one Elder, one Priest, one Teacher, one Deacon, and seven members; all rejoicing in the Spirit of God, and bearing faithful testimonies.

I waited on a Mr. Charron, the venerable of the order of Free Masons, to see if I could obtain the lodge to deliver a lecture or lectures in, but failed. I was informed by that gentleman, after he had laid the subject before the order, that I could not obtain it at any price; so having failed in that and other attempts, I determined to take my stand in the most public place I could find. Accordingly, on Sunday, July 24, I, for the first time, proclaimed in a public manner the Gospel of salvation to the inhabitants of this place. Brothers Haynes and Grubb bore testimony, for I was determined that all should be established in the mouth of two or three witnesses. On the two following Sundays we attended at the same place, and although I spoke for at least one hour and a-half upon each occasion, until I was quite hoarse, and even invited any present to ask questions, but, excepting a remark by one, who said, "We have had enough of that," nothing was spoken by them. I had been portraying the judgments which were about to fall upon the nations; and had made reference to those which had already been among the inhabitants of that island, viz., cholera, &c. The people would politely take the tracts we offered, and some would as politely return them. I certainly found the devil very polite there, if he had been otherwise I should have had hopes of doing some good. The English residents are afraid of their situations, and the French care nothing at all about salvation; but still I trust that the seed sown in faith will ger-

minate in the due time of the Lord. I baptized one young man, a private in the 5th Regiment.

After two months labour, with little or no apparent success, I felt to leave so dead and dark a place, and return again to my wife and little ones, whom I found in good health and spirits, as also the Saints. We arrived at this port on the 23rd of September. During this, my first mission, I have learned something of my own nothingness, and the Lord's goodness in sustaining me while preaching the Gospel, without purse or scrip.

The Saints here all join in love, prayer, and faith for you, and all the Priesthood, and faithful throughout the world.

I am, beloved brethren, yours, in the new and everlasting covenant,

G. W. KERSHAW.

HOME CORRESPONDENCE.

LONDON CONFERENCE.

35, Jewin Street, City, London,
February 10, 1857.

President O. Pratt.

Dear Brother—Thinking you would be glad to hear officially of the condition of the London Conference, I have concluded to present you with a few items in relation to our doings and prospects.

The Saints feel well, and are active in the discharge of their duties. The recent visit of yourself, Presidents Benson and Little, with many others, have greatly increased our stock of faith and energy; and we anticipate a glorious future with respect to increased enjoyment of the Holy Spirit, and the spread of the work.

Having travelled considerably in England, I must say, that I have not, at any time, met with a more faithful, obedient, and united Priesthood than those of this Conference. I love them, because they are always ready to carry out the instructions given to them.

Our concentrated position as a Conference, enables us, most effectually, to receive the benefits of the teachings of any of the visiting servants of God. This was truly realized at the late visits of yourself and counsellors. Our Conference is divided into several districts, each having a central Branch, with a commodious hall, so that upon very short notice, we can assemble the Saints together from each of these respective districts: thus many of the Saints have had the pleasure of listening to the cheering discourses of visitors.

The long visit of President Benson in our midst, and his constant labours in visiting different parts of the Conference with his life-giving and spirited discourses, have been the means of giving new life to the lukewarm, and additional strength to the good Saints, and we feel indeed grateful that such a man has been enabled to spend so much time with us.

Each of the districts which I have referred to is presided over by a Travelling Elder, who holds a monthly Priesthood Meeting for the transaction of business, receives reports, &c., at which such counsel is imparted as circumstances require. In addition to this, all who hold the Priesthood in the Conference meet in counsel once a month, and the Presidents of Branches once in six weeks. Thus we are enabled to put before the people, without much delay, every measure advised by legal authority.

We have already received 30,000 tracts from Liverpool, which we have neatly covered according to the instructions given in the *Star*. The greater part of them are now in circulation, and the balance will be shortly. The circulation of these tracts is creating quite an interest. We have already baptized some who were convinced of the necessity of obedience to the Gospel, through perusing them. Thus the Lord is working with His servants, and extending the Latter-Day Kingdom.

About a year ago our "Deposit Fund" was introduced, under the direction of Elders Dunbar and Ross, for the purpose of enabling the Saints to accumulate their small savings, with a view to their emigration. The Saints have availed themselves of this privilege, and have paid over three hundred and seventy-six pounds, which has been duly transmitted to Liverpool. A number have already emigrated by this means. I will add, that this amount has been principally made up of the small savings of the poor.

The law of tithing has been received, and is practised by the mass of the Saints, and we are endeavouring, by the help of the Lord, to have this a tithe-paying Conference.

Our General Book Agency is in a prosperous condition; besides sustaining itself with our heavy rent and taxes at Jewin-street, it has assisted in paying off old debts. Elder Harrison has attended to this department of our office business to our entire satisfaction.

In closing, I will say I take great pleasure in labouring under the wise and judicious counsels of Pastor Ross, who is a continual blessing and a fa her to us all. I have felt my weakness in attending to the various duties devolving upon me in this great Conference, and have realized the benefit of having instructors in the Lord—the willing and united aid of the Elders associated with me—and the necessity of living so as to have the influence of the Holy Spirit to guide me in all my administrations.

The necessity of a *Reformation* has been laid before us by brother Benson. It is spreading on all hands, and we feel like preparing ourselves for any future counsel that may be given us, and to live and practise our holy religion, regardless of the opposing powers of this superstitious generation.

Praying God to bless you, I am, dear brother, yours truly,

WM. BUDGE.

STAFFORDSHIRE CONFERENCE.

4 Albert Street, Burslem,
February 10, 1857.

President Pratt.

Dear Brother—Permit me in closing my labours in this land, to trouble you with a short account of my mission.

At a special Conference held at Great Salt Lake City, in the month of August, 1853, I was appointed on a mission to Europe, and on the 6th of the following September I started. I was 44 days on the Plains, 44 days in the States, and 44 days on the water from New York to Liverpool, at which place I landed, on the evening of the 15th January, 1854.

According to appointment by brother Samuel W. Richards, I went to the Southampton Conference, to labour under the Pastoral charge of Elder James G. Willie. I remained under his direction, and laboured with great pleasure and satisfaction in that, and the Dorsetshire Conference, for nearly two years, being most of the time, in the Southampton Conference.

I wish to say here that though I left my father in Zion, his absence was compensated to me in the presence, care, and instructions of Pastor Willie.

Being appointed to succeed Elder W. G. Young in the Presidency of the Staffordshire Conference; at the end of the year 1855, I left the Dorsetshire Conference, in which I was then labouring, and went to the appointed field, where I now am.

Though my predecessor had done a good work, I found there still remained much to do, and I took hold, with Pastor Muir, to do the work which laid before us. We have ever been one in our movements, and he has been like a father to me; he has been more indulgent than I could have desired.

At our first Conference, in the presence, and under the direction of Elders D. Spencer, W. G. Young, and William S. Muir, the law of tithing was adopted and sustained by a unanimous vote. I can bear my testimony, as also do many others, that it has done good in this Conference. It has continued as a law ever since, and has enabled us to defray all Conference expenses, to pay off many old debts, and to contribute a considerable sum to the Temple Offering, and a little to the Emigration Fund, besides a few pounds towards my emigration.

By our Statistical Report you will see that many have been cut off, but it was necessary, and I am satisfied that more pruning will yet have to be done.

During the past year we have only baptized 41, although tract distributing, and preaching in the open air, as well as in our Chapels, have been entered into with energy. A large share of those baptized were baptized during the last quarter. This seemed to be the result of the lectures that were delivered here. We had a number of lectures announced and delivered in various parts of the Conference, and in some places they were very well attended, and much interest was manifested. Upon the whole, considering everything, I am pretty well satisfied, and though we may not have done as great a work as some, yet I feel

that we have laid the foundation for one, and I am satisfied that those who are now here will do the work. They are good men and are filled with the Holy Ghost, and are going forth, in the spirit and power of their calling, among the Saints, stirring them up to their duties, and a reformation is beginning. We have received the *Star* containing brother Brigham's letter, with your Editorial remarks, and it has truly enlivened us and made our hearts to rejoice. When reading it, the vision of my mind seemed to be opened, so that I could distinctly see the vast work that was to be performed, and I almost regretted to think of leaving the field. It seemed as though I could content myself to stop for years to labour in so good a cause. Elder Burrows, with myself, and the Travelling Elders, were all re-baptized and confirmed yesterday, and are going forth to preach faith, repentance, and baptism for the remission of sins—to re-convert the whole Conference, and then to turn our attention to the honest.

Praying God to bless you, and all who are in any way connected or engaged with you in the work of God here, that you may be enabled to receive the desire of your heart before the Lord.

I remain, your brother,

G. W. THURSTON.

A CHILD TO ITS MOTHER.

Dear Mother, hear the word of God,
Shut not your heart against that word,
One effort make yourself to pray,
And ask of Him the only way;
Cast prejudice and hate aside,
And enter in where Saints abide,
And let me hear my mother say
I'm heard in the accepted day!
O mother, do not deem me weak,
But let me now in fondness speak
Some words of comfort to your soul,
And point the way to you blest goal;
Tradition cast away from you,
And join the Saints, the pure and true:
Believe in God, repent, and be
Baptiz'd, and then you will be free!
Shake off the yoke of slavish fear—
The bondage that still keeps you here,
Let every thought be pure and mild:
Come on and join your "Mormon" child.
And when the hour of death draws nigh,
And time doth come that you must die,
I shall with pleasure hear you say—
My child! "Thank God I've found the way!"
Then mother dear do not revile,
But come, O come! nor stay awhile:
And haste with me to yon blest road
That leads to happiness and God.

London. M. CLARK.

ADDRESSES.—George Gates. 8, Milbourn Street, Carlisle.
Jonathan Heaton, 7, Moore Street, Sheffield.
Edwin Scott, 8, Ray's Buildings, Sussex Street, Norwich, Norfolk.
Mark Linsdey, James Cooper's, Knapton, near Northwalsam, Norfolk.

MONEY LIST, FEBRUARY 20—27, 1857.

	£	s	d
Joseph Flitton, (per William Bayliss	2	0	0
Richard Harper	5	0	0
James J. Phillips	2	0	0
Thomas Roberts	5	0	0
Charles Harman	1	0	0
John Hyde	2	0	0
Carried forward	17	0	0
Brought forward	17	0	0
Benjamin Elliot	1	15	0
Simeon Pickering	2	0	0
William B. Child	2	10	0
William Brownlow	2	0	0
William H. Perkes	5	0	0
	30	5	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 12, Vol. XIX. Saturday, March 21, 1857. Price One Penny.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FIRST MEETING OF THE NEW YORK CONFERENCE, NOVEMBER 2, 1856.

(*From the "Mormon."*)

This being the first Conference that has assembled here for a number of years, it may be necessary to make a few remarks in relation to those phases or changes so common to us as a people. Some years ago, there was a flourishing Church in this city, and a Conference, denominated the "New York Conference;" but as our religion differs very materially from that of the Christian world, so do our habits and locations. Had we pursued the course of the religious denominations of the day, we should at this time have had many churches in this city with large congregations attached to them; and had "Mormonism" been something stationary, and confined itself to peculiar localities, this would have been the case, not only here, but all over the world. I remember very well, some years ago, after preaching for a short time in a European city, a number of gentlemen waiting upon me as a committee, and addressing me somewhat as follows—

"Mr. Taylor—a number of gentlemen in our city are very much interested in your preaching, as we consider that you unfold the Scriptures in a more lucid and satisfactory manner, and take a more just, Scriptural, and comprehensive view of sacred things, than we have ever heard any other person do; we have conversed upon the subject in a meeting held in relation to it, and being very desirous to retain you in our midst, we, as a committee, are authorized to lay before you the following propositions—'One gentleman in this city offers a lot to put up a church; another, stone; another will furnish fifty carpenters for two weeks; others offer money, and we have no doubt, but that if you will consent to stay with us, we can soon build you a good church, without any trouble or inconvenience to yourself, and place it at your disposal.'" I replied, "Gentlemen, I am much obliged to you for your kind and generous offer, but I perceive you do not fully understand our principles, which include a gathering, and consequently impose a

necessity upon all those who embrace them, and live their religion, to go to Zion. I seek to build a Church, not of stone, brick, mortar, and wood, but of living stones, to be gathered together, and placed in the Zion of our God; and although I appreciate your liberality and good feelings, I must beg leave to decline your offer."

The faithful in this city, who years ago composed this Conference, are now removed, with very few exceptions, so that on my arrival here, nearly two years ago, I found but two or three of the old stock remaining, whom I could acknowledge as "Mormons." Great changes have taken place since that time, and a new era has commenced in the history of the New York Church, as is evident from the transactions of this Conference. The most of the present assemblage being composed of emigrants from Europe, on their way to Zion; we have here, representatives of England, Ireland, Scotland, and Wales, the Isle of Man, Jersey, France, Germany, and Switzerland, all on the way to the same place, having the same object in view, although resting here for a season. Besides this, the arrival of the Elders into these parts, administering again the words of life and salvation, has caused quite a revival in the old branches around. The latent dormant principles of "Mormonism" have again sprung into life, the light of eternal truth is again filling the Saints' hearts with love and gratitude towards the great Elohiem, the August dispenser of so many rich and marvellous mercies. Having drank out of the well of living water, they all possess the same spirit.

Our Conference has been a good and an interesting one; the Spirit of God has been in our midst, and unity prevailed in our councils. As we are here a conglomeration, a living tableau of different nations, it may not be amiss to ask ourselves a few questions.

Professing to be Saints of the Most High, we have to understand something about the principles of truth, and comprehend our true position. As intelligent beings, it is necessary that we should know something about our organization, our origin and our destiny; that we should comprehend fully our relationship to God, and the various duties devolving upon us in all the ramifications of life, and discover the way of bringing our actions in the strictest harmony and conformity with the designs of Jehovah, that we may be the true and faithful reflex of His divine will, and thus gain His approbation while moving in our respective spheres: that we may understand the reason of every step we take, comprehend every doctrine we believe in, every principle we practise, and every ordinance we attend to, that not as foolish, but as wise men, we may fill the measure of our creation, and thus prove ourselves worthy of salvation in the Eternal Worlds.

We, as individuals, have assembled here, in connexion with Church business, for the purpose of lifting up our hearts to God in gratitude for His tender mercies towards us. Many have come some distance from their homes to the meeting in this city. As a people, as Saints of the Most High, we have, or should have a definite object in view, and it may not be amiss for each and every one of us to inquire; Why am I a "Mormon?" Why am I associated with the Saints of the Latter Days? Why have I left my former home, profession, and faith, endured reproach and obloquy, and been pronounced a fanatic, by the world, forsaken by my friends and probably disowned by my kindred, since I might not only have done without it, but have sailed along with perfect ease and a fair breeze with a calm sea, without inconvenience to myself, my friends, my family, or my neighbours? Why have I stemmed the tide of popular opinion, perhaps dissolved my social and family ties, probably left the land of my birth, the home of my childhood; crossed the trackless ocean, and landed among a nation by whom I am as much despised, stigmatized, and shunned, on account of my religion, as in my native land, and associated myself with a people scorned, ostracised, and persecuted by the majority of mankind? Some great controlling principle of action must have operated and impelled me forward, some unknown, hidden spring of the human soul been touched that is unobserved by the world. For not only does it operate upon individuals, but also upon families and communities; it has germinated, grown, spread, swelled, and increased

like a gigantic avalanche, until it has gathered together a mighty host; it has enlarged itself into a Territory of these United States, and is now standing at the door of Congress, asking for admission as one of the Confederation, as a brilliant star in the Constellation of this Union. Yet these thousands have suffered, not only individually, but as a community. They have passed through greater ordeals of privation, persecution, and hardship; they have endured more mobbing, injustice, cruelty, and imposition, than any other people in the United States, or all combined; they have been defrauded of millions upon millions of dollars' worth of property, without redress; they have been robbed, plundered, whipped, kidnapped, banished, murdered, disinherited, and disfranchised time and time again, without sympathy, or a friendly hand stretched forth for their protection, and yet they are one; they have again risen out of the ocean of unheard-of, unparalleled suffering, like as Phœnix out of its ashes; they have again united, again gathered together, and by some mysterious, incomprehensible influence, have been, and are now cemented. As a swarm of bees, when scattered, gather again around the Queen bee, so the "Mormons" have, when driven, gathered around their Prophets and Apostles, and are again united. In the first instance, instinct may be the cause, what is it in the latter? The world have tried systems and organizations almost without number, and have failed in every instance. Those coming under our immediate observation, such as Socialism, Fourierism, Communism, &c., have all accomplished nothing, and fallen to pieces; although aided by circumstances, wealth, talent, the press, philosophy, and individual interest. Where are they now? What has become of "Robert Owen" and his system? What of Cabet and his system? What of Fourierism. The latter has had the support of one of the most popular and influential journals of the present day, the *New York Tribune*, to assist in the organization of the conflicting elements of society, into a consistent order. Where are they now? They are broken up; and what caused their entire failure? They have been let alone, and have quietly fallen to pieces; and why? Because they have not the elements of strength within them; they were devoid of those principles which impart life, light, and intelligence: as the human system when lacking some of its vital energies, so dwindles and decays a social or philosophic system, when destitute of the true energetic, life-giving principle. It is so with all the rest, they have not been persecuted, they have been left unmolested and let alone, and yet they are broken up, whilst the "Mormons," although driven by mobs of ruthless savages, have increased, and still continue to spread and extend, till they have become an object of terror to their former persecutors.

"Mormonism" is, indeed, a problem difficult of solution by this present generation, for while discord and confusion exist everywhere else, politically, socially, philosophically, and religiously, the "Mormons" are a unit. Have we had any confusion during our Conference? No. There has not been one dissenting voice; all is harmony and union; the same spirit prevailed at the Philadelphia Conference, and it is so in Great Salt Lake City; in the latter place, the business is transacted for the entire Church throughout the world, without a dissenting voice. Is this the case with other parties? No. From a small conclave, to a large Conference associated with any other party, they are full of contention and strife, and from a small body of a dozen pot-house politicians, throughout all their various clubs, in their State Legislatures and in Congress, division, disunion, and discord prevails; vituperations, invectives, bitterness, and bullyism abound. They say, division is healthy and good; it may be so, we do not covet it; we have found out the value of union, and appreciate its worth.

Why, I again ask, are the "Mormons" united? Let us search into this matter; there must be some cause for it. In order to do this, we will commence at the foundation, and examine the thing first individually; for all large, material bodies are composed of very small atoms, so our Church, although large, is made up of individual members. Those members form organizations and churches; and those organizations and churches united, form the Church of Jesus Christ of Latter-day Saints. Let us then com-

mence individually, by asking the question, Why am I a "Mormon?" Very few of us were born or educated "Mormons;" we, most of us, had other associations and principles; we believed in other doctrines and ordinances, and floated along the popular current of the day.

"Mormonism" found us enwrapt in all the diversity of notions, creeds, dogmas, and theories; we heard, we believed and obeyed. But before we proceed with the details of the cause, we shall have to search behind this for a first moving cause, whence came "Mormonism?" An answer to this question may be found in the simple, but important fact of a young, illiterate man, having had a revelation from God communicated to him by an holy angel, unfolding the true position of the religious world, describing it in a state of apostacy, and revealing the pure, simple, primitive Gospel, as it existed in the days of our Saviour and his Apostles. He was ordained, and ordained others to the sublime calling of the ministry by the Holy Priesthood, and through revelations from God, visions, and the ministering of angels, he restored the fulness of the Everlasting Gospel, as it was preached by the Apostles and others, having authority anciently, with the same gifts and blessings, the same Priesthood, the same ordinances and organization. Like the ancient disciples, the Elders of this Church went everywhere preaching the words of eternal life.

Many in the United States and in England believed the testimony of the Elders; their words were to you, as a sweet, mellifluous balm, like droppings from the sanctuary, or soft, melodious music to the ear, bringing comfort and consolation to your souls. You were told that those men were deceivers, and Joseph Smith an impostor; stories of a golden Bible, of money-diggers and false Prophets, of whom many should arise in the last days, came, as it were, floating in the air, and reached your ears. After having heard that flood of falsehood, you went to see those men, and found them to be, in very deed, the salt of the earth; they presented to you draughts from the fountain of eternal truth, and brought to your remembrance, things new and old; they unveiled to your view the sacred writings of inspired men; your souls were lit up with the intelligence of heaven, so that you could comprehend the ancient Gospel in all its primitive beauty and harmony; your hearts expanded wide as eternity; the sun of divine truth broke upon you in all his brilliancy and grandeur, the rays of which dispersed mist and darkness, and illuminated the inmost chambers of your souls, with visions of celestial glory. At first this was very pleasant, but when you reflected on your circumstances, you found that consequences thus involved, placed you in another position; you thought of what your friends had told you, that you were deceived and deluded, and that, in a matter of so much importance, you should be very careful, but on a second reflection, did false prophets ever bring the fulness of the Gospel? No. An impure fountain cannot give pure water. Principles, which in all their bearings tend to save and exalt man, must necessarily emanate from the source of eternal light. You reasoned, these men have the truth, the same as Jesus brought, and others have it not, but tell us there is no need of it, and you concluded that it must be true, for the Scriptures say, "Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son," and these men brought the true doctrine of Christ.

Notwithstanding the rumours that were brought in opposition, you found it to be Scriptural in all its parts, and necessarily reasoned, that it was impossible for so many separate and distinct truths, to make one grand lie. Through obedience to the truth, you became involved in a variety of difficulties; you were often deprived of the means of gaining a livelihood; the ties of friendship and consanguinity were dissolved, inasmuch as parents often refused assisting their offspring in the wild struggle of life; children turned often a deaf ear to the voice of humanity, by forgetting their filial duties, and leaving those to whom they owed their existence in this world, unprotected, unsupported and bereaved in their old age, if they should dare to show themselves intelligent self-agents, having a mind of their

own, and striking the pathway of eternal truth. But as the sun, when having been obscured, shines with greater resplendency, and presents himself to the observer more brilliant and glorious from behind the clouds, so appeared the truth, after having penetrated the mist and darkness of superstitious notions, more rich, pure, radiant, and beautiful.

You realized then to a certain extent your accountability; you became aware of your being possessed of an immortal soul, the knowledge of Heaven began to dawn upon your intellect, you felt that you were destined to occupy a prominent place in the arena of humanity, and you said to yourselves shall I confine my mind to a nut shell; shall I allow the divine ennobling principles that are burning in my soul to be paralyzed by sordid pygmean notions; shall I swerve from the path of truth and yield to the falsehoods of man, or shall the noble principles in me bow in servile submission to the threats of a corrupt priesthood, a servile press, debasing popular opinions or the threats of infuriate ruffians? No: Confiding in the arm of Omnipotence, as the rock of salvation, I will dare the combined opposition of men and devils, I will show my energy, my obedience, by embracing the principles of truth.

In the name of the Most High God, I will do His will, commit myself to Him. I will be His servant; this people shall be my people; their God shall be my God; where they go, I will go also; I will suffer if they suffer; I will rejoice if they rejoice; and where they die there will I be buried. These are the feelings which thousands have had, though some have found the trial too strong and have shrunk from the conflict and given way, making a shipwreck of faith and of a good conscience, while thousands and tens of thousands have held fast to the truth and defied the powers of earth and hell, putting their trust in God; leaning upon the arm of Omnipotence, and saying my strength is in Jehovah, and on Him will I rely. You had faith and were baptized for the remission of sins; you received of His Spirit by the imposition of hands; that Spirit opened the visions of futurity to your minds; you understood the Scriptures: you read them with new eyes; you looked at them through another medium; you felt a spirit, a power, an intelligence, a union which you had never known before. The Holy Ghost was your comforter; your mind became calm, serene, and contented through the benign influence of that divine element. You found yourselves moving in another sphere, your thoughts, your views, your feelings, and your very existence were changed, it was a new birth, you were indeed born again of the water and of the Spirit. The veil of Time was withdrawn from your eyes, the Future, the Present, and the Past arose out of the ocean of eternity, unfolding to your enraptured gaze through the vista of centuries, things that had transpired and things that had to come, and you began to long after principles emanating from celestial spheres, you wanted to have a knowledge of the great, sublime, and eternal Light, whose radiant brilliancy illuminates the immeasurable amplitudes of the universe.

As a member of the Church of Christ, you had some interest at stake; you began to realize your position and responsibility, to live for eternity as a mortal and immortal being; to discover, that the great, omnipotent Being whom you so much dreaded, was not so austere, was not so rigid as you had supposed Him to be, not so awful and inaccessible; you began to look upon God whom you formerly had hardly dared to approach, as your kind and benign parent, who is willing to give a responsive tone to every consistent prayer; you felt that you were His child, you called upon Him as a father and then you understood the saying of Jesus, where he says, "I go unto my Father and your Father; and to my God and your God." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be One in us." You began to learn that it was good to be in subjection to God; you knew that if your children asked for bread, you would not give them a stone, nor for fish serpents: how much more then could you trust your Heavenly Father who knows all our wants even before we ask Him These were your feelings, this was your position. You knew that you had received the gift of the Holy Ghost, the Spirit of the living God. You breathed

a new atmosphere, you had commenced a new life, and felt like a child happy and contented, full of hope and anticipation of a glorious future. You knew you had entered the threshhold of eternal life; you realized to some extent your position as a mortal and an immortal being. You felt to exclaim, "God is my Father, even the Father of my spirit, I am His child, I will endeavour to please Him, by doing His will, and thus show myself worthy of His name.'" When such feelings spring up in the bosom of man, all is right with him; as an eternal being, inspired by the hopes of celestial glory, he will pass safe through all the ordeals of this probation.

What is the object of man, on entering the Kingdom of God? Is it to acquire wealth, to surround himself with the temporal comforts of this life, and thus merely realize the gratification of his sensual appetite? No, his object is, to leave the sphere of pygmean notions, to soar like the eagle, free and independent in the fields of intelligence, to rise in the scale of being, to get acquainted with principles leading to a knowledge, power, glory, and happiness of divine perfection, and thus secure an eternal inheritance for himself, his progenitors, and his posterity in the celestial Kingdom of God. One of the most important principles taught by the Elders of this Church, is the gathering up to Zion in order to receive instructions at the fountain head, where you can drink out of the well of living water, where the revelations of God are given as a guide to His people, to prepare them for the glorious future, where they shall move in more exalted spheres, and act their parts in a grander drama, where the sun of immortality and celestial happiness will shine in increasing resplendence, through the infinite progression of man's advancement and exaltation. Previous to your departure, you hesitated and asked yourselves—shall I leave my friends, my relations—shall I bid adieu to the parental roof that gave me shelter during my infantine years; dispose of my farm, my house, my possession, and exchange the scenes of childhood, the place of my home for the land of the stranger. And while in a train of such reflections, many felt as bad as the young man to whom Jesus spoke, who said that he kept all the commandments of God from his youth up, and asked what else he lacked; but when the command came forth—"Go and sell that thou hast and give to the poor;" it was too great a sacrifice, too severe a trial, and he went away sorrowfully. Such is the case also with many of the Saints, and many who want to be Saints. The question has often been asked of me, can I not stop here and be saved? There were others, who, being more enlightened and energetic, possessed altogether different feelings; the Spirit had opened their understandings; their whole desire was to fulfil the law of God, and they exclaimed, "Let me go to Zion—I will leave my home, my family, and my friends, and like Abraham of old, I will go to the land which God has appointed for the gathering of His people," and it was literally as the Prophets had said, that they would gather out "one of a city and two of a family to Zion," from whence light, truth, and intelligence should spread unto all nations; where His House should be established in the tops of the mountains, and be exalted above the hills, and all nations should go up thereto: that the ships of Tarshish should bring them from afar, and that they should fly as doves to the windows, that they should come upon mules, dromedaries and swift beasts, upon litters, also with the lame, the halt, and the blind, the woman with the child, and the suckling together.

The Spirit of God when burning in your bosoms, prompted you to continue your journey, and when people pronounced you deluded, and Joseph Smith an impostor, you remembered that Jesus was spoken of by the Jews as being possessed of the devil, as having cast out devils through Beelzebub, the prince of devils, and you experienced that, if a delusion, it was a very happy and consoling one. Inspired by the Spirit of God and unmindful of the scorn and derision of your friends; unmindful of the powerful opposition of this benighted generation, you bade adieu to the shores of your fatherland; riding the billowy ocean, you took your wives and children across the mighty deep, and in the midst of a commotion of the elements you felt to rejoice, because you knew God to be at the helm; thus you hurried on, in order to get to Zion, you felt and knew

you were right, although you scarcely comprehended why. On your arrival on a foreign shore, amidst the chilling blasts of winterly winds, or the colder and more chilly and freezing breath of a heartless world, you still felt buoyed up and sustained by the same omniscient, all-powerful hand; your trust was still in the great I Am; you felt His comforting, cheering presence; you heard the cry of deceivers here, we were called impostors and every other opprobrious name, but you would not believe it any more than in your own land. The same Spirit operated upon you as a consoling, refreshing, and invigorating stimulus, enabling you to surmount all the trials and difficulties which rose around you, like the mountain waves of a tempestuous ocean. This Spirit also revealed to you, that it was right to gather. In relation to the operation of the Spirit upon the minds of those who have obeyed the Gospel, let me refer you to a circumstance that came under my observation. I was preaching in Liverpool, some years ago, on the first principles only, and had not even mentioned the doctrine of gathering, when a sister who had recently been baptized, told me, that she had seen, in a dream, a number of Saints, and myself among them, on board a ship at the dock ready to sail for America, and wished to know the interpretation of it, which I promised I would give at a future time. This was revealed to her through the simple operation of the Spirit of God, even as was promised, by the Apostles of Jesus Christ and the Prophets before them, that, as God saith, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy."

This was the kind of feeling which animated those who rendered obedience to the Gospel; and it still operates upon those who covenant to serve the Lord, and be one with His people. I know what your feelings are, when the Spirit of God influences you, it leads you to seek to do the will of God.

You have striven and struggled and endured; you have fasted and prayed and persevered; you have exerted the energies of both body and mind to accomplish the will of God, and to save yourselves and families. The still small voice of the Lord operated upon your minds, and told you to gather together, and while under the influence of that divine Spirit, you felt you could not rest without making the attempt, and thus companies from a hundred to five thousand at a time, have gone up to Zion. The spirit of the world is division, disunion, disharmony, disorder in religion, in politics, in everything else, while the Scriptures say, "If you are not one, you are none of mine." This Spirit has not only operated upon one, but upon the whole, not only individually, but collectively, and this united, extended, and almost universal operation has led, drawn, and impelled the people together. Like the operations of light, air, and heat, its influence has been felt everywhere, and has operated alike upon all, and like the Great Luminary of the day, it has chased away the darkness, gloom, and uncertainty from the human mind, and wherever its genial rays penetrated, life, light, and intelligence have been the result, and as light makes itself manifest everywhere and the rays of the sun, with the moisture promote vegetation, and cause all nature to bloom, so does the vivifying influence of the Spirit of God, wherever felt and enjoyed, exhilerate, quicken, vivify, instruct, and guide alike all who come under its influence, and as the sun not only enlightens and warms, and fructifies one plant or herb, but all creation, so the same Spirit that enlightens one Saint, does the whole, and consequently leads them to the same thing—they are so many separate parts, yet one, and when united like the stones of Solomon's temple, each one finds his place under the direction of the great architect without confusion; the "Mormon" Church is emphatically *E pluribus unum*.

The world think us strangely deluded to leave our homes, to do and suffer as much as we do for this cause, and many who can conceive no higher acme than worldly emoluments, consider us to have some speculation in view. Some days ago, I was reading a novel, wherein an Elder was represented as trying to induce the people by fine words, alluring

promises, and a variety of worldly inducements to gather to Zion. Why, the man who wrote such nonsense, knew as much of what he was writing about as a bull's foot does about pictures. Did you ever hear any Elder try to persuade you to emigrate to Utah by representing it as an El Dorado, by portraying the natural advantages of that place as those of a second Utopia, where, on your arrival, you would have nothing to do but to gather the sweet fruits of a chimerical paradise, instead of gaining your living by honest labour? No. Your answer would give the lie to this statement; you have obtained a knowledge for yourselves. Some gained this knowledge by the administration of angels; to some, it was revealed by the Spirit of God, to some, by dreams; to others, by visions; to some, by the power of Scriptural evidence and an array of truth, which they found impossible to resist. These are the influences which, combined, have brought this people to obey the truth.

Thus, each individual being strong separately, they are as invulnerable as the adamantine when united. "Mormonism" is not that wishy-washy, milk-and-water, accommodating thing that sectarian religion is, which can be received or rejected at pleasure. A "Mormon's" religion is the beginning, the middle and the end of all things, with him it is interwoven with his life, his existence in time and eternity, his faith is built on the rock of eternal ages, and, like the ancient disciples, he knows nothing else, The people at one time followed after Jesus in great numbers; they thought that he must be a wonderful man who could exert so much power; and they followed him, hoping to obtain some great gain. After he had fed five thousand people with five loaves and a few small fishes, they expected that He would give them all they required, and that they would be spared the trouble of working to obtain a livelihood. But when he said—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head"—they soon went back and walked no more with him; they found other business to attend to; in fact, they felt disappointed, and thought the speculation was not going to turn out so well as they had anticipated. And when they had all departed, then Jesus said to His disciples, "Will ye also go away?" Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." The foregoing would be the individual reasons, and in them will be found the answer to the question. Why am I a "Mormon?" In view of these things, the question arises. What has gathered this people together in the midst of unparalleled persecutions which they have had to pass through, when all the powers of Church and State have been brought to bear upon them; when they have been mobbed, robbed, persecuted, and driven; when the pulpit and the press have rejoiced over the news, and the whole nation felt jubilant that the "Mormons" were destroyed as they supposed? The answer would be, that it is composed of so many strong, unyielding, invulnerable parts. The individual experience of the separate parts when combined, has formed a mighty phalanx. And when oppressed, driven, and scattered, mobbed, robbed, and disfranchised, there was a spirit within us that others knew not of. That spirit led us again to unite, our object was the building up of the kingdom of God; we knew that God had spoken, that His purposes would be accomplished, and that the puerile efforts of man could not frustrate the designs of Jehovah, and when persecuted in one place, we fled to another; and, like bees that follow the queen bee, wherever the Presidency and Apostles have gone, there the people have followed; and, notwithstanding their repeated mobbings and drivings, they still live, and no power on this side of heaven can help it.

Sometimes you sing, "Whither shall we follow, follow, follow, all the way to Zion; we will follow Thee." It is feelings like these which lead you on; it is under the influence of such feelings that the feeble, the infirm, and the aged have gone with hand-carts over 1200 miles; it was while such feelings prevailed in their bosoms, that the Spirit of God was their shield and buckler, and the dangers and difficulties vanished like the mist before the sun. When Jesus asked his disciples who he was, and Peter replied; "Thou art Christ, the Son of the living God." He answered

"Flesh and blood hath not revealed this unto thee, but My Father who is in Heaven; thou art Peter, and on this rock will I build My Church." On what rock? On Peter? No. Peter would have been a very poor rock to build a Church upon, and so would any man. It was upon the Rock of Revelation that Jesus said he would build his Church, even direct communication from God to His Church, whereby it might always be led and guided in the right way, ever with a living Spirit and Priesthood.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 21, 1857.

DEATH OF PRESIDENT JEDEDIAH M. GRANT.—By the *Western Standard* of January 17th, we are informed of the death of Jedediah M. Grant, the Second Councillor to President Brigham Young. This sudden and unexpected event will produce feelings of sorrow and mourning among all the people of God, but more especially among those who were intimately acquainted with this great and good man. In early youth he connected himself with the Saints, and has been with them in all their tribulations. His faithfulness in adversity and prosperity—his untiring perseverance and energy of character—his unbounded love for the cause of truth—his warm attachment to the Saints, combined with a free, sociable disposition, have endeared him to the hearts of many tens of thousands.

For many years he occupied the high and important position of one of the seven Presidents over all the Seventies, and was highly respected and beloved in that responsible station. In the capacity of a military officer, as Major General of the Militia of Utah Territory, he served with dignity and honour, and enjoyed the universal approbation and love of all. In the capacity of Mayor of Great Salt Lake City, he was wise, prompt, energetic, and indefatigable, in devising and executing plans for the peace and well-being of the citizens. In the Legislative Assembly, during many sessions, he was unanimously elected Speaker of the House In this honourable position, he exhibited, in a remarkable manner, those traits of character which so eminently qualified him to preside over that dignified body. As a statesman he was surpassed by none. But in the high and holy calling of one of the Three Presidents over the Church of God throughout the world, his wisdom and talents shone most conspicuously. The intelligence and power of the Holy Ghost were upon him mightily. His voice was like a thunder-bolt, and his words like the vivid lightning to the hypocrite and transgressor. The words of burning truth flowed from his lips, piercing, penetrating, searching the inmost recesses of the heart. His unceasing labours, during the past year, in the great work of reformation among the Saints, will never be forgotten in time nor eternity. Though we mourn his loss, yet we can but rejoice when we reflect how calm and

sweet will be his rest for evermore. He has gone to the Paradise of our God: he has gone to join the innumerable host of the redeemed: he has gone to the spirit world to renew his delightful labours in preparing them for the great resurrection day. Farewell, dear brother Grant—Farewell for a short season! Thou hast gone behind the veil; we soon shall follow, and with thee be for ever blest.

NEWS FROM UTAH.

(*From the "Deseret News."*)

Remarks by Elder Joseph A. Young. — Brethren and sisters, as I have the latest news from companies yet on the Plains, and as you are all anxious to hear from them, I have been the first one called upon to speak to you this morning.

You are aware that Captain George D. Grant's relief company left this city on the 7th of October, to go and meet the immigration. Captain Grant kept an express in advance until we reached the Devil's Gate, when he sent three of us on to the Platte river, to see if we could find the companies, or hear of them.

We travelled until the 28th, when we met Captain Edward Martin's company of hand-carts, and Captain Hodgett's wagon company, at a place called Red Buttes, sixteen miles above the Platte Bridge. We met Captain J. A. Hunt's wagon company ten miles below Captain Martin's.

The brethren and sisters appeared to be in good health and spirits. Captain Martin informed us that about fifty-six out of six hundred had died upon the Plains, up to that date. Those who had died were mostly old people.

On the 29th, I returned from Captain Hunt's to Captain Martin's company. Captain Martin had started early in the morning, and when I overtook them their cry was, "Let us go to the Valley, let us go to Zion."

I camped with them that night in the snow, at a place called Rocky Avenue, thirty-six miles east of the Devil's Gate. The next day I journeyed on towards Captain Grant's company, and on the 31st rode into their camp, and found all well.

On the morning of the 3rd inst., Captain Grant sent me and brother Abel Gar on an express to this city. We found plenty of teams at Fort Bridger, and by this time the hand-carts have all the assistance necessary to take them up and bring them in within nine days from to-morrow. There were teams enough, as soon as they could meet them, to bring them right through as fast as horses and mules can travel, and such will be done.

All the companies requested me to inform the Saints in the Valleys that they desired your faith and your prayers, and that they would endeavour to merit them in their journey and after their arrival.

That the blessing of God may attend them is my sincere desire: Amen.

The Companies yet on the Plains. —Elders George D. Grant and William H. Kimball arrived from the Companies yet out, at 11 p.m. of the 24 inst., and bring in a very favourable report, considering the season of the year. Elder Kimball, after a brief rest from his former trips, again started to the relief of the immigration on the 11th inst., in company with Elders Hosea Stout, James Ferguson, and Joseph Simmons, and met them four miles beyond the first station on the Sweet Water.

Elders Grant and Kimball left the Pacific Springs at 3 p.m., of the 20th, and Captain Hunt's and Hodgett's companies would camp there that night. Judge Isaac Bullock and all the men at Fort Supply had gone to their assistance, taking all the oxen down to two years old, and Captain Grant had sent them ten additional horse teams. This assistance would meet them on the 21st, and they would soon roll into Forts Supply and Bridger, where they are advised to tarry until spring.

There was but little snow until they reached the east slope of the Big Mountain; and at the spring at the west base of that mountain they met Elders Joseph A. Young, Brigham Young, jun., Feramorz Little and others, who had gone out to keep the road open. The snow was about waist deep, for some ten rods on the summit, but light, and easily passed through.

Captain Martin's hand-cart company were all comfortable, stowed in wagons, and travelling from twenty-five to thirty miles a day, with Elder Charles Decker leading the first hundred. They camped on Green river on the 21st, would reach Fort Bridger on the 23rd, and this city, probably, on the 28th, and the other hand-cart hundreds will doubtless arrive in quick succession.

Elders Hosea Stout, Heber P. Kimball, James Ferguson, and George W. Grant were at the mouth of Echo kanyon on the 24th, and will arrive this evening, the 25th.

Thus through the kind providences of the Almighty, notwithstanding so late a start, and the opposition of the wicked, and the raging of wintry storms, the immigration will all reach comfortable quarters for the winter, and that too with far less mortality than has often attended companies amply supplied with all the customary facilities for crossing the Plains.

The brethren and sisters so opportunely relieved expressed unbounded gratitude for the prompt, energetic, and ample aid sent to their relief. And well might they be astonished to meet clothing, provisions, men, and teams so liberally and bountifully provided, without money and without price, a circumstance so entirely unusual in their former experience.

DESERET.

(From the "Western Standard.")

President's Office,
Great Salt Lake City,
December 7, 1856.

Elder George Q. Cannon.

Dear Brother—Your welcome letter of October 31st came to hand on the 6th instant, affording me much pleasure to learn therefrom of your prosperity, welfare, health, and good spirits, as also of your fellow-labourers.

Having advised you upon business matters quite fully by last mail, and your letter of the 31st not containing any further queries or views in reference to that subject, I am not aware of any necessity for further present counsel or advice thereon. I approve of your course, and policy in regard to urging upon the Saints the benefit to themselves and the cause, in their promptly paying tithing.

The past current news you will learn from our papers. The weather for some time has been, and continues to be cold, but through the blessings of the Lord, all our emigrating companies have arrived, except two independent ox-train companies, which are now safely quartered at Fort Bridger, and will probably arrive in eight or ten days; for some one hundred and twenty resolute men, with upwards of sixty wagons, and about three hundred horses and mules, have gone out to bring them in, which they will be able to accomplish easily.

Notwithstanding, the companies now out, and the two last arrived hand-cart companies were caught in the cold and storms, owing to far too late a start from Florence, yet the relief so promptly, freely, liberally, and timely sent from here, was so blest in rescuing them, that but few, comparatively, have suffered severely, though some had their feet and hands more or less frosted; yet the mortality has been much less than often attends well fitted animal trains, travelling in good season.

Business remains dull; money is scarce, and becoming scarcer, which will prove a great blessing to the people, if they wisely improve the lesson.

You will observe in the *News*, a brief notice of the death of our beloved brother, President J. M. Grant, which

event will strike you as unexpectedly, as it did us, but we have no cause for mourning, for he died the death of the righteous, and has gone to aid Joseph and Hyrum, in a sphere where his faithful labours will subserve the progress of truth with greatly increased power.

The fourteenth General Epistle; brother Grant's obituary, funeral services, and proceedings, &c., will appear in our next paper, but not in time for this mail, which will leave to-morrow morning.

Owing to the unfinished and unfurnished condition of the State House, and the failure of Congress to appropriate therefor, and for other good and sufficient reasons, it is quite probable that the Legislative Assembly, which organizes on the 8th instant, will adjourn to this city at an early date for the remainder of the session, as they can here have superior accommodations for the transaction of their business.

* * * * * *

Ever praying for your welfare, and that of your associates, in faithfulness.

I remain, your brother in the Gospel,

BRIGHAM YOUNG.

Great Salt Lake City,
December 7, 1856.

Editor of the *Western Standard*.

Dear Brother—The California mail arrived last evening. I hasten to write you a few lines.

President J. M. Grant died on Monday evening, the 1st of December, at twenty minutes past ten, after an illness of about two weeks, being seized with chills and fever, then bilious fever, terminating in lung fever; it was a sudden, unexpected shock in Israel. President Grant was in the prime of his life, forty years of age, and in his Priesthood was truly a mighty man in Israel. In the work of reformation going on here, his bow was bent and his quiver full of arrows, which were so well directed, that he had become a terror to evil doers, and a joy and consolation to the righteous.

President Young addressed the concourse of Saints, who met on the 4th to pay the last tribute of respect to his earthly remains, when they were to be laid in the silent tomb, and lifted up the vail from our eyes, so that we indeed felt Jedediah was not gone, but he was still with us and near us in the great work of the last days.

Captain Martin's Company, the last of the hand-carts, arrived on the 30th ultimo. Many with frozen fingers, feet, and hands, having encountered an unusual severity of weather, even for these mountains at this season. We were relieved in our minds, and made happy to see them, notwithstanding their sufferings and hardships, unequalled by any previous immigration: the Saints here have received them with open arms, and treated them as though they were indeed their brothers and sisters.

The last ox-train company is left at Bridger, after caching much of their goods at the Devil's Gate, having been only able to gain that point, with all the assistance that was raised to help them, from here and at Fort Supply. Sixty horse and mule-teams with flour, oats, and hay, have gone to bring them in. The cost of this season's immigration to the Saints in these valleys has been great, besides the sufferings; and for men and teams to start as they have done last week and go into these mountains, where it has been freezing for upwards of a month, and snowing much of the time, is like brethren taking their own lives, and that of their teams in their hands, and going to the rescue of their brethren.

The missionaries appointed in the various wards of the city to preach repentance to the Saints, and get them to live their religion, report the people are awaking to righteousness, putting on the armour of God, and determining, God helping them, to prepare for the coming of the Son of Man, and those events which are nigh, even at our doors.

Many of the Saints are paying their tithing, as though they wished the Lord to know they and all they have got is at the service of the work of the last days.

Yours truly,

W. WOODRUFF.

Great Salt Lake City,
December 7, 1856.

Dear Brother Cannon—The California mail arrived late last evening, and

the regular file of the *Standard* came to hand. The mail proposes to leave in the morning, so that I have had no time to make myself acquainted with the general character of the news; but you may be assured we are glad to hear from abroad, of what is transpiring among the nations. The *Standard* will be prized as a paper that will bring the news regularly, I trust, while the eastern mail from the States is not heard of, as is usually the case for several months during the winter.

You will, of course, be much surprised to hear of the death of brother Jedediah. It was very unexpected to us all; no one seemed to realize the approach of his dissolution. You will, no doubt, get particulars from the Office, together with programme of the funeral proceedings.

The active and efficient part he had taken of late in the ministry, had endeared him to the multitude of Saints who now deeply lament his loss. This we know, wisdom and power characterize all the dealings of God, and we should say "*all is right!*"

The reformation spirit is prevailing to a considerable extent in this city, and in the Territory, so much so, that it is very interesting to be engaged in it.

All important events worthy of note you find chronicled in the *News*, and I deem it unnecessary to recapitulate.

Many of the Elders have arrived from abroad, and they seem spirited and alive, and have become missionaries to the people of this city, and the regions round about.

The weather is now cold, with considerable snow on the ground. Winter seems to have taken hold in earnest, and at rather an early date.

Presidents Young and Kimball are enjoying pretty good health most of the time, and are able to administer frequently to the people.

Please give me an affectionate remembrance to the brethren who are with you in the Office, together with your family, and may the favour of heaven attend you and them, shedding forth the inspiration of the Holy Ghost, to light your path continually.

Your brother and fellow labourer in the kingdom of God,

S. W. RICHARDS.

HOME CORRESPONDENCE.

SOUTH, WILTSHIRE, AND LAND'S END CONFERENCES.

11 Park Row, Easton Road, Bristol,
February 14, 1857.

President Pratt.

Dear Brother—As I am now released to return home, I feel like giving a short report of my labours in this land.

I left Great Salt Lake City on the 22nd of June, 1853, and landed in Liverpool on the 13th of January, 1854. I was appointed by Elder S. W. Richards to labour in the Preston Conference, under the direction of Pastor John S. Fullmer, in which I laboured with much satisfaction, during the year 1854. January 1st, 1855, I received an appointment to preside over the Wiltshire Conference, where I laboured with much delight and success, under the wise counsel of Pastor Atwood. February 1st, 1856, I received an appointment to take the Pastoral charge of the South, Wiltshire, and Land's End Conferences. I entered upon my duties with much pleasure, at the same time feeling my weakness, in filling such a responsible position, but knowing that the God whom the Saints worshipped is a prayer-answering God, I felt to put my trust in Him.

I have laboured during the past year with as much satisfaction as I ever have in any position in the Church. God has been with me in all my endeavours to do good, and I feel to give Him all the honour for the good that has been done during the past year.

Elders Phillips, Hanham, and Joseph S. Schofield have co-operated with me in doing that which has been required of us. The tithing is in successful oper-

ation in this Pastorate. Many take hold of it with pleasure, while others who do not want to labour for the kingdom, find fault with it.

I feel great pleasure in welcoming Elder R. F. Neslen to this Pastorate, as my successor. My prayer is that great wisdom may characterize his movements, and the blessings of God attend him.

The Saints are distributing the printed word, but meet with much opposition. Many of the tracts get burned, and a great portion refuse the second number. The first number is generally taken, and some take the whole series. The brethren and sisters enter into this work with faith that they will do much good with the tracts. The distributers get the names of those who burn the pamphlets, and their names are recorded. I have faith that this circulation will be the means of effecting considerable good, and that many will come forward and obey the truth through reading our tracts.

I will say to all the Saints with whom I have laboured, and to all others, be diligent in spreading the Gospel, be careful to observe every word of counsel that comes from the Prophets of God in this day, listen to the voice of the Lord's anointed ones, whose hearts are to do you good, listen to the Apostles of the last dispensation, who are set to preside over you, seek the Lord and obtain a portion of His Spirit by fasting and prayer, and God will pour out a blessing upon your heads, such as you never have received before. Beloved Saints never be found murmuring or finding fault with those that are set to preside over you, but be as clay in the hands of the potter, that the potters of the Lord may mould and fashion you into vessels of honour.

I must now say farewell to all those with whom I have laboured in this land, and my last counsel to you is, to pay your tithing, and to hold up the hands of the servants of God, and God will be your friend in every time of need. May we meet again in a better land, where the pure love of heaven is revered, by the pure in heart. Amen.

With kind love to you and all the brethren in the Office, I subscribe myself your brother in the new and everlasting covenant,

JESSE B. MARTIN.

SHROPSHIRE CONFERENCE.

February 17, 1857.

President Pratt.

Dear Brother—Before leaving England I wish to address a few lines to you, to let you know my feelings towards the work of God, and towards His servants. I am thankful that through the inspiration of the Spirit of God, you have deemed it wisdom to release me from my labours here, with the privilege of returning to Zion, in company with others of the Elders who have been here long, and have laboured faithfully to build up the kingdom of God. I do not wish to make my communication lengthy, and thereby encroach upon your time, which I know is valuable, so I will be as brief as possible. I bear my testimony to the divine mission of the Prophet Joseph and also to that of Brigham, Heber, Jedediah, and the Twelve; I know that they are Prophets, Apostles, and servants of the God of Abraham. They hold the holy Priesthood which is restored to the earth, through the ministration of angels, and are filled with the light and wisdom of heaven, which is to enable them to build up the kingdom of God on the earth, gather Israel, and sanctify the people.

In the year 1839, I joined this Church by going forth into the waters of baptism; I then made a covenant to keep the commandments of God, and to walk in strict obedience to the counsels of His servants, which I have endeavoured to do up to the present time.

I have been with the Church in her prosperity and adversity, and have shared in her persecutions, and rejoiced with her children in times of peace. I knew the Prophet Joseph when living, and saw his mutilated body when brought from Carthage, where, along with his brother Hyrum, he had suffered martyrdom for the word of God, and the testimony of Jesus. I know that the Lord has been with and blessed this people all the time. In 1849 I went to Utah, and remained there most of the

time until 1853. I was called in the spring of that year to take a mission to Europe, in fulfilment of prophecy pronounced upon my head seventeen years before. I have laboured with much satisfaction on this my first mission to preach the Gospel, and have been blessed and prospered continually. The spirit of truth has been with and guided me in the ways of righteousness, and enabled me to open my mouth in defence of our most holy religion. I know that it is the power of God unto salvation to every one who will believe and obey it.

I arrived in Liverpool November 4th, 1853, and was appointed by Elder S. W. Richards to labour in the Manchester Conference, under the Pastoral charge of Elder John S. Fullmer, which appointment I filled with pleasure. On the 18th of February, 1854, I was called to go to the Shropshire Conference, where I have remained up to this time, doing what good I could. I laboured in 1855 under the presidency of Elder James P. Park, with great pleasure: he is a man who possesses the Spirit of God, which is stamped upon all his words. We did much good the year he presided.

In 1856, I was called by brother F. D. Richards to take the presidency of the Shropshire Conference. With much delight I have laboured in connexion with Pastor W. S. Muir, and those whom he sent to travel in this Conference. Brother Muir's teachings have always proved a blessing to the Elders and Saints, but he needs no eulogising, for his works bear testimony to his fidelity. I have met with many Saints in my travels who will do good all the time, and whose desires are to do the will of God in all things. They have blessed me, and they will in no wise lose their reward.

May the blessings of light, life, and the power of the Holy Spirit rest upon them, that they may rise up in the strength of Israel's God, and shake off their drowsiness, and walk in newness of life.

I have been blessed through the instructions given from time to time in the *Star*. May the Spirit and blessings of God be with you—that life, health, and strength of body may be yours to enjoy, joy, enabling you to do that assigned you—to roll on the great work of God committed to your charge. May you be filled with the revelations of Jesus Christ—may the heavens be opened to your view, and you be enabled to comprehend eternity. May all these blessings be upon you, brothers Benson, Little, Ray, and all in the Office, is the prayer of your brother in the Gospel of salvation,

ALBERT P. TYLER.

VARIETIES.

IT is an inexplicable fact that men buried in the avalanche snow, hear distinctly every word uttered by those who are seeking for them, while the most strenuous shouts fail to penetrate even a few feet of snow!

ANTIQUITY OF THE MAGNIFYING GLASS.—It is a curious circumstance that a *bona fide* magnifying glass, identified by Sir Edward Brewster as decidedly and designedly such, was recently found by Mr. Layard in one of the temples of Nineveh, Mr. Layard says that many of the cuneiform inscriptions and other smaller sculptures are so delicately cut and so minute as to be "almost unintelligible without a magnifying glass."

EFFECTS OF TEA.—Dr. John Burdell, a distinguished dentist of New York, boiled down a pound of young hyson tea, from a quart to half a pint, and ten drops killed a rabbit three months old; and when boiled down to one gill, eight drops killed a cat of the same age in a few minutes! Think of it. Most persons who drink tea use no less than a pound in three months; and yet a pound of hyson tea contains poison enough to kill, according to the experiment, more than 17,000 rabbits, or nearly 200 a day; and if boiled down to a gill, it contains poison enough to kill 10,860 cats in the same space of time? Dr. Burdell made similar trials with coffee and black tea, and found the results nearly the same.—*Sunderland's Book of Health.*

I HAVE known some men possessed of good qualities, which were very servicable to others, but useless to themselves; like a sun dial on the front of a house, to inform the neighbours and passengers, but not the owner within.

ON THE DEATH OF PRESIDENT JEDEDIAH M. GRANT.

"He that liveth and believeth in me shall never die."—JESUS.

How like an Orchestra put out of tune
By some malicious and mischievous sprite,
Is that economy, which deathless came
Forth from the hand of its creative Lord,
By the arch enemy of man unstrung
From its immortal and concordant pitch.
But yet though discords grate upon the ear,
Should genius, anger'd, draw a heavy stroke
And snap a string, the *requiem* note is struck
And discord heighten'd by a doleful strain.
If instruments of small dimensions fly,
The shock is lightly felt, and soon forgot;
But when the strings of the sonorous bass,
With loud vibrations break, which moaning, die—
'Tis then the audience is profoundly mov'd,
And troubled by the deep, expiring cry.
Thus now, another master spirit's gone,
Who mortal discords could no longer bear,
Ten thousand true hearts will vibrate the shock,
And echo back, the mighty Grant is dead.

He is not dead! The righteous never die!
But on the tablets of progressive man
They write biographies of deathless fame,
Which, though the authors' *names* should be forgot,
In after ages will be known and read:
The social page will show the living lines,
Marked by their earnest acts for human good,
'Till they, translated into every tongue,
By happy symbols of improved mankind,
Still live and flourish in the work they've done.

He's gone from us! But brother Grant remains
Yet moving in the active sphere of life:
Now but removed from this inferior stage
To play a nobler part in spirit worlds,
Where unobscured that majesty and grace
Inherent in his soul, with lustre shine.
To Saints he is not lost! But in his change
Another link was forged, a rivet struck
That binds him firmer to the Church of God!
And farther runs that great eternal chain
Of Martyrs, Prophets, Saviours, Priests, and Kings,
Through earth, and heaven, and intermediate states.

Awoke from mortal dreams to larger life,
Now broader views are offered to his gaze,
With Joseph, Hyrum, Willard, and the train
Of Saintly Spirits of these latter days:
Their mighty hands unloose the captive dead,
And faster shake Earth's nations from *their* dreams.

Mourn not ye Saints, such partings move our cause,
And give fresh signs of triumph to the work:
Though brother Grant is gone, yet still he lives,
And rolls along the great *immortal change*.

E. W. TULLIDGE.

ADDRESSES.—Jabez Purnell, 3, James' Place, Truro, Cornwall.
J. G. Browning, 53, Bentick Street, Ashton-under-Lyne.
Edward Reid, 6 Hawkhill, Dundee.
Isaac Fox, 19 Dock Street, Leeds.

MONEY LIST, FEBRUARY 27—MARCH 6, 1857.

	£	s	d
William Smith	2	0	0
C. C. Shaw	2	0	0
John Mellor	5	0	0
Carried Forward	£9	0	0
Brought Forward	£9	0	0
B. W. Brindle	5	0	0
	£14	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XIX. Saturday, March 28, 1857. Price One Penny.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FIRST MEETING OF THE NEW YORK CONFERENCE, NOVEMBER 2, 1856.

(*From the "Mormon."*)

(*Concluded from our last.*)

Some say they know us to be deceivers and impostors, and assert that mesmerism is the connecting link of the heterogenious beings, constituting the Church of Christ, that through the medium of mesmeric influence, our bodies and minds are kept in subjection; if this be the case, why do not those would-be wise men use mesmeric influence to control other religionists and politicians? You say you know that this is the Church and kingdom of God, and I have heard thousands upon thousands testify the same thing. Why are the "Mormons" gathered together and form thus a picture of unequalled union, harmony, and order, a living phalanx of a continually increasing power? It is because of the principle of direct communication with heaven; they are built upon this rock, even the Rock of Revelation, and this principle became in them an intuitive knowledge, in relation to the things pertaining to an eternal salvation, and thus they know for themselves that this is the truth and not delusion. It is also by visions, by the ministering of angels, by dreams and by the Spirit of the Lord, that they know that the sacred records found by the Prophet Joseph Smith are true, and of Divine origin. This is the secret of our union; this is the reason why they have left the comfortable fireside of their homes; this is the reason why they have endured robbing, disfranchisement, banishment, exile and death; this is the reason why so many latterly have exposed their wives and children to the inclemency of the weather; to the sweeping rains; the drifting snow and the howling winds when journeying across the wilderness in order to be with the people of God, to reach their mountain home. They have received a knowledge for themselves, and that knowledge was a soothing balm in days of affliction; it was the secret spring of joy and happiness; it was the stimulus of new exertions, the shield against dangers and difficulties. Jesus said to the Samaritan woman at the well, "If thou knewest the gift of God, and who it is that saith unto thee, Give to me drink, thou wouldst have asked of him, and he would have given thee living water, which would be in thee

a well of water, springing up into everlasting life." You have drunk of this well, it flows in your own bosoms, and opens up a communication between you and your God, as developed in the Scriptures.

Let me here speak of a simple principle; there are three that bear record on earth; the water, the Spirit and the blood, and these three are one; and there are three that bear record in heaven; the Father, the Son, and the Holy Spirit, and these three are one. Thus, there are three in heaven, and three on the earth. The Spirit of the Lord is one of the witnesses both in heaven and on earth. When a man is confirmed, he receives the witness of the Divine Spirit, and thus, if lived up to, a connecting link is established between man and God. This Spirit when cultivated, will germinate, grow, swell, and blossom like a beautiful flower in you; it will always be your friend, your protector, and your guide; it will enlighten your minds, enlarge your knowledge, capacitate you for the discharge of your duties; it will be your shield against the temptations of the adversary; it will always lift up your souls with satisfaction, contentment, and energy, so that happiness and every other emanation of Divine principle will spring up in you as from a well of living water, leading into everlasting life. Therefore, no matter how disagreeable it may be to your feelings, no matter how much it may interfere with your worldly interests, always follow the call of that silent but true monitor, for those who are led by the Spirit of God, are the Sons of God. This Spirit guides and directs all the faithful everywhere; it guides and sustains the Authorities of the Church; it directs and instructs all Presidents and Elders who yield to its influence, and is an instructor and comforter to all the people, it agrees with nature, reason and common sense; it is Scripturally, and philosophically correct. I want to be so plain as to be understood, but it is veiled to them who do not comprehend; but you understand the principle of it, you know at least as much as the blind man did—"Whether this man be wicked or not, I do not know; but I do know, that inasmuch as I was blind, now I see." You now feel by the power of the Spirit, that that Divine element is productive of love and union, and, "By this all men shall know that ye are my disciples, if ye love one another, and the world hate you even as they hated me before you, because you are mine."

It is through the medium of the Priesthood that this Church has been sustained. We speak of our individual experience, how the Spirit of God has operated, and how it has placed us in the position we now occupy.

I have dwelt for some time on the simple, undivided operation of the Spirit of God, individually, and with the Church combined; let me now draw your attention to another principle which has always exerted an almost unbounded influence in the true Church of God, wherever that Church has existed in its purity, viz., a living Priesthood which is as necessary to sustain and give strength and power to the Church, as the body is to carry into execution the will and operations of the Spirit, and as the Spirit is not and cannot be perfect without the body, so the Church is not perfect without the Priesthood. I wish to show you another principle, viz., that there is order, and not confusion in the kingdom of God, who has been pleased to appoint Prophets, Apostles, Pastors, with Elders, Deacons, and others, formerly and latterly, for the work of the ministry, for the perfecting of the Saints, and the edifying of the body of Christ, till we come to the fulness of the stature of a perfect man, as Jesus said: "You are my witnesses, as is also the Holy Ghost," so are the Elders of this Church when filled with the Spirit of God, and clothed with the power of their mission to overcome all opposition, every power and every influence.

A man knowing that he is chosen of God, set apart and ordained of Him to do His work, and realizing that he is inspired and taught by the Spirit of God, feels confident, unwavering in His cause, and like the Apostles of old, he speaks as one having authority, and not as the Scribes. I remember some years ago holding a discussion with some ministers in France, after meeting their puerile remarks for some time, I told them, that, although a stranger and alone in a foreign land, I was prepared to defend "Mormonism" against anything and everything they could bring up. Mr. Cleeve, a Methodist Clergyman, said, "Mr. Taylor, you are a bold man." I replied, "Sir, Truth makes a man bold." When a man has advanced principles that he knows to be true and invulnerable, he

feels comfortable and easy, under all circumstances, bold and defiant to all opposition. No persons have ever been placed in more trying circumstances than the Elders in this Church, yet none are more bold, fearless, and independent. Possessing the principles of eternal truth, and knowing that they are called of God as special messengers to the nations of the earth, they boldly defy all opposition that may be brought to bear against them.

Let us notice the position of Joseph Smith; in him we discover as striking an example of the wisdom and intelligence of God, as in any person or principle that can be adduced. Brought up a poor farmer's boy, with very limited advantages of education, he nevertheless introduced a system of religion that was bold, energetic, and commanding, and that struck at the root of every other religion; it overthrew existing theories, dogmas, and creeds that had been framed by the united wisdom of the most talented, educated, and erudite men of this and preceeding generations. They were swept away by it like mist before the sunshine; Religionists, Politicians, and Philosophers were baffled alike by the intelligence that flowed from him. It might with great propriety be said as formerly; "Whence hath this man this wisdom." The great secret was, that God had restored the Everlasting Gospel, associated with which was the everlasting or Melchisedec Priesthood, which Priesthood is the government of God in the heavens or on the earth, and whose privilege it is to receive communications from the heavens: Joseph Smith, therefore, being instructed of the Lord was made acquainted with correct doctrines, ordinances, and principles; was taught how to build up, organize, regulate, and control all the affairs connected with the Church and kingdom of God on the earth, whether it related to doctrines, ordinances, offices, organizations, or governments, and he has presented a system of law, order, and government that the combined wisdom and intelligence of the world cannot overturn. This intellectual, comprehensive system, came without ostentation or empty parade. Joseph Smith simply declared that he had a revelation from God; that the heavens had been opened, and holy angels had appeared to him and others, revealing the fulness of the Everlasting Gospel. Some of the religionists sneered, others mocked, some reviled, and persecuted, and so-called ministers of the Gospel, were foremost of the crowd; but having in it the elements of truth, and opening up and unfolding principles of truth, strength, and power, connected with the intelligences of heaven, it rolled forth to the consternation and dismay of its opposers and persecutors. When I speak of "Mormonism" being incontrovertible, I speak advisedly, I know what I say. I have preached it in the principal cities of these United States, and in several European nations; I have grappled with the talent and wisdom of this generation, and I know that the doctrines of "Mormonism" are invulnerable, and I am at the defiance, either of the priests or the press, to successfully controvert what I say. I well remember having had a conversation with a clergyman in Liverpool, England, who being defeated, asked a brother minister: "Why is it that these 'Mormons' so easily oust us in every position that we take?" To which he replied: "I can account for it on no other principle than the following: I believe that a number of smart, shrewd Yankees have got together, and have united all their shrewdness, wisdom, and intelligence, and thus formed the system of 'Mormonism,' and it is so Scriptural that we cannot overturn it, but it is of course an imposture." If "Mormonism" is an imposture, why is it that these Englishmen who possess superior education, and unite the intelligence of the nation in their colleges and universities, could not concoct a system that the Green Mountain Yankees could not controvert. This sounds very much like the language of the Pharisee to the blind man; "Give God the glory, we know this man is a sinner." The secret is, Joseph Smith's system is of God; theirs is of man. This man did not know the secret springs of action, nor the spirit which revealed this intelligence; and men generally reject those very principles from which we receive our intelligence. We have our Book of Mormon, our Book of Doctrine and Covenants; both containing doctrines and principles of which the world are wofully ignorant; we have also a living Priesthood, whereby we are preserved from error, instructed in the will of God, whereby heresies are exposed and false spirits detected The world say we are fools and fanatics. Never mind, gentlemen, we are quite willing to remain so;

we covet neither your wisdom nor piety; we don't want them either in this world or in the next; for while you are seeking wisdom from ancient philosophy, and man-made religion with its creeds, forms and dogmas, we are aspiring after divine intelligence; after a knowledge of our nature, origin, and destiny; we desire to know our relation to the past, present, and future; the organization of spirit, of matter, of body and spirit separate and united; of angels, spirits, men, and devils, the philosophy of the earth, and the heavens, of time and eternity.

We are aiming at a philosophy that will unite us with our progenitors, seal blessings upon our posterity, and celestialize the earth. It is through the medium of the Holy Priesthood that these things will be accomplished; it leads, teaches, instructs, edifies, guides, admonishes, protects; it spreads, grows, expands, it governs in this world, and in all worlds; it ascends to the highest heaven, and dives to the lowest hell; it comprehends all truth, and revels in the intelligence of the Gods, and what little we have communicated, is for our temporary guidance to lead us to a higher, nobler, and more exalted sphere. There is an Elias spoken of, that was to turn the the hearts of the fathers to the children, and the hearts of the children to the fathers. Elias signifies a restorer, this restoration of all things has been spoken of by all the Prophets, since the world was. These Prophets held the Holy Priesthood, and being all guided by the same Spirit, all testified of the same things, and all rejoiced in the time, when the earth would be delivered from the dominion of Satan, when anarchy, confusion, disease, death, and the devil should be destroyed, and when the earth would resume its paradisaic glory, and Him whose right it is to rule, should possess it. Previous to this the Elias must come, a time of restoration; the hearts of the children must be turned to their fathers, and the hearts of the fathers to the children. Our fathers who are dead, through the Everlasting Priesthood, which officiate, in time and in eternity, must operate for us, and we for them and their posterity, who are many of them our fathers, who have died without the Priesthood and Gospel. They preach the Gospel to the spirits in prison, as Jesus did, and we have to be baptized for them on earth. They officiate for us, and we for them; "they without us cannot be made perfect, nor we without them." Our Priesthood and Gospel reaches heaven and earth; past, present, and future, time, and eternity. If I have children, I feel like blessing them, as Abraham did, and our Gospel and Priesthood teaches us how. And who are this Priesthood? They are simply ordinary men, but taught and instructed of God. There is no honour devolving upon them, in consequence of what they do; they are simply operated upon. Joseph Smith claimed no wisdom of his own; he was an instrument in the hands of God, and was operated upon simply like a musical instrument in the hands of a skilful musician. He was obedient to the will of God, and followed His direction and command. Much has been said about Joseph Smith. I was personally acquainted with him for years; I have been with him in public and in private, in prosperity and adversity, at liberty and in prison. I was with him while living and with him when he died, and I testify that he lived and died a man of God. I know that he was a Prophet of the Most High God, and spoke as he was moved by the Holy Ghost; for I have seen his prophecies fulfilled, and the power of God manifested through him.

The necessity of the Priesthood and its wisdom is established in the organization of this Church, with its Presidency, Twelve Apostles, Seventies, Elders, Priests, Teachers, and Deacons; its Bishops with their courts; its High Council, High Priests, Travelling High Council, Elders Council, Priests, Teachers, and Deacons Councils; with their several offices, duties and callings, reaching all, extending from centre to circumference, and adapting itself to all the ramifications of society in the Church, not only in Zion, but throughout the world. Some have been pleased to term it "*an imperium in imperio*," be it so; it is the government of God on the earth; the Kingdom of God among men.

But again, there is a spirit and power associated with it, and not unfrequently when the Elders of this Church have gone on a mission, it has been revealed unto them, where they should go, what they should do, what obstacles and success should attend them, and they have found it even so. Again, when Elders have entered strange places, they have frequently been recognized by people whom

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they had never seen. The Spirit of the Lord has prepared the way before them by dreams, visions, &c. Some years ago, Elder Wilford Woodruff entered a town in England, where he was a perfect stranger, and as he proceeded on the street, a woman came and looked at him, exclaiming, "This is him! This is the very man I saw in my dream last night; he is a man of God, and has come with a message of salvation." Brother Woodruff feeling very much annoyed, told her to desist; but she cried the more, until she raised nearly the whole town; he baptized quite a number in that place.

The Priesthood understanding the principles, government, and order of the Kingdom of God, is to the Church a shield and defence. They are enabled to detect and expose false doctrines, false principles, and practises, and false spirits. The gift of the Holy Ghost is a great blessing, but without the living Priesthood, this Church would have been broken into a thousand pieces years ago. Satan possesses great power to deceive. It is not every revelation that is of God, for Satan has the power to transform himself into an angel of light; he can give visions and revelations as well as spiritual manifestations and table-rappings. There are many spirits in the world, and it needs the power of discerning them, and the Holy Priesthood, to detect the wrong and adhere to the right. It is because of a lack of this, that so much foolery is established in the world. This is too lengthy a subject for me to dwell upon here. I will merely give you one mark or sign whereby you may know a true from a false spirit. When the Spirit of God rules, there is perfect order; no whispering, peeping, muttering, or knocking; nor is there anything fearful or terrific.

There is, moreover, peace and joy imparted to the bosom, and the Spirit is always subject to the Prophet. When you see the body of a man subject to a spirit, and swayed, impelled, led, and controlled by it; that spirit is not of God; "For the Spirit of the Prophets is subject to the Prophets," and not the Prophets to the Spirit. A spirit cannot turn and twist a Prophet about, and make him mutter, groan and act as an idiot. When the Spirit of the Lord is upon a man, it gives him power and joy through the Holy Ghost; and if he speaks, he will speak reasonably and intelligibly.

If you see a man in this Church with any other spirit, rebuke it in the name of the Lord, and command it to depart. I speak this for the benefit of the Elders, as there are many here present, and Elders, Apostles, Prophets, &c., are placed in the Church for the perfecting of the Saints, the work of the ministry, the edifying of the body of Christ; the correcting of abuses, the rebuking of evil spirits, the regulating and putting in order of everything pertaining to His Church and Kingdom on the earth. The Priesthood ought to be quick, lively, energetic, searching out and knowing the position of all things within its jurisdiction, whether for good or evil, strengthening the weak, comforting the afflicted, teaching the ignorant, and rebuking iniquity. There is a great difference between this Church and those of the Sectarian world, and nowhere is it more manifest than in the principle of exposing and rebuking iniquity. In the churches around as well as in the world; if a man holds what is termed a respectable position in society among other churches and does wrong, his evils are winked at or covered over. With us, he is rebuked, and his sins proclaimed upon the house-tops, and, if he is a rascal, no matter how respectable, we turn him out, and will not have him among us. In the Valley, a poor man who is good, virtuous, and who, doing his duty, acts justly and uprightly, is fully admitted into any society, whilst a rich, respectable rascal who does not, is cast out.

I will now proceed to show briefly the operations of our organization upon the earth.

First, there is a President over the whole Church throughout the whole world. Joseph Smith held this position till he was murdered by his enemies. Now Brigham Young holds it, upon whom the mantle of Joseph had fallen, even his spirit and power. Then, there are his two Councillors, Heber C. Kimball, and Jedediah M. Grant, forming the First Council in the Church. Then comes the Council of the Twelve Apostles, then the Seventies, Elders, Priests, Teachers, and Deacons as before described. While these Councils are in the performance of their duty, it is their privilege by the gift of the Holy Ghost to understand all principles connected with the office; for the gift of the Holy Ghost not only operates upon the private members, but also upon the officers of the Church, teaching, leading,

unfolding, and developing, and is a searcher of the thoughts and intents of the heart. The intelligence communicated by this Spirit has been manifested in thousands of instances. I will mention one with which many here are familiar. Some years ago when the Saints had left Nauvoo, on the road to the Valley, and when we had been for some months on the way, and were encamped in an Indian country, the Pottawatamies, on the banks of the Missouri River, near what is now known as Bluff City, a revelation came to President Young and others, informing them that those having charge of the offices of the Church in England were leading the people astray. Accordingly, Orson Hyde, P. P. Pratt, and myself were appointed to go forthwith to England; we did so, leaving our families in tents, on the banks of the Missouri River. On our arrival in England, we found things precisely as had been manifested. Many of you here are acquainted with the facts, for I saw you there at that time. I refer to the operations of the Joint Stock Company, it commenced in righteousness, but men made use of it to further their selfish interests and speculations, and had the evil not been corrected, it would have endangered the prosperity of the whole European Church. These men would have led the people astray, but the Spirit of God revealed it through the Holy Priesthood, and it was thus set to right.

In relation to the operations of the Holy Spirit through the Priesthood, it is manifested in all the operations of this Church, in small as well as large matters. By what principle are we daily cemented and united as one? Why is it, that notwithstanding our frequent mobbings and driving, we cannot be broken up? Joseph Smith, on being interrogated by a member of Congress, by what power or upon what principle he was enabled to control so many people, replied: "Oh, that is very simple and easy! Why, said the gentleman, that is the most difficult thing we have! Well, sir, how do you do it? He replied, I teach them correct principles, and they govern themselves. He might have added: I am associated with a Holy Priesthood, God teaches me, I teach them, and they teach the people. I believe in God; they believe in God, and we and the people believe in the Lord, they in me, and I in them; we are one, one with the Lord, and one with each other. People talk a great deal about government and governors; we can govern ourselves; but our faith and trust is in God, and though liars and defamers represent us as profligate and debauched, frequently have I met with Joseph Smith and others when living, and with the First Presidency and Twelve, and in the midst of trials, persecutions, and difficulties, we have called upon the Lord for deliverance for His people, and the Lord has heard us, and if we have any blessing, mercy, or deliverance, we give God the glory. Many people wonder why the "Mormons" should have such confidence in their leaders; why they know them and have proved them. Who stood in the front of the battle and breasted every storm when living? Joseph Smith and his associates. Who has been foremost since his death? Brigham Young and his associates. Who has preached the Gospel in your own lands, pioneered the way for you through the wilderness, rebuked the oppressor, and maintained your rights? Brigham Young and the Twelve. Who have left their homes, wandered over mountains, deserts, oceans, and seas, and at the expense of their health, property, and in many instances their lives, have visited you in your homes, and led you and your friends amid unheard of toils, hardships, and privations to this land and to Zion? Brigham Young and his Council, the Twelve, and the general Priesthood under their direction, and they have always stood, and do now in the front of the battle. Trust them, why you cannot help but trust them. Sustain the authorities of this Church, why we all do it; we cannot help it; they sustain and bless us, and we do them; and thus we are *one*. You have here your Presidents of Branches, Presidents of Conference, and the Pastor. In this Branch you have your Council, who know how to manage the affairs connected therewith. Sometimes I am asked, why don't you come more frequently to our Council; there is no need of it, you have received abundant instructions, and know how to act in your sphere, and carry on the business pertaining to your Branch. When you govern yourselves, there is no driving, no pulling. Supposing anybody was to do wrong, you could soon bring him to account. If President Miles were to do wrong, he would soon be brought to an account. Whoever it may be that

does wrong in this Church, he must be dealt with, no matter what his position, or how influential he may be. The Teacher's office is very important. If they attend promptly to their duty, we can tell where every man is, what he is doing, and so on through the various Presidencies, up to the Presidency in Zion. They know what every man there is doing, and so ought we to know here. I can go to President Miles and ask him about such a one, who he is, and what he is doing, and he ought to know all about him, and, if he has done wrong, he may be judged upon that wrong, and cut off if necessary, even as a dead branch may be pruned off a tree, that the good may be kept when gathered and preserved.

I have men here at my back who will sustain me while I do right. This is the way all over the world. In England, for instance, every man there is known to those over him; they have a complete system of organization, but without the Priesthood the people would soon be led into error and drawn away.

There are two causes why this people are preserved and united in doing the will of God. The members sustain the Authorities in the Truth, having the witness of the Spirit of God and the gift of the Holy Ghost, and the Authorities seek by the same Spirit and intelligence the welfare of the people under their charge.

We shall, if faithful, be a kingdom of Priests unto the Most High God, even the offspring of Heaven, governed by the wisdom of the eternal God. This Church has withstood the powers of earth and hell combined, all have been arrayed against it, but it still rolls on, for the great God has spoken it, and I tell you in the name of Israel's God, that its course is onward, onward till the kingdoms of this world shall become the kingdoms of God and Christ. This is what the people cannot understand, but it is perfectly easy to us; we know it as easy as the boy knew his daddy. Some of our folks are very much afraid that they may be mobbed, and persecuted for their religion; well, never mind. I never rejoiced more than when I was among mobs; and many a time I did not know whether they were going to let me live two minutes or not. But as for "Mormonism," it is worth all that I have, to me and to my family in time and in eternity. Some folks talk about dying; never mind that till the time comes. Why, you could not die if you were to try to. You have voted to uphold and sustain us as Authorities in the Church, and now we expect you to do as we tell you, and no grunting. We are pretty independent, and don't ask any odds of any of you; we do the will of God, and feel happy in the Gospel of Jesus Christ, and we feel like crying, "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth! If we were to get together as Israel did, and shout "Hosannah!" and let out our feelings, the people would wonder what we were about; but there is a time and a place for everything. There is a good time coming. May God bless you in the name of Jesus Christ. Amen.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 164.)

OBJECTION: "The power and love which our Lord displayed in giving sight to the blind, hearing to the deaf, and life to the dead, proved him to be the Prophet from God. Yet more, he could point to prophecies which had been in existence hundreds of years, foretelling his advent into the world; and that unbelief might be left without excuse, he foretold his own resurrection on the third day after his death. But in the case of the Mormon prophet, there is nothing of the kind. We have his word, and the word of his apostles, and nothing else. He tells us that he was directed by an angel where to find certain golden plates, the writing on which he was enabled to translate by the aid of 'a large pair of spectacles,' and

that the translation so made is the Book of Mormon. Certain of his apostles also inform us that they have seen these golden plates. Now, this is the whole of the evidence in favour of the Book of Mormon. There is no one well-authenticated miracle. There is not one prophecy in the Old Testament to which they can fairly point and say, '*That* foretold the advent of Joseph Smith.'"—"*Is Mormonism True or Not?*" *published by the Religious Tract Society.*

ANSWER: The whole of this argument is faulty and invalid. It is not even logical, for the principal point is merely taken for granted as true, without the slightest attempt at proof. Our objector assumes as a matter of course (without stating it) that no man can be a true prophet unless he himself be a subject of Scripture prophecy. If his argument were expressed in the syllogistic form, it would run thus:—Major premiss: No man can be a "prophet from God." unless he is himself prophesied of in Scripture. Minor premiss: Joseph Smith is not prophesied of in Scripture. Inference: Therefore Joseph Smith is not a "prophet from God." Now, if the assumed leading proposition were really *correct*, the conclusion would of course be valid, and the whole argument might be considered as fair and legitimate. But such is not the case; for, by the same mode of reasoning, our objector would unwittingly prove Moses, and Joshua, Isaiah, and Daniel, and Peter, and Paul, and others of equal note, to have been impostors and false prophets, for they claimed to have been sent of God, and it cannot be shown that they were mentioned in Scripture prior to their existence in the flesh. Thus our objector's argumentative weapon, however keen, is two-edged, and cuts both ways. We certainly admit that the advent of Jesus Christ was "foretold" by the Jewish Prophets, and recorded in the Jewish Scriptures, "hundreds of years" before it took place, and we willingly allow this fact all the force it carries with it. But we would ask our sage opponent, *Did the Jews believe in him, when he did come?* They did not. They had the Scriptures in their own possession: they professed to reverence them and hold them in the highest repute; and they almost worshipped the Prophets (when *dead*) who had prophesied of the coming of Messiah. But when the long-expected Christ did come, proclaiming himself the Son of God and the Saviour of men, pointing them to the various predictions of his advent contained in their Scriptures, and working many mighty miracles before their eyes, *did they receive him?* Far—far from it. Notwithstanding the numerous prophecies concerning him contained in those very Scriptures which they so idolized and adored, (and in which they even *thought* they had eternal life,)—notwithstanding all he said, and all he did, they believed not on him, but persecuted and reviled him, and at last put him to death. Does our objector, then, imagine that if the Scriptures literally teemed with personal predictions of Joseph Smith, that he would have been received any better than his Master was? He would not, even though his name occurred in every chapter of the Bible. He was a good man. He went about doing good continually. He taught to all within the sphere of his influence the pure truths of the Gospel, and was the humble instrument in the Lord's hand of exercising many miraculous gifts and powers, of which hundreds of witnesses can testify; and yet he was persecuted and belied, rejected and despised, by the priests and scribes of the day, and was at last cruelly put to death. In reference to the testimony of those who "inform us that they have seen the golden plates," which our objector imagines to be "the whole of the evidence in favour of the Book of Mormon," we may observe that, at any rate, it is as good as any evidence (of that kind) which *he* can produce in favour of the Bible. Has he seen the engraved stone plates which Moses brought from Mount Sinai, which were delivered into his hand by a celestial being—the Holy one of Israel? We think not. Yet he accepts the single testimony of Moses himself (who died thousands of years ago), and that, too, without seeing the original record of Moses, or the testimony of any one who has seen either the graven tablets or Moses' writings concerning them. He professes to believe the whole Bible; and yet, having seen neither the originals of any of the translated books, nor the testimony of one individual who has seen them, he is unable to produce the least iota of evidence of that nature in proof of the authenticity of the present Bible. Now, in reference to the actuality

of the plates of the Book of Mormon, we have the testimony of twelve witnesses—three who saw them, eight who saw and handled them, and one who saw, handled, and translated them (by the gift and power of God) through the Urim and Thummim, which our opponent wrongly and contemptuously designates "a large pair of spectacles." He tauntingly affirms this to be "the whole of the evidence in favour of the Book of Mormon." Even if it were, we have demonstrated that it is far stronger evidence than he can show on behalf of the originality of the Scriptures which he acknowledges are the inspired word of God. He asserts, in reference to "Mormonism," that "there is no one well-authenticated miracle." This is as erroneous a statement as he could well make. There are testimonies of this character equally as well-authenticated as any that he can cite in support of the Bible, (and indeed far more so,) and considerably more numerous. Even the octavo tractate, entitled "The Book of Mormon Confirmed by Miracles," independently of other publications of the Church, will afford ample refutation of the random assertion that "there is no one well-authenticated miracle." How many witnesses can our objector bring forward in attestation of the miracles recorded throughout the Bible? Or, to narrow the question down, How many eye-witnesses can he produce to substantiate the reality of the miracles recorded in the New Testament? Four writers testify to the facts; and they died hundreds of years ago, and their written evidence is—*non est inventus!* But in confirmation of the miraculous evidences of the authenticity of the Book of Mormon and of "Mormonism," hundreds and thousands of living witnesses can be found, independently of those who saw and handled the plates which the Prophet Joseph translated into the English tongue.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 28, 1857.

DIVINE GOVERNMENT.—England has again reached another of those political crises to which she is subject. During five years we have seen two of her Ministerial Cabinets broken up, and now a majority of the House of Commons has passed a vote of censure on the third. This time, however, the chief Minister of the Crown has determined on appealing to the country for judgment on the policy of the Queen's present advisers.

The "Mormon" community in England numbers many thousand disciples; therefore, under the state of the popular mind, to which recent events will give birth, and in view of the pending contest, the question would not be impertinent—What is the political bias of this Church, or, is it pledged to any policy? Moreover, in consideration that its genius and doctrines aim at oneness of faith on all matters, and of the unanimous voting of the Saints whenever their leaders point the direction, such a question as the above-named would have a significance. On our part, an answer to it, and a statement of our views, will, perhaps, be deemed pertinent and interesting to the readers of the *Star*.

Inasmuch as we locally form a part of Christendom, we will confine ourselves to its politics, seeing also that hence comes the dominant civilization of the nineteenth century. And here we must observe, that from the hierarchy of Rome, through all the declensions of human government, the variety is almost infinite. English society is made up of the elements of Papists, High Churchmen, Tories, Whigs, Protectionists, Conservatives, Liberals, Radicals, Peelites, Democrats, Chartists, Republicans, and a variety of shades of party, which, to christen, would exhaust the

vocabulary of party names. Then there is that political chaos in which an immense portion of society is suspended, a state of being in the horizon of politics which is not inaptly expressed by the figure—"hanging on nothing." This exists in the "House" as well as out of it. Mr. Disraeli, in a speech following Lord Palmerston's statement of the intentions of the Government in the present crisis, remarked, "I do think that it is of the utmost importance to the character of Parliament and to the interests of the realm, that Parliamentary parties should be more defined than they have been; . . . . and I trust, when this recurrence to the sense of the people has taken place, members will be returned to this House with definite opinions." This was received with ironical cheers from the Ministerial benches, and counter cheers from the Opposition, thus showing a general appreciation of this chaotic state existing in the British Parliament. Then there are the continental institutions and politics. And oh, America! To attempt to classify its factions with names would drive a Johnson to despair.

To which of all these numerous parties and nameless varieties do the "Mormon" community belong, and what political orbit do they mark? We answer to none, nor does the Church of Latter-day Saints perform its revolutions in a mundane sphere. We will here observe, however, that wherever its members are scattered, their religion teaches them to be subject to the "Powers that be." Have we, then, no political doctrines? Are we pledged to no policy? To the former question we reply, No, not in the conventional sense understood by modern society. We are not politicians! Yet "Mormonism" embraces a social philosophy. In answering the latter, we say we *are pledged to a policy*. It is involved in the very existence of our Church, and the mission of the Prophet Joseph is based upon it. Theocracy will show that policy! We are pledged to Divine Government! The position of the Church of Jesus Christ of Latter-day Saints on this point has never been undefined. Its officers and members have, for more than a quarter of a century, advocated and supported a theocratical policy. They have also been incessantly publishing a reiteration of its details as stated by the ancient supporters of Divine Government. Besides this, the course of the Latter-day Church tends to give it the fullest development and the completest detail, and leads it to that triumphant destiny predicted concerning it, by "all God's holy prophets since the world began."

The policy to which we are pledged, as a people, is to establish the kingdom of the Most High upon the earth; to accomplish the restitution of every theocratical institution and doctrine; to hasten the day when the will of God shall be done on the earth, as it is in heaven, and to receive the Lord Jesus Christ as our King. This is a general statement which we make to our readers concerning the policy of the Latter-day Church, and we solicit for it the votes of all the honest in heart. The pending Great General Election of the world will decide which shall triumph, Divine or human government, who shall reign, Jesus or Lucifer. As the Prophet Brigham says, the day will come when mankind will go to the polls to give their universal vote on these matters.

Before closing, we will observe, that we have no disposition to join Messrs. Cobden and Co. in a vote of censure upon the policy of Her Majesty's Ministers. Neither do we feel to record such a vote in a particular manner against any cabinet or government on the face of the earth. It is true there are many cases of inefficiency, injustice, inhumanity, mismanagement, and tyranny, which the history of human government offers for our censure. There is, also, that factious spirit existing in the British Parliament which gave rise to the present crisis in the political world, and which must be a curse to any nation. Then there are the almost infinite variety of parties

in the world, and that chaos in politics noticed above. All this, and much more, we could censure, if we measured it by a perfect standard. Bad as things are, society gets on quite as well as we could expect without Divine government. However, all these things, and every page of the social history, go to show the firmness of our position in stating that the only legitimate policy, is a theocratical one. The only Ministry that can lead the nations to a successful and happy issue in their present and eternal welfare, is God's Ministry.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, February 3, 1857.

President E. T. Benson.

Dear and Beloved Brother—About four months have passed since we had the pleasure of seeing you and brother Kay, and of hearing you preach in Copenhagen. I can say that such happy days I never witnessed before among the Saints in this place. Many of them did not understand the language in which you spoke, but they felt the influence of the Spirit by which it was inspired, and were made to rejoice.

The counsels and doctrines taught us by you have proved a blessing to us. We realize that your visit has been a great blessing, which calls forth the gratitude of our hearts to God. We pray that you may live long upon the earth, and acomplish all the good your heart desires.

We are blessed in all our undertakings, and especially in our efforts to deliver some of the Lord's poor from this land. The way is opened for two hundred and sixty persons to emigrate this spring, myself and family are among that happy number; twenty-five of the above number will probably only go to the States this season.

I am truly thankful to God for having blessed my labours in Copenhagen, and for the opportunity now afforded me of gathering to the body of the Church in Zion. I have been labouring under the directions of Elders Willard Snow, John Van Cott, and H. C. Haight, whom I know to be good men, and they are filled with love to God and the children of men.

My heart is full of joy in the hope of reaching Zion, where I shall be blessed with the privilege of beholding the faces of the Prophets of God, and of learning more perfectly the way of life and salvation, and of receiving my endowments in the Temple of our God.

The brethren here join me in their regard to you and all the Saints. God bless you all.

Your most humble servant,

O. N. Liljenquist.

Aalborg, February 17, 1857.

President Benson.

Beloved Brother—I am gladly availing myself of the privilege you gave me of writing to you, and my joy is increased by having good news to communicate.

Since we had the happiness of seeing you here, the Saints have made some progress in practical "Mormonism," and the promises and gifts of the Gospel have been bestowed on them more abundantly.

Permit me to give you a few items concerning the state of this Pastorate. The number of the Saints amounts to about one thousand, including one hundred and seventy Elders, and about as many of the lesser Priesthood. It is divided into 4 Conferences, 44 Branches, and 14 districts, which are under the direction of Travelling Elders. These districts have almost all of them their fixed monthly meetings, at which the several Branches meet for edification, instruction, and counsel. More than two hundred and fifty have been baptized since the October meetings, and about twelve thousand tracts, books, and *Stars* have been circulated. Two Conferences have paid their book debt to the head Office, and collected a book fund, large enough to pay for the amount of books and tracts necessary for the Conferences to be pro-

vided with. As we are now at work in Vensyssel, and Tyen Conferences for the same purposes, I hope we shall soon be clear of debt to this Office, and thereby enable President Haight to work with more means at his disposal. We also endeavour to establish small book funds in all the Branches, that their Book Agents may be able to pay the requisitions at the receipt, and this has already partly succeeded.

As my wife has told you, we have established an English school at Aalborg, under her direction, and the Conferences of the Pastorate have sent candidates to it, who, after having finished their course in the English language, are to go out and establish other schools in the Branches. Two teachers have already been dismissed, and three more will have finished their probationary course at the end of this month. Besides, we have another English school here in Aalborg which meets twice in the week.

Somewhat more than 70 Elders have been ordained since the October meetings, 12 new Branches have been organized, and several fresh plants settled in new places, which we hope will soon grow up to healthy branches. There are vast fertile, well peopled counties in this Pastorate, where the Gospel has been preached but very little, and only a few tracts circulated some years ago. The faith, energy, and strength of the Priesthood, and of the Saints increase indeed, and I hope that the net of the Gospel will soon embrace the whole of Jutland, and branch upon branch grow out of it, and become healthy parts of the tree. More new Branches are to be organized at the approaching Conference.

Besides the Travelling Elders appointed over the districts and Conferences, there are about 40 missionaries who labour wholly in the spiritual way, by preaching and distributing tracts. This number will be lessened somewhat, yet I think the cause will not suffer by it.

We try to get a local Priesthood for the Presidency of the Branches, who support themselves by working temporally. President Haight is a good father, we receive his teachings, and the blessings follow. Yes, indeed; and let me tell you, dear President Benson, the impression of your visit here has left us a rich blessing, which more and more makes itself known to us.

We rejoice in the prospect of spreading many tracts, during this year, as they seem to be wanted more and more, and the zeal of the Saints in this matter likewise increases. I believe that we shall spread ten thousand copies of brother Pratt's new tracts—"True Faith" and "True Repentance," and my feelings are that they will awaken many thousands in these lands to a knowledge of the truth. Logic and evidence in the hands of a servant of the Lord are mighty weapons to conquer the influence of the "Father of Lies." Like begets its like, and spirit begets spirit, and the Holy Ghost will operate by a form of thought and ideas satisfactory to the reason inherent in man.

I rejoice very much in the prospect of these new pamphlets being translated into the Danish language, and my expectations concerning the effects they will produce are very great. I think we can sell German tracts, and books of Mormon in Shovig; there are also some Germans in Fredericia Conference.

The emigration from the Pastorate will amount to two hundred and fifty souls. The Saints have been ready to offer up their property for the progress of the work. Thus there have been given to the Temple Fund, £50; to the Emigrating Fund, £330—besides this, a large amount of the means for emigration this year has been lent from the wealthy Saints to the poor, and will be offered to the Emigrating Fund when they shall be repaid—tithing of property, £215; tithing of income, £58; contributions to the book fund, £75; given to the Conference and the mission, £400; total £1053. When to this is added the expenses for emigration and fitting out for emigration, namely, £5000, then the capital of the Pastorate paid this half year is about £6000.

A part of the wealthy Saints are going themselves with the hand-carts, in order to be able to help more of the poor to emigrate. And the readiness in this respect has been so great, that in some cases it has not been thought wisdom to act upon it. I can say, that the faith and works of the Saints are in a good state, and in good progress. With a very few exceptions, there is a general readiness among the Saints to pay their tithing.

The mobocracy has at present not much power here, and the people are generally of a more peaceable character. However,

in some places, especially in the Tyen Conference, the mob has tried to prevent our meetings, and injure the Saints. Some of the brethren have been imprisoned upon the impeachment for unlawful trade (with tracts,) for vagabondry, and for immoral doctrines (about polygamy); malice seeks an opportunity. Some of these brethren have been set free; some have been sentenced to pay larger or lesser fines, and some of the law-suits have not yet been decided. Some of the brethren have been beaten very badly, the perpetrators have been cited by the law, but have been acquitted. But in many places the magistrates are quite obliging towards us, and I think as just as they can possibly be.

The Pastorate has an extension of about 5000 square miles. It requires a walk of about 1000 square miles to visit all the Branches. I have now travelled through the whole of my mission since the October meetings, except the western Branches of the Aalborg Conference. Since you left us in October, I have held about 70 meetings in the different Conferences.

I can tell you, dear brother Benson, that they are very good Saints, of whom I have charge, and I never felt more blessed than here. I have the best hopes for the progress of the Gospel, and, indeed, the prospects are good. The prospects that lie before us are cheering, and from all places we receive good tidings. There is union among the Saints, and zeal for the rolling forth of the truth.

In some places here, a certain purging out has taken place, and as the contaminating atmosphere by which we are surrounded in many places chains its victims, so the moral corruption casts its poisonous vapours over us. Many of the brethren in the Pastorate have renewed their covenants after having transgressed.

I am thankful, glad, and blessed by the Lord, and I feel that the blessings you sealed upon my head commenced from that day to be fulfilled. I rejoice in having furthermore the privilege of communicating with you about the state of the work here, and begging you to accept of our respect.

I remain your brother in Christ,

C. A. MADSEN.

HOME CORRESPONDENCE.

DESCRIPTION OF ELDER THOMAS BULLOCK'S VOYAGE ACROSS THE SEA.

February 17, 1857.

Dear Brother Pratt—Having promised to send you a description of our voyage across the ocean, I will premise by saying, that when the Presidency had their hands upon my head, to set me apart for this mission, they said—"You shall see the hand of the Lord, in the tempest and in the storm, but you shall be preserved. Though many vessels will be wrecked, you shall arrive at your destination in safety."

On the 21st of December, 1856, in company with brothers James G. Browning, John H. Tippets, William Brown, Thomas Pierce, Daniel Page, and Henry Harris, I sailed from New York in the ship *Guy Mannering*. We had a delightful sail until we lost sight of land. On the 23rd a breeze sprang up, which continued to increase until "The Storm Fiend" rode in his fury. The winds whistled and shrieked through the rigging. The waves rolled mountains high, continually sweeping the deck; a portion of the bulwarks were washed away; one of the life-boats was dashed to pieces, and the fragments were thrown into the ocean; three of her sails were torn into ribbons, and scattered to the wind; the cargo shifted its position, and partially careened the vessel, which sprung a leak. Thus were we tempest-tossed and at the mercy of the waves, not one of us being able to walk on the deck the 24th, without laying firm hold of the ropes, for fear of being washed overboard through the gap. The sailors were kept at work at the pumps, and were frequently knocked down by the waves. On Christmas day, the storm having considerably abated, the missionaries were at work at the pumps all day. The leakage being found and stopped, we were very glad to report to the commander—"the pump sucks." Up to this period the officers

and hands on the ship reported they would have to run into the nearest port to get her repaired. But the captain concluded to continue his voyage to Liverpool. Through the whole of the week following, all were employed in shifting the heavy chains, spare mast, anchors, water, and other heavy material, so as to get the ship more in sailing trim. The pumps were continually worked day and night, to pump out the bilge water.

On the last evening of the old year, we saw stars for the first time. The wind changed its position, blowing from a southerly direction, righted the vessel, and so continued, until we neared the coast of Ireland. A heavy fog having set in for several days, we could not help praying for it to clear up, so that we might see land and know where we were. About noon of the 9th of January, land was discovered, which proved to be the Irish coast, near Cork, when the fog again set in. About half-past eleven o'clock the same night, a cry was heard, "land on the lee bow;" in a minute all was confusion, the captain and all hands jumped from their berths, when it was discovered that we were sailing broadside on to the rocks; and in a very few minutes more, no doubt, the ship would have been dashed to pieces. The helm was immediately changed, which again brought the vessel on her side, down to the water's edge; all the sails were let fly as quickly as possible, when again rocks were seen ahead, looming up horribly to our sight. The helm was again changed, at this moment of our dilemma, the moon appeared through the clouds, and we perceived a lighthouse on our right, and another on our left. The captain then to his horror and amazement discovered, we were between two ledges of rocks in Waterford Bay. Here again two sails were rent into ribbons before the other sails could be secured. The captain acted like an able seaman, and comforted the passengers as much as he possibly could. He had a narrow escape of going overboard, while pulling a rope with four of the missionaries. The rope, which was perfectly new, broke asunder in their hands. The first mate secured his watch and papers, so as to be ready to swim ashore when the vessel should strike. The steward said he had a plank secured for his escape. The boatswain swore that if any of the passengers attempted to get into his boat, he would cut them to pieces; but the second mate said he would take a portion of the passengers, and leave half-a-dozen of the "green-horn sailors" to go down with the ship. But thanks be to God, we we were not left to go ashore in any such manner. The wind veered round five points, which blew "the old slaughter-house" once more into the open sea. The captain declared that if the wind had not veered round five points, the vessel must have gone to pieces.

Here allow me to say that I consider it an infamous shame for the shipping agents in New York, to send a captain to sea with a valuable cargo, and the lives of many passengers placed in his hands, with only half a crew, the other half being geen land-lubbers, several of them not even competent to climb the rigging. The captain did his best on the voyage. But a set of more brutal petty officers never disgraced a ship. Blood was shed on the deck the first day we got into the river at New York; fighting was continued every day to a greater or less extent, until the pilot came on board off Holyhead, when the poor boys got a reprieve from their ruffianism, and wanton cruelty. During the whole of the past ten years, my ears have never been assailed with so many vile imprecations, impious oaths, blasphemous language, and continued distress, since the merciless mobs drove me from my home, and peaceful fireside, in Illinois, the beloved Temple in Nauvoo, and the remains of our Prophet and Patriarch, from which I was driven in September, 1846, at the point of sword and bayonet.

We got into Liverpool dock on the 11th of January at midnight, and was glad on Monday morning to leave that petty hell, and to go ashore and shake hands with the servants of God; thus literally fulfilling the words of the Prophets —"You shall see the hand of the Lord in tempest and in storm, but you shall arrive at your destination in safety."

To satisfy the queries of some sceptics, who inquire—"Is there a Prophet of the Lord in these last days?" I reply, there is; for although this country has been surrounded with shipwrecks these past four months, so well did a Prophet of God in this land, know that I should arrive in safety here, that when he left his home in Liverpool, he left an appointment for Thomas Bullock, to start for the Lon-

don Pastorate, immediately on his arrival, and there commence his labour in the vineyard of the Lord, under the direction of Pastor J. D. Ross.

In fulfilment of all these prophecies, I am here, an humble instrument in the hands of the Lord, trying to do good to the Saints, to the poor, to the honest in heart—to those who desire to know the plan of salvation, and to save their souls in this life, and in the world to come. I am here doing the best I can, visiting and comforting the Saints, whose hearts are made to rejoice in the truths of the everlasting Gospel: and, thank the Lord God of Israel, we are attending to the ordinance of baptism every week; and hypocrites fear and tremble, while the Saints rejoice in the prospects of the privilege of once more renewing their covenants before God, angels, and all good men; and they feel determined, by the help of the Lord, to do His will on the earth. Many are preparing to emigrate to the home of the Saints this season, and all the faithful are desiring with longing hearts for the day to come, when they also will be emancipated.

God bless you, brother Pratt; may the God of Abraham, Isaac, and Jacob, Joseph, and Brigham, bless you with His choicest blessings; and grant you the desire of your heart in seeing His work roll on in these lands, with ten-fold greater energy than it ever has done. My love to brothers Ray, Calkin, Kay, Romney, and all the Saints. Pray for me, that I may be healed; that my lungs may be strengthened; that I may do a good work, and that my life may be spared, to again return and hear the voices of the beloved servants of God, brothers Brigham, Heber, and Jedediah, and that I may again behold my dear family in peace and safety.

Your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

VARIETIES.

THE honest man will rather be the grave to his neighbour's errors than in any way expose them.—*Owen Feltham.*

THE VALUE OF SINCERITY.—Nothing ever touched the heart of a reader that did not come from the heart of a writer.

THE TRULY BRAVE.—That man only is truly brave who fears nothing so much as committing a mean action, and undauntedly fulfils his duty, whatever be the dangers which impede his way.

WOULDN'T you call a man a fool who should spend all his time fishing up oysters with the expectation of finding a pearl; but is he really more unwise than hundreds who with their hands in their pockets and cigars in their mouths are waiting for something to turn up, or turn over, that will throw them at once into business and fortune?

MARINE DISASTERS.—A summary of the losses sustained through marine disasters by the New York underwriters, during the year just closed, shows the enormous aggregate of some *twenty-six millions of dollars.* Probably they have never before amounted to so large a sum, and it is said that the pressure on the various companies has been so great that some have had to succumb entirely and retire from the field, while others had to strengthen their position by new subscriptions to their capitals.—*Mormon.*

THE WIFE'S INFLUENCE.—A woman, in many instances, has her husband's fortune in her power, because she may or may not conform to his circumstances. This is her first duty, and it ought to be her pride. No passion for luxury or display ought to tempt her for a moment to deviate in the least degree from this line of conduct. She will find her respectability in it. Any other course is wretchedness itself, and inevitably leads to ruin. Nothing can be more miserable than to keep up appearances. If it could succeed, it would cost more than it is worth; as it never can, its failure involves the deepest mortification. Some of the sublimest exhibitions of human virtue have been made by women, who have been precipitated suddenly from wealth and splendour to absolute want. Then a man's fortunes are, in a manner, in the hands of his wife, inasmuch as his own power of exertion depends on her. If it be harrassed and worn to a morbid irritability, her gentle tones steal over it with a soothing more potent than the most exquisite music. If every enterprise be dead, her patience and fortitude have the power to re-kindle them in the heart, and he again goes forth to encounter with the toils and troubles of life.

Eloquence consists in feeling a truth yourself, and in making those who hear you feel it.

Warm Baths.—Many erroneous notions prevail respecting the use and properties of the warm bath. To many persons the idea of submersion in warm water on a summer's day would be preposterous; but if it be rationally considered it will be found that the warm bath may be taken with equal, perhaps greater benefit, in the summer than in the winter. During hot weather the secretions in the skin are much increased in quantity, and consequently a greater necessity exists that it should be kept perfectly free from obstructions. Another prevailing error respecting the warm bath is, that it tends to relax and enervate the body; but experience has sufficiently proved the fallacy of the opinion, and many physicians have prescribed its use to patients labouring under debility from desease, none of whom experience such effects, but have all felt invigorated, and mostly restored to health and strength. Many persons are deterred from using the warm bath, especially in winter, from the fear of catching cold; but this fear is groundless, for it has been found that the warm bath, by increasing the circulation on the surface of the body, renders it more capable of withstanding the effects of cold than it otherwise would have been.

THE TRIUMPH OF TRUTH.

Can ye darken the rays of the noon-day sun?
Or bring back light when night's begun?
Can ye wrench the shaft from the hand of death?
Or stem the plague in its withering breath?
The heavens above us, the lights that glow—
The tombs of the lifeless, answer—no!

Can ye calm the waves of the raging deep?
Or hush the winds that o'er it sweep?
Can ye stay the lightning's vivid flash?
Or level the rocks the surges lash?
The rage of the tempest, the tides that flow—
The blast of the whirlwind, answer—no!

Can ye measure the depths of yon proud sea?
Will the universe change its laws for thee?
Can the monarch of nations war with God?
Or vanquish truth with his tyrant rod?
The grovelling kingdoms of earth will show—
They may boast in their pride, but must answer—no!

Can ye change the laws of truth divine?
Or crush them 'neath the wheel of time?
Can ye sever the chains that bind our earth?
Laws that eternity first gave birth?
The works of creation, above, below—
All nature, the universe, answer—no!

Can ye fathom the mind of the changeless one?
Or limit the grace of his murdered son?
Can ye stay his truth in its onward way?
Or banish its light from the sons of clay?
The blood of redemption from sin and woe—
The voice of His Prophets answer—no!

London. K. J. R.

Address.—Bernard Snow, 17 Redcross Street, Brighton, Sussex.

MONEY LIST, MARCH 6—13, 1857.

William B. Child	£5	0	0
Josiah Holmes	5	0	0
R. W. Brindle, (per C. F. Jones)	4	0	0
William Smith	2	0	0
Carried Forward	£16	0	0
Brought Forward	£16	0	0
Henry Brown	4	0	0
Richard Holt	2	0	0
William Norris	2	0	0
	£24	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XIX. Saturday, April 4, 1857. Price One Penny.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

Since the age of Miracles and Inspiration, the religious world, notwithstanding its multiplied divisions and contrariety of doctrines, has in one respect, at least, maintained a unity of faith: namely, "That the volume of God's word as contained in the Bible, is full, complete and perfect;" and, per consequence, the claims of the Book of Mormon to divine authenticity must be without foundation in truth.

If the Bible does indeed contain the whole of God's word, then we must admit that the Book of Mormon, as claiming to be a portion of His word, cannot be true. Therefore, our first inquiry necessarily relates to the former book; in which we propose, That if the Bible contain the whole of God's word, it contains, First: All that God ever has revealed. Secondly: All that He ever will reveal. Thirdly: That which has been revealed must have remained pure, and been handed down to us, as God gave it to man.

1st. *The Bible does not contain all that God has revealed to man.*

By referring to the Bible, we find the following sacred books mentioned as having once existed, and been reverenced as greatly by the people of God as those which have reached our times.

Solomon's three thousand Proverbs, (of which we have but a part) and one thousand and five Songs, (of which we have but one) 1 Kings iv. 32.

Book of the Acts of Solomon; 1 Kings xi. 41.

Book of Nathan the Prophet, and Book of Gad the Seer; 1 Chron. xxix. 29.

Prophecy of Ahijah the Shilonite, and the Visions of Iddo the Seer; 2 Chron. ix. 29.

Book of Jehu; 2 Chron. xx. 34.

Prophecy of Urijah; Jer. xxvi. 20—23.

Book of the Wars of the Lord; Num. xxi. 14.

Book of Jasher; Josh. x. 13.

Apostolic Decrees; Acts xvi. 4, 5.

Paul's first Epistle to the Corinthians; 1 Cor. v. ix.

Paul's Epistle to the Laodiceans; Col. iv. 16.

In addition to these, we have, in the 14th and 15th verses of Jude, an extract

from a Prophecy of Enoch, evidently referring to the second advent of the Saviour. And

It is evident, that if Enoch could with the eye of prophecy pierce the future thousands of years, and predict the coming of the Son of God with power; it could by no possibility be otherwise, than that he also predicted many, if not all, the most remarkable events mentioned in Biblical history. And

It is evident from the quotation, that Enoch's Prophecy had been committed to writing. And

The records of antiquity give us no reason to doubt that the art of writing was known to the antediluvians. And

It is evident, that this record, or some part of it, was in existence in the days of the Apostles. And

It is evident, that without this sacred book and all the lost inspired writings, by whomsoever written, be again restored and joined with the present Bible, the canon of Scripture cannot be full.

It is idle to contend that the lost sacred books were of but indifferent importance; and, indeed, it is to charge God foolishly to say, that He has made revelations of himself to mankind, which were not worth the keeping. We must admit, that a book containing a particular and full account of God's first dispensation of mercy to man, in which we find His adoration and worship established in the offerings of the children of Adam, and which must have been recorded in the Book of Enoch; would not only have been interesting beyond what any subsequent writing can be, but also important in clearly stating important matters, which the exceeding brevity of the Mosaic account leaves uncertain.

With regard to the Apostolic Decrees, before referred to, we know that the constituting of a new society is necessarily accompanied with important documents, in order to regulate its discipline, to set forth its principles, and to give it that consistency which will ensure its positive establishment and permanent prosperity. And

If we may judge of the importance of those Decrees by the one concerning circumcision; we must admit them to have been of the greatest consequence. And

This will more clearly appear, when we take into consideration the fact, that at that time no other Christian writings were in existence, so far as we know. And.

When the Epistles and Evangelical books did appear, their slight allusions to church government and discipline seem to imply, that the Decrees were as nearly as possible all-sufficient in those respects. From these considerations we claim the Decrees to have been the word of God to His Church; and unless they be *re*-revealed, the sacred canon cannot be complete.

2ndly. *The Bible does not contain all that God promised to reveal.*

The general duties of the prophets seem to have been to reprove the wicked —to comfort the righteous, and to predict prosperity or adversity, as the case might be; but the prophetic spirit has been chiefly directed to the great *latter-day dispensation*, in which it is announced, that so great will be the display of God's power, that the mighty wonders of former times will no more be remembered, or come into mind:

That in those days the nations shall say, "Come, ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and *He* will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 3. And

That at His second advent, "He will reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isaiah xxiv. 23. And

That the going forth of this law for the government of the Millennial Kingdom, and the word of the Lord for the instruction of His people, is inseparably connected with this righteous and universal reign. And

The laws then promulgated, and the discourses then delivered, will be *bona fide* the word of God: And

As such, will be as sacred as, and of equal authority with, any revelation heretofore given: And

Will become an integral part of the great volume of God's word. And

There is no text in the Scriptures which in anywise militates against this happy result: that is, which seals up the mouth of God and interdicts revelation; though the prunings and interpolations of *man* are forbidden under the severest penalties.

3rdly. *That which has been revealed*

must have remained pure, and been handed down to us as God gave it to man.

There is, perhaps, nothing that gives the intelligent Christian greater pain than the reflection, that the New Testament has come down to us through the muddy channel of the Church of Rome. That a corrupt church, in order to make those writings tally more perfectly with its dogmas, ordered them to be *revised and corrected!* which order was given A.D. 506, by Anastasius, and was carried out at Constantinople. And that Jerome complained at that early day, "That no one copy resembled another." And

That after such correction had been made, the Catholic monks, to exhibit their skill in iniquity, had so corrupted this *corrected copy* that there were, at the time of the printing of the Elzevir edition of Greek text, A.D. 1624, "upwards of one hundred and thirty thousand various readings."

In view of these facts, who can marvel that God should have provided a way to restore to man, in the latter-day dispensation of the "*restitution of all things*," a pure copy of the Gospel history, either by causing a copy to be buried in the earth; or by revealing it anew from heaven; or both?

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 168.)

[March, 1842.]

Wednesday, 16th. I was with the Masonic Lodge, and rose to the sublime degree.

Thursday, 17th. The High Council withdrew the hand of fellowship from Elder Oliver Olney for setting himself up as a prophet, and took his license.

I assisted in commencing the organization of "The Female Relief Society of Nauvoo" in the Lodge Room. Sister Emma Smith, President, and sisters Elizabeth Ann Whitney and Sarah M. Cleveland, Counsellors. I gave much instruction, read in the New Testament, and Book of Doctrine and Covenants, concerning the Elect Lady, and showed that the elect meant to be elected to a certain work, &c., and that the revelation was then fulfilled by Sister Emma's election to the Presidency of the Society, she having previously been ordained to expound the Scriptures. Emma was blessed, and her counsellors were ordained by Elder John Taylor.

Friday, 18th, and Saturday, 19th. At home, and at my Office, engaged in business, temporal and spiritual.

Sunday, 20th. I preached to a large assembly in the grove, near the Temple, on the west. The body of a deceased child of Mr. Windsor P. Lyon being before the assembly, changed my design in the order of my remarks, a brief synopsis of which was reported by Elder Wilford Woodruff as follows—

President Smith read the 14th chapter of Revelations, and said—We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us—especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the "world grows weaker and wiser;" if it is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day: but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure His blessing, and not wait until he is called to die.

Also the doctrine of baptizing children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported in holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope.

My intention was to have spoken on the subject of baptism, but having a case of death before us, I thought proper to refer to that subjet. I will now, however say a few words upon baptism, as I intended.

God has made certain decrees which are fixed and immovable; for instance,—God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field—all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water and of the Spirit ye cannot enter into the kingdom of God," said the Saviour. It is a sign and a commandment which God has set for man to enter into His kingdom. Those who seek to enter in any other way will seek in vain; for God will not receive them, neither will the angels acknowledge their works as accepted, for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to a celestial glory; and God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands.

Baptism is a sign to God, to angels, and to heaven that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.

What is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord. What if we should attempt to get the gift of the Holy Ghost through any other means except the signs or way which God hath appointed—should we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless you.

There are certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained.

There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of

a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: "Paul we know, and Jesus we know, but who are ye?" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which He hath opened, and this is the way marked out by the word of the Lord.

As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be "added unto their stature one cubit," neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God and the Lamb with bodies of the same stature that they had on earth, having been redeemed by the blood of the Lamb; they will there enjoy the fulness of that light, glory, and intelligence, which is prepared in the celestial kingdom. "Blessed are the dead who die in the Lord, for they rest from their labours and their works do follow them."

The speaker, before closing, called upon the assembly before him to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet, that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth, and that the Holy Spirit of God may rest upon this vast multitude.

At the close of the meeting, President Smith said he should attend to the ordinance of baptism in the river, near his house, at two o'clock, and at the appointed hour, the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went into the river and baptized eighty persons for the remission of their sins, and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith —the first of her kindred that has embraced the fulness of the Gospel.

At the close of this interesting scene, the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the Spirit of God did rest upon the multitude, to the joy and consolation of our hearts.

After baptism, the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation, and, notwithstanding President Smith had spoken in the open air to the people, and stood in the water and baptized about eighty persons, about fifty of those baptized received their confirmation under his hands in the after part of the day.

While this was progressing, great numbers were baptized in the fort.

After this, I baptized a large number in the font myself.

AN EPISTLE OF THE TWELVE TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN ITS VARIOUS BRANCHES AND CONFERENCES IN EUROPE, GREETING—

Beloved brethren—We feel it our privilege and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints and tend to ameliorate the condition of those who are struggling with poverty and distress, in this day when the usual means of support seem to be cut short to the labouring classes, through the depression that everywhere prevails in the general business mart of the civilized world.

Our situation is such in these last days—our salvation spiritually is so connected with our salvation temporally, that if one fail, the other necessarily must be seriously affected, if not wholly destroyed. God has made us social beings; He has endowed us with capacities for enjoying each other's society, and it is our duty to bring those powers and privileges into exercise, so far as we can obtain, and for this it is our duty to strive by all lawful and expedient measures within our reach.

While we remain in this state of existence we need food and raiment, habitations and society, and without these our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the Saints should possess all the common gifts of the Spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do; and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men for the sustenance and comfort of these frail perishable bodies. That we may be instruments in the hands of God of thus promoting your present and future tempo-

ral and spiritual welfare, we write you at the present time.

Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our counsels to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only wish to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistence after you arrive here, and this also is important. How, then, shall these things be accomplished and your souls be satisfied? We answer, by united understanding and concert of action.

You all, or most of you, have trades or different kinds of business to which you have been long familiarized, and in which you would like to continue for the purpose of procuring a subsistence; and a great proportion of your occupation is such that no employment can be had in this city or vicinity; for instance; there are no cotton manufactories established here, and many of you know no other business. You want to come here, and when here, want to continue your labours in your accustomed branches of business; but you have no means to get here, and when here there are no factories, and yet factories are needed here, and there would be a ready market for all the fabrics which could be manufactured.

Now comes the concert of action: if the Church will arise unitedly; if the brethren will individually feel that the good work of the Lord is depending on themselves as instruments to assist in carrying it forward; and will unite all their means, faith, and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized.

While the Saints are united, no power on the earth, or under the earth, can prevail against them; but while each one acts for himself, many, very many, are in danger of being overthrown. God has promised all things to those who love Him and keep His commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose; when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to His commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward, the more glorious their kingdom, the more extended their power, when they shall arrive in their celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompense of reward to be revealed hereafter, regardless of all necessary privation and labour to accomplish what our Master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her Stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do what? To do the very things you desire should be done; to convey you to the place where we are, and then put you in possession of all the means you may need for your support; so that you may enjoy the fulness of the blessings belonging to the sons and daughters of Zion's King.

Had we means we would not ask your aid; we would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes, to our firesides; we would provide you habitations, lands, and food, when you arrive among us. Our hearts are large enough to do all this, and a great deal more; but we have not the means; we have to labour for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole Church as much as ourselves.

It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent, must be as diligent in the use thereof as he that has ten, or he will lose his talent and his blessing; and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither; and that he who hath but five pounds may have enough and to spare to him who hath but one, or in other words, to *help* the *brethren* to accomplish with *a little*, what otherwise would require *much more than they can command*, is the object of this Epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores, necessary for the comfort of the brethren on the water, so that they would have nothing more to do, than go on shipboard, and land at New Orleans; from thence we would take them on our steamers, and bring them to this place, for this is the best place for the Saints to stop at, for the present.

There may be other places where individuals might have the prospect of adding, at once, more rapidly to their pecuniary interest, than they could here; but we can

only say that it is the will of the Lord that the Saints build Nauvoo, and settle therein, or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren, we wish not to control you or your means; it is not for our peace or interest; nay, rather, it is a source of labour, trouble, and anxiety to have ought to do with the pecuniary business of the Church, which we would gladly avoid, could we do it, and do our duty—could we do it, and the things desired be accomplished, and we stand guiltless where God hath placed us—and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select; men of your own acquaintance, in whom you can repose confidence that they will execute their trust in righteousness. And that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, Elder John Snyder, the bearer of this Epistle, and other Epistles also, previously written by us to you; and we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom of heaven, and assist him by all lawful means in your power, to execute the mission entrusted to him; for great events depend upon his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snyder to you, is found in the "Book of the Law of the Lord," page 36, as follows—

"Nauvoo, December 22, 1841. The word of the Lord came unto Joseph the Seer; verily thus saith the Lord—Let my servant John Snyder take a mission to the Eastern Continent, unto all the Conferences now sitting in that region, and let him carry a package of Epistles that shall be written by my servants the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you, saith the Lord, that they may bring their gold, and their silver, and their precious stones, and the box tree, and the fir tree, and all fine wood to beautify the place of my sanctuary, saith the Lord, and let him return speedily, with all means which shall be put into his hands: even so. Amen."

In this revelation, the brethren will discover their duty in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House; and we call upon them with united cry to give heed unto the things written, and help to build the houses which God has commanded, so that brother Snyder may speedily return with means to strengthen the hands of the labourers, and adorn and beautify the Tabernacle of Jehovah.

Brethren, while you are thus preparing to send up your offerings to this place, if you will act in concert with our well beloved brother, Elder Parley P. Pratt, and the regularly constituted authorities of the Church in England; and collect as great an amount of cotton, linen, and woollen goods, silks, cutlery, and hardware, &c., even all the varieties of goods which might be useful in this country, and which can be obtained by the brethren in this time of monied scarcity, and forward the same to us by brother Snyder, or your own agent, in company with him, or otherwise, and at other times, we will pay you for those goods, in lands, in or out of the city, in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands, &c., flour, meat, and all things necessary for a sea voyage, which can be had cheaper here than in England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate than they can now emigrate; while, at the same time, those who remain can continue to collect and forward merchandize as before, which will give us the means of continuing our purchases here, of keeping ships passing and repassing, and of building manufacturing establishments ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little, at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them, when it would be impossible for them to sell for cash at any price, or get their pay for debts due them even at a great discount, and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain where they are for years, or never have the opportunity of appearing among us on this side the great waters, until the morning of the first resurrection.

But, brethren, we want to see you here! We long to see *all* here who *want* to be *here*,

and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her Stakes strengthened; though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto.

For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interest of the Church, we would refer you to our former Epistles, as to enter into a particular and minute detail of all items referred to in this Epistle, would be impossible. Brother Snyder will enter into the subject more minutely, and with the assistance of the Presidency among you, will unfold the subject, so that no one need misunderstand.

The brethren need not suppose that this thing is of our own imagination, simply; or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the Spirit of the Lord in our deliberations concerning the matter; and have been instructed by the Prophet of the Most High, even Joseph, the Seer and Revelator, for the Church, whose instructions to us are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the Gospel of Jesus Christ.

We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred, his character unsullied among men of truth, and that he is what the Church acknowledge him to be, a man of God, and the spokesman of the Most High unto His people; and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the Saints may enjoy the teachings of the Prophet; those teachings which can be had only at this place, so that they may go on from knowledge to knowledge even to perfection, they want to come up hither; and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build factories; individuals who have the means, understand the business, and are capable of superintending the concerns thereof.

There is every natural advantage at this place for facilitating such an order of things; water, wood, and coal in abundance, and it only wants the hand of the labourer to bring them forth in form suited to their several uses; and, while the gold and the silver are secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that Zion is not to be built up without labour, fatigue, and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed.

The Saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's Book of Life, and obtain an inheritance in the holy city.

To all those who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden, and you shall share the riches, glory, and honours of the kingdom. And those who are not willing to suffer afflictions, losses, crosses, and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish, for perish they must who cannot abide a celestial law, and endure to the end in all meekness, patience, and faithfulness.

Inasmuch as Elder Levi Richards has asked for counsel, we would recommend him to return to Nauvoo, as soon as circumstances shall permit.

Praying that you may be blessed with wisdom, intelligence, and perseverance, in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow labourers in the kingdom of patience. Amen.

BRIGHAM YOUNG, President.
HEBER C. KIMBALL,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,

W. RICHARDS, Clerk.

City of Nauvoo, Hancock County, Illinois, March 20, 1842.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 4, 1857.

THE WORLD LOVE NOT THE GOSPEL.—This generation hates the true Gospel of the Son of God, as much as the Scribes and Pharisees did eighteen hundred years ago. They hated it because it came in contact with their long-established traditions, and because it reproved them for their evil deeds.

What is there in "Mormonism" that should make Christians dislike it? It teaches all to believe in God the Father, and in Jesus Christ His Son, who died to make an atonement for the sins of the whole world; and that all will be saved who repent of their sins and obey his Gospel laws. Will any Christian object to this? No. Wherein, then, do we differ from other believers in Christ, and why are we so despised, belied, and slandered by them? We answer; because we believe that there are many prophecies of the Old and New Testament yet to be fulfilled; that the Church of God is founded upon Apostles and Prophets, Jesus Christ being the chief corner stone, and that any church differently organized is not the church of Christ.

The Apostle Paul said, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." He taught that Jesus had set some in the Church, first Apostles, secondarily Prophets, Evangelists, Pastors, Teachers, helps, governments, miracles, healings, divers kinds of tongues, and interpretation of tongues. The Latter-day Saints believe as Paul here teaches. Christians of this the nineteenth century do not. The latter believe, however, that such gifts of the Spirit were necessary, and enjoyed by Christians anciently. We ask them why we should not enjoy such blessings now? If they were good and necessary then, why not now? Human beings are the same in this age, as they were in that. They have the same passions and appetites, both naturally and spiritually. If it was a blessing to primitive Christians to enjoy the gifts of the Holy Ghost, which filled them with love to God and to their brethren; guided them into all truth; made them see eye to eye; enabled them to speak in tongues and prophesy, and gave them faith to send for the Elders, and be healed of their diseases, would not the same gifts be a blessing to us? We answer, they would.

The reason why modern Christians do not enjoy the blessings that flow from obedience to the Holy Gospel is, that their tastes have become perverted. They love Mammon, the god of this world, more than they love the God of Israel. They receive honour of man, instead of seeking for that which cometh from above. They seek to do their own will instead of the will of heaven. Latter-day Saints are hated and persecuted because they are not of this world. The world will love its own. Let us lift up our heads and rejoice, because we are counted worthy to suffer for the truth's sake, as did the people of God in every previous age of the world. Great will be our reward in heaven, if we hold out faithful to the end. Let us not be ashamed of our religion, but boldly bear testimony to all men of its truths, that our garments may be clear of their blood, and that they may not have any just grounds of accusation against us, when we come to stand before the Judge of all the earth. It is not wisdom to "cast pearls before swine," but let not persons flatter themselves that they can enjoy, long, the presence of the Spirit of God, if they are *ashamed* to acknowledge and *advocate* the holy principles of the Gospel, as revealed through the Prophet Joseph Smith.

ARRIVAL.—By a letter received from Elder James A. Little, dated Boston, March 3, we learn that he and the Elders who accompanied him arrived in good health and spirits, after having had a rough voyage of sixteen days. The letter reached us too late for publication in this week's *Star*. It will appear in our next. We are happy to hear of their prosperity.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

Geneva, February 27, 1857.

President O. Pratt.

Dear Brother—With permission from President J. L. Smith, I pen you these lines, to tell you the result of our labours in the Italian Mission, since my last letter of June, 1856.

As proposed in my last, to President F. D. Richards, I went to Turin on the 2nd of July, but under different circumstances from what I then anticipated, for the brother who proposed to accompany me, and furnish me with a room did not fulfil his promise. Thus I was obliged to go alone, without a single recommendation, and with a very imperfect knowledge of the language; in fact, the little I had learned, I was obliged to unlearn and commence *de noveau*.

On my arrival at Turin, and after earnestly supplicating my heavenly Father to direct me by His Holy Spirit where, and how to commence my labours, I was led to give my attention to the Protestants. I attended their meetings frequently, and distributed quite a number of tracts among the congregation as they issued from the church doors, containing my address, and an invitation to call upon me. Besides this, I distributed a number of tracts promiscuously in the public walks, and gardens, hoping by these means to create a spirit of inquiry, and form a few acquaintances. A short time after my arrival at Turin, I was invited to the valleys to baptize a governess of one of the Protestant schools, to whom I had given a few English lessons, mixed with a little "Mormonism." She being a native of Turin, gave me the address of some of her friends, residing at that place, among whom was one Mr. De Dantes, minister of the Italian Evangelical Church, (a branch broken off from the Vaudois, on account of mis-management of the financials). Having heard a good report of him, I sent him a few tracts, accompanied by a letter, inviting him to give me a call. The next week after receiving my tracts, he delivered two lectures to the members of his Church, against "Mormonism." His lectures proved that he had not been idle in seeking out the works of our opponents. The Sunday after his lectures, I visited his church, taking with me a good supply of the *Only way to be Saved*, in Italian, (the only work we have in that language, except the Book of Mormon), and at the close of the meeting, I furnished each of his members with a tract. The next day Mr. De Dantes visited me to know why I dared to insult the members of his church, by distributing among them such abominable tracts. Correcting his last assertion, I told him it was to show them that what he had been telling them against the "Mormons" was false, and the wicked inventions of his fellow ministers; and to put them in possession of the truth, which would enable them to see that he and they were both ignorant of the Gospel of Jesus Christ, and that if they did not repent of their sins, and believe the message which God had sent me to declare unto them, they could not be saved. He proposed a public discussion in Italian. I could not discuss with him in that language, but offered to do it with him in French, on any subject he might please, except polygamy. He would not meet me on these conditions. I then bore my testimony to him, and gave him *le bon jour*.

Through the above means, I formed several acquaintances, and received many invitations, and for a few weeks I was occupied every day discussing our principles, but all with whom I was brought in contact were too secular in their views, or so firmly bound to their former traditions, that I found it impossible to induce them to obey the truth.

I continued distributing tracts at the

church doors, and along the public walks and gardens, scattering a few seeds here and there, wherever an opportunity presented itself; but amongst all the vast multitudes inhabiting that city, I found but one who was willing to receive my testimony. I remained at Turin, (occasionally visiting the Saints in the valleys) until the 12th December, when, finding nothing new, and my prospects becoming darker instead of brighter, President J. L. Smith counselled me to return to the valleys among the Saints for a few months, during the severity of the winter, the Saints having been left alone since the departure of Elder J. J. Ruban in the month of September.

Because of my want of proficiency in Italian, I performed the most of my labours in French. French is spoken by the higher classes; Italian is used for all law and commercial affairs; and *Piemontais* is the medium of conversation; the latter changes in every town and village. The languages present the greatest difficulty in the way of progress among the people.

After my return to the valleys, we established a Tract Society, and through it circulated the word of God among the people. We extended our labours into several new places, but through persecution, and the bad weather, we were obliged to discontinue them.

The winter has been very severe this year, and the snow has fallen several yards deep in the valleys. Government was obliged to use the sledges to keep the public roads open. All out of door work was stopped, and the poor (among whom all of the Saints are numbered) suffered great want. I could say much here about the poverty of my brethren and sisters in Italy, but having described their condition in a former letter, it will suffice to say, that things get worse and worse with them every year.

Our numbers are very small there at present; some of the strongest have been obliged to go to France in search of employment, and some have returned to the Waldensien Church, in their poverty, for the loaves and fishes, while others have desired to be cut off because they have not been emigrated. The few that are left, with one or two exceptions, are those that have been in the Church a long time, and whom we can term the faithful. They are zealous in the work of God, attend their meetings regularly, and are very obedient to the counsels and instructions of the servants of God. They earnestly pray for their deliverance, and often say they would be willing to walk all the way to Liverpool (excepting the crossing of the channel) if the servants of the Lord could furnish them the means to cross the ocean, to go to Zion. They are very hospitable according to their means. While among them, I have always the offer of the warmest room and the best bed, the easiest stool, and the nearest place to the fire, indeed, they do everything they can to make me comfortable.

Our prospects there are not very bright for the moment, nevertheless we do not despair, for we have seen the sun hide his face before, and sometimes for a long time. The people generally are afraid of each other, and especially of their ministers. Many would join the Church, even those who have means, if they could sell out and go directly. The majority are very ignorant, and consequently weak-minded, and the last who preaches to them is always right. I have laboured amongst them nearly two years and a-half, during which time I have been able to judge the Waldensien character. They are no longer worthy of their faithful ancestors, neither Pastors nor people; the corruptions of Babylon are nearly as prevalent amongst them as among the Catholics, both of whom mingle together now, and shake hands as brethren. In the month of January, I received a parcel of "*Mariage et Mœurs a Utah.*" I distributed some of them among the ministers, &c., and put some others in the Tract Society for circulation.

On the 6th instant, I received a letter from President Smith to come to Geneva for change of diet, and to take charge of the *Darsteller* Office during his absence. I preached reformation to the Saints before my departure, went forth and was re-baptized myself, and re-baptized all the Priesthood, and nearly all the Saints. The weather was very cold, and we had to search a long time to find a place to baptize in, because of the snow. Afterward I re-confirmed them, and we had a glorious time. I trust I have, by the help of God, kindled a fire that will continue to burn until my return, if it is the will of the Lord for me so to do.

I left Piedmont the 13th instant, and arrived at Geneva in good health on the

15th. I was received kindly by our beloved President, J. L. Smith, and have spent some good time with him since my arrival. The Saints are awaking here, and we have great faith of doing something in the way of progress soon.

Fearing that I am prolonging my letter, and my sheet being full, I will close.

Subscribing myself your fellow labourer and brother in the kingdom of God,

SAMUEL FRANCIS.

HOME CORRESPONDENCE.

LETTER FROM ELDER AMOS M. MUSSER.

Birmingham, March 10, 1857.

President O. Pratt.

Beloved Brother,—Inasmuch as you have kindly released me from my labours in this country, with permission to return to Zion, I desire to offer a few reflections concerning my past labours in foreign lands.

I left Zion on the 19th day of October, 1852, on a mission to Hindostan, in which country I laboured the best I could for three years. In conjunction with my brethren, my endeavours to gospelize, though assiduous, were not crowned with the success so meritorious an undertaking deserved. The greatest work we accomplished was in *saving ourselves*. The superstitions and traditions of the credulous natives (who exist in India as densely as the lice and frogs of Egypt), the bigotry and arrogance of the Europeans, coupled with a climate "*as hot as the place set apart for lost souls*," all combined to militate against us, and proved impregnable barriers against every work of a regenerating nature. Thrice happy were we when called to beat a retreat by our esteemed President, brother Young. If my memory serves me, "the lachrymal poured down my" oriental tinged "cheeks, similar to the rains from heaven," when I received my emancipating order. After a voyage of one hundred and thirty days from Calcutta, with Captain Winsor, whose name and memory find a place in my gratitude, I reached London on the 19th of July last, so depressed in spirit and antiquated in appearance, with a lank meagre visage, that I fancied I favoured a variety of beings, *and might have passed for the nephew or grandson of Methusaleh*. I feel doubly thankful for the health I now enjoy, and the increased strength bestowed upon me. *Sampson's beard is assuming a patriarchal length, and his accustomed strength is returning to him again.*

The mission you gave me to the North of England I endeavoured to magnify to the best of my ability, and I believe to the satisfaction of my brethren and the Saints generally. In looking over my memoranda, I find that since my arrival in this country, I have travelled 3,049 miles, made 447 visits among the Saints, delivered, in my humble manner, 172 sermons and lectures; organized 3 branches of the Church; officiated in 9 baptisms, 51 confirmations, 7 consecrations, and 5 ordinations; bestowed 21 blessings; administered to and anointed 94 sick persons; officiated in the effectual ejection of 3 unclean spirits; have heard 38 unknown tongues spoken, sung, and interpreted by the inspiration of the Holy Ghost, and at one time, at a meeting held at Trimdon, the room we occupied, appeared to be filled with angelic beings, and the Holy Ghost.

I now wend my way Zionward, with many thanks to God and the Saints for their numerous favours bestowed upon me. I left Utah without *a half penny*, and up to my arrival in London, I had not, to my recollection, asked for a shilling from any one, and yet I have travelled 40,000 miles, and have had first class cabin passages, several of which were given to me without solicitation, all of which would not have cost much less than £300.

It is gratifying to hear of the reformation and witness its effects, already preeminently conspicuous in the several Conferences I have visited. Brother Benson, with a voice like a miniature thunder, and the strength of a lion, is intrepidly engaged in knocking the scales from the eyes of the Priesthood and Saints. I had the pleasure of meeting with him in Worcester a few days ago. I find that it re-

quires an extra effort to effectually divest myself of all my imperfections, and reform, in thought, word, and deed. His Satanic majesty is on the alert, and stands ready at every turning to tempt and overcome one. *In minding my own business, and in strictly watching myself, I find that I have a good, steady, and profitable employment.*

The following statistics I copied from a large placard, dressed in mourning, at the railway station, at Bishop Auckland.

"During one year, the *Alliance Weekly News* has recorded 2,211 cases of casualties or violent deaths. They have been as follows:—

711 brawls and violent assaults, including cases of stabbing, cutting, and wounding.
294 robberies upon drunken persons.
237 cases of atrocious cruelty upon *wives and children.*
166 serious accidents.
162 actual and attempted suicides.
520 horrible deaths.
121 murders and manslaughters. [Every case was of recent date, and occurred within the United Kingdom, and recorded in a *single weekly* journal."]

Such are the details of increasing crime in this country, and yet *spleeny* and *mangy* editors and priests, pretend to look with holy horror upon the imagined incongruities of the "Mormons."

Entertaining a fervent desire for the further development of truth, the advancement of God's kingdom, and the speedy deliverance of the Saints from Babylon, and with prayer for your continual prosperity, I beg to remain your humble servant and brother in the Gospel,

AMOS M. MUSSER.

A LOOKING GLASS:

IN WHICH TO EXAMINE OURSELVES, TO SEE WHETHER WE BE IN THE FAITH.

(*From the "Mormon."*)

Editor *Mormon.*

Dear Sir—I find in my travels in the United States, many who profess to be brethren, or members of the Church of the Saints. Among these there are a few who appear to me to deceive themselves, and think that they are in the faith when they are not.

If we inquire of a man whether he is in the faith, he will say, O yes, I am firm in the faith of "Mormonism," I cannot consistently be anything else. I can see as clear as the noon day sun, that the doctrine is scriptural, and that other modern systems are inconsistent with themselves, with each other, and with the Bible. Now this same man, who considers himself thus firm in the faith, being a man of means, will not lift a finger in the cause which he professes to believe. Or if he does, it is in a small way, and but very seldom—it is also done grudgingly—and in many cases because somebody urged, or teased him into the measure. He does nothing willingly or voluntarily, except, perhaps, the customary hospitality, of lodging and of feeding the Elders.

When it comes to clothing an Elder, or bearing his travelling expenses, or assisting to support his family, it is out of the question, the man never dreams of such a thing.

When tithing or donations are called for, or when he is required to sell out and gather with the Saints, he never makes a move. In short, he never thinks of co-operating with the Priesthood and Kingdom of God.

If he is questioned to the point, it will be found that he does not exactly believe in the *gathering*, or in *tithing*, or in some other peculiarities of the faith.

Well, brother, what is the peculiar system which you do believe? Or what is "Mormonism," as embraced by you?

Why, sir, I believe in the first principles—the Bible doctrines of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, &c. I also believe in

praying, going to meeting, singing, preaching, &c., and in living a moral life. But all this has very little to do with money, or with gathering to some particular place, or co-operating with the body of Saints in temporal affairs. If I sing and pray on, I shall inherit the kingdom of God at last.

Now it appears to me that such an one is deceiving himself, and that, in reality, he is not in the faith at all.

Let us look at this kind of faith in the mirror of another age, and see what it will amount to. Noah, for instance, was a Prophet, a preacher of righteousness. He, of course, taught first principles, as all God's messengers do. He required repentance, and the fruits of righteousness. He, no doubt, required the converts to obey the ordinances of God—to live morally, go to meeting, sing, pray, preach, &c. But he also foretold the destruction of the wicked, and the way of escape, or the means of temporal salvation for the righteous.

His followers must, therefore, not only believe and repent, and obey the ordinances, and live moral lives, and attend church, and pray, but they must close their business, gather up their means, withdraw from the fellowship of the world, and cease to intermarry with them, if they would save their children.

They must actually remove to the vicinity of the Ark with all their means, and there be dictated by the authority of Noah, his agents, and assistants, so as to co-operate with others in the same interests, in all their means and labours. Thus an ark could be prepared, with all its water, provisions, &c., for man and beast, and fowl and creeping thing. They must, perhaps, produce food to support the hands while they laboured on the ark, or they must burn coal, or work in the smith's shop, to make and repair the tools, or to manufacture the nails, pins, and spikes; or they must make a road to the forest, or to assist in felling trees, and hewing and transporting timbers, or sawing plank; or perhaps it would fall to their lot to work on the body of the ark, inside or out; or in planing and fitting flooring, or decking, or partition ceilings, or stalls for animals, or storage rooms. Or they might perhaps work in the cooper's shop in preparing water casks, or in the meadows in cutting hay for the animals, or in gathering it and storing it away in the ark; or in drying meats and fruits, and gathering grains and other provisions. Or it is possible they might be appointed to travel and preach, and warn the world; or to select and purchase cattle or horses, sheep or swine, male and female, for the preservation of the best breeds of these animals. And finally they must put themselves and their families on board, with all the necessaries of life. And if they had any gold or silver or precious jewels left after all these outlays, they must, if they would preserve them, bring them on board, and treasure them up in the ark. Thus it is evident that they must be wholly dictated to by the leaders or Prophets, in their labours, and in all their temporal affairs and interests.

Now let us suppose, in the days of Noah some converts who received the first principles of Noah's preaching, who believed and repented and lived moral lives, and obeyed the ordinances; and who attended church, sung, prayed, preached, commented on the old prophecies of Enoch, and Seth, &c.

In process of time Noah, being too busy with the ark to go himself, sends out missionaries to these pious branches of the Church, or professed Noahites, to instruct them in their duty, and to inquire if they were firm in the faith of Noahism. O yes, says every one of them, we are firm Noahites. Well, then, says the messenger, God requires you to sell your possessions and gather up your means, and emigrate to the vicinity of the ark, and devote your money, your goods, your time, and your entire interests in furthering the Cause of the Ark, &c. But, as this will take some little time, you are invited in the mean time to furnish what ready means you can consistently spare, in pushing forward the great work of temporal salvation; that we, through faithfulness, may be heirs of the world when it is cleansed from the wicked by water.

O, say the professed Noahites, then it is our money and goods, and labours that you are after, is it? You wish to control our temporal interests! Well, sir, you can go home again and inform Mr. Noah, that it is only in spiritual things, or in matters of religion that we are willing to be dictated. We profess to be able to manage our own affairs, and no man shall dictate our financial matters

nor teach us where to emigrate, or when or where to go or come. "*We are individual sovereigns*," and no man shall rule over us. Not but what we are firm believers in Noahism. That is, we believe in the first principles just as he has laid them down; we believe in faith, repentance, and obedience to the ordinances. We also believe in a moral life, and in going to church, singing, praying, preaching, &c, but nothing more.

But still, lest you might consider us indifferent or unfriendly, we will treat you with hospitality. But as to clothing, travelling expenses, and aid for your families while you are round warning the world, or teaching us, you must run in debt for it, or do without it, or get it where you can; we have no concern in that matter. But—stop a moment—let me see—here is a dollar for you; we wish to be liberal—and finally, come to take second thought, we will donate a few dimes to the building of the ark; but you must consider it a mere charity on our part, and thank and bless us for it. We, of course, have no personal interest in the matter, but we wish to be charitable to our brethren. O!—By the bye, we wish you to stay till to-morrow; a wedding comes off. Our daughter is going to be married to a rich gentleman; he is not exactly a Noahite, but he is a *very fine* man, a real gentleman; he thinks everything of our daughter, and will make a most excellent husband. Besides, this is the last single daughter we have. The others have all "*married well*," and are very well situated in life, although none of them exactly believe Noahism, but they come to meeting once in a while just to please us—in short, they are very friendly.

The messenger sees how it is, stays to the wedding, pities all parties, but cannot enlighten them. He finally blesses them for their hospitality and charity, and returns to Noah to report progress.

Now query: What would Noah say of these Noahites?

Why! he would doubtless say: Poor blind souls, they are to be pitied. They think they are Noahites, but alas, they deceive themselves. We will thank and bless them for their little kindnesses and charities, and will struggle on as well as we can in our duties of building the ark, and warning the world.

These professed Noahites have no real faith; they are not, in fact, Noahites at all. They are not fit for the kingdom of God, and to be joint heirs with us to a new world after the flood. They must, therefore, with all their prayers, religion, morality, and charity, perish with the disobedient, and miss salvation in the kingdom of God.

At length the ark is finished, furnished, and peopled. The obedient sail off in triumph over the fragments of a ruined world, and finally become heirs of a whole earth, when it is cleansed by water.

The professed Noahites lose their lives and all their property. Their sons and daughters, mixed up with the world, although they "*married well*," raised up *children* and heaped up property to perish with them in the flood.

"*And so*," said Jesus, "*shall it be in the days of the coming of the Son of Man.*"

"Mormonism" has come forth, not only to call people to believe in Jesus Christ, repent, live a moral life, obey the ordinances of God, go to church, sing, pray, and preach; but it has come forth to prepare the way for the coming of the Son of Man. It has come to gather the Saints, and build up the kingdom of God as a strong-hold, or refuge, in the day when the wicked are overthrown. If a person has any interest at all in the kingdom of God, all his interests are in it. He cannot consistently have any interests outside of it.

In short, if a man believes "Mormonism" at all, he must believe, not only in faith, repentance, and baptism, and the laying on of hands for the gift of the Holy Ghost, morality, prayer, and singing; but in the utter overthrow of the present political, religious, moral, and social institutions, and the building up o the kingdom of God, and its righteousness in their stead, to stand forever. Therefore he can have no interests, motives, or affections aside from the same.

Such a man, as soon as he sees the light of the kingdom, will begin, with all his might, mind, and strength to shape his affairs, and to place himself, his family, his property, his labours, and all his interests, in a situation to be controlled, and properly directed by the Lord and His servants, in a way to co-operate with others who are interested in the same joint interests.

He will, in the mean time, if a man of

means, in all wisdom and prudence, assist the Elders in their travels and missions, and bear their expenses and burthens. He will tithe himself, and also donate liberally from time to time, while he is getting ready to gather with the Saints. He will say to his son or daughter, do not marry out of the Church, and raise up children to perish with Great Babylon, for all corrupt institutions are about to be overthrown.

He will, in short, to use a figure,
Spend his treasures and his labours purely to build and provision the Ark, and warn the world; and then will get into it himself with his family, and all his remaining treasures. And thus he will lay the foundation of permanent riches, and become a joint heir with the Saints in the inheritance of a renovated world, when the wicked are cleared out of it by the judgments of the Almighty.

Yours, &c.,

P. P. PRATT.

Philadelphia, January 19, 1857.

ZION.

Oft while I stand beside the jingling loom,
I think of Zion's peaceful, happy, home,
Where men of God with holy ardour fired,
And with the Spirit of their Lord inspired,
Stand ready to receive Jehovah's will,
Which they to us in distant lands reveal;
That we may learn the mind and will of God,
And tread the path the faithful Saints have trod:
'Tis thus the law from Zion's hill goes forth
To the benighted nations of the earth.
Though canting hypocrites may rage and lie,
And hell with all her votaries may try
The kingdom of our God to overthrow,
And nations to their golden idols bow;
The cause of Zion onward still shall roll
Till truth and light have spread from pole to pole,
And every honest soul shall gather'd be,
And in the Valley of the West be free.
No proud and stern oppressor's iron hand,
Shall bind the Saints in that much favour'd land;
But peace and love and liberty shall reign
Triumphant o'er that vast and fertile plain.
Should wicked men by devils prompted, try
With fiendish art, God's Zion to destroy;
The Lord will stretch His mighty arm to save,
The home of freedom and the truly brave:
For all who dare their puny arms to raise
Against the Kingdom of these Latter-days,
Must bear the wrath of an avenging God,
And feel the scourges of His chastening rod.
Then O! ye kings and rulers of this world,
Repent, or you will from your thrones be hurl'd,
For Zion's King o'er all the earth shall reign,
And burst asunder every Gentile chain.
Then Saints rejoice and to the end endure,
Be firm to truth, and your reward is sure.

REBECCA HEATON.

ADDRESSES.—W. Driver, 10 West Street, Hastings, Sussex.
James Taylor, Mrs. Robberts', Seaman's Yard, Old Spittlegate, Grantham, Lincolnshire.

ERRATUM.—In *Star*, No. 13, page 201, 2nd column, line 14, for "four writers testify to the facts," read six writers testify to the facts.

MONEY LIST, MARCH 13—19, 1857.

	£	s	d
B. W. Brindle	10	0	0
Thomas Roberts	2	0	0
William Shires	4	0	0
William C. Gregg	4	13	0
Joseph Flitton	5	14	5
Carried Forward	26	7	5
Brought Forward	26	7	5
William Brownlow	2	0	0
John Holsall	4	0	0
William Budge	11	3	0
	43	10	5

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XIX. Saturday, April 11, 1857. Price One Penny.

THE LATTER-DAY MOVEMENT—UNFAIR WARFARE OF ITS ENEMIES.

Whether "Mormonism" has a divine mission or not, we may justly complain that it has not been treated by its enemies as the subject deserved. To whatever class its merits belong, it is certainly a system of immense theological compass. There is no religion in the world that embraces such an amount of principle. Neither is there one that will show so many social aspects and bearings, nor offer an equally compact and extensively ramified organization. Its votaries have become something like a nation, and "Mormonism" is at this date the accepted faith of hundreds of thousands.

To attempt to give the solution of the problem of the "Mormon" movement by classifying its disciples as impostors, dupes, and fanatics—to apply to them a variety of other opprobrious names, and charge them with impure motives—is neither liberal, logical, nor just. Such a solution does not afford any comprehensive explanation of its history and present position, nor does it foreshadow the nature of its destiny.

Out of the great mass that has been written on the subject of "Mormonism," there is little that approximates to a fair discussion of its merits. Only a small portion of it deserves the name of an attempt at a just review of this system. When we take into consideration the magnitude of the "Mormon" movement, the theological, social, and historical treatment of it by one class of its enemies, appears as contemptibly inefficient, as the physical opposition of another class is cowardly and brutal. Moveover the conduct of the war on the part of the latter is unconstitutional, and the general engagement of the whole Anti-Mormon army has been impotent and unfair.

If the "Latter-day Movement" should not turn out to be the greatest social, and religious revolution of modern times, it certainly is the most peculiar and marvellous. Besides there is good reason for believing that the part it will play in coming events will be not less important. It should be treated, therefore, as a great social, religious, and historical problem. Instead of its being met with cant, prejudice, persecution, and legislative shuffling, it should be opposed by logic, the word of God, moral force, and legislative justice. Instead of its history being presented to the world in a form resembling the stories of "Jack the Giant Killer," authentic statements and legal documents ought to be produced. If the "Mormon" community have been wholesale violators of law, criminal reports will assuredly afford better data than fiction or calumny.

We are not opposed to our religion and movements being measured by a divine standard. Neither shall we complain at rational opposition, nor at our principles being subjected to fair discussion,

and our history reviewed by honourable and comprehensive minds. We are confident that as the acquaintance of honest and just men becomes more enlarged concerning the great latter-day work, and the materials in their possession to write our history more complete and authentic, so shall we appear in a more favourable light to them and their readers. There is no doubt that "Mormon" developments will often startle them, as our views and theirs widely differ. We are aware, also, that just and intelligent men do err in consequence of their pre-dispositions, and a lack of reliable information concerning us. Moreover, in dealing with a work which in its genius and principles differs radically from the spirit and customs of modern society, it is not a matter of wonder if they are a little embarrassed. But though in the unfoldings of "Mormonism" such features as Polygamy may afford them subject for serious study, and their opinions be strongly set against us, yet so great is our confidence in the excellency of our religion, that we court rather than fear the out-spoken sentiments of honourable and comprehensive minds. Unfortunately, however, for the credit of the "Anti-Mormon" ranks, the majority of those who have set themselves up to write our history, and to oppose the Latter-day Church, have not manifested much theological acumen, liberal philosophy, or Christian magnanimity.

Instead of opposing our *principles* with manly spirit, the deep bass of logic, and the authoritative voice of the word of God, it has ever been the policy of our enemies to attack our characters, blast our names with the breath of calumny, and by persecution to drive us from the "haunts of civilized man." The spirit with which Protestant Christians have met "Mormonism" is worthy of the days, when he who dared to break the fetters which priestcraft had riveted on the mind was consumed at the stake, and the torture chamber made to echo groans, torn from the agony of priestcraft's writhing victims. As a matter of course, such treatment has failed to reclaim us sons of delusion, if deluded we are: neither has it been potent to stop the progress of this work. Indeed Providence has so overruled it, that, excepting the strength of the Almighty, and the power of the Holy Ghost, perhaps nothing has contributed so much to our unparalleled success, as the treatment which we have received from the hands of our enemies. The zeal, union, perseverance, and tenacity of purpose, which characterize the "Mormons," have become proverbial. But were it possible to subtract from the Latter-day work that part which God Himself has performed, it would not be a groundless question, whether persecution and "Anti-Mormon" means have not contributed as much to its rapid spread, as we have ourselves. Who can say how great that zeal, union, perseverance, and tenacity of purpose have been intensified, by the unfair warfare which we have encountered? One point must be most evident, namely, that had not the policy of our enemies tended to drive us from the "haunts of civilized man," the Church of Latter-day Saints never could have grown to its present proportions.

Let it not be thought, however, that we predicate the success of this work on persecution. Neither let it be imagined that it has a primary dependence on the zeal, energy, and faithfulness of its adherents, nor on any fortuitous circumstances. Its own intrinsic merit is its basis; the Spirit of Truth gives it vitality; and the Great Disposer of Events affords us the best guarantee of success, in standing at its head and pledging Himself for the issue. True the Latter-day kingdom has had and will find many auxiliaries in its onward course to universal empire. Among these will be found the unfair warfare of its enemies, the faithfulness of its supporters, and the treachery of its seeming friends. So great is our confidence in the excellence of our religion, that we are not afraid of fair play, (the most terrible of all warfare against imposture and wrong) but even court it, and invite the world to an honest investigation of "Mormonism." Much less do we feel disposed to believe that *foul means* will overturn the work of God. Moreover, we dare to tell our opponents that the policy which they have pursued, in attempting to put down what they please to term delusion, is most suicidal to their own designs.

We are told, "There is a line of toleration beyond which it is highly injudicious to extend the protection of the law." Our enemies hold and carry out the doctrine, that to give the "Mormon" community the rights which the Constitution of America guarantees to its citizens, and

which the liberal institutions of England insures to all denominations, and to let it grow by the side of other religious systems, would endanger the very existence of every Christian sect. Many seem to consider that proscription and extermination are absolutely necessary to preserve that civilization which, they say, is so glorious in itself and justly dear to the hearts of the people. Now, for our part, did we believe in their systems, that they were founded on eternal truth, and supported by Omnipotent power, we should not dare to utter so great a libel against God and right, as an expression of fear that in grappling with error and imposture they would be worsted.

Even in England, where the Saints have never aimed at political organization, but have studiously kept from all interference in politics, and have confined themselves strictly to the propagation of the Gospel, terrors such as Belshazzar felt have shaken long-established and powerful sects. Concerning the mission of the latter-day work in this country, we read, in the *Southern Times*, "Whilst its promulgation was confined to America, we were apt to view the various reports that reached us as exaggerated extracts of the marvellous, in which our Atlantic brethren are so prone to indulge; but the truth is now before us—the hand writing is now upon our own walls—the fraud is palpably making its way into the cottages of our industrial classes; undermining the mission of our Church, destroying the morality of the people, spreading a disease more detrimental to the interests of society than the worst plague that ever visited the land—and is there no cure, no remedy, no law that can eradicate its source?"

. . . "Shall we see the fundamental principles of our morality, and Christian faith endangered by the disciples of a false and blasphemous prophet, *without moving from our wonted ease and propriety for their expulsion from the land?* The safety of our Church demands increased exertion on our part to crush the germs of this pernicious doctrine, ere it undermines and imperils the stability of of our national creed. The well-being of society, its moral obligations and balance, should determine us to watch with a jealous eye the movements and teachings of men tainted with this impious and debasing faith. The protection of our wives, our daughters, and our sisters, should urge on us the *duty of rooting out every emissary of the Mormon* CHIEF, lest we tarry until the mischief is done, and we have to lament our delay." We also find the following in the *Sunday Times*, of February 24, 1856,—"In the House of Lords, last week, the subject of Mormonism in England was brought forward by Lord Redesdale, who presented a petition from the city of Worcester, complaining of the blasphemous, immoral, and obscene doctrines promulgated by a class of persons styling themseves 'Latter-day Saints,' and praying that a law should be passed to repress the promulgation of such doctrines. The question, however, excited but little attention among the Peers; Lord Campbell observed, that no new law was required, 'as the existing law was sufficient to prevent the publication of doctrines injurious to the public morals.' The petitions seem to have originated with a party in the city of Worcester hostile to the Mayor, who refused to interfere for the suppression of the Latter-day Saints, on the ground that they were Protestant Dissenters."

The extensive disposition to proscribe "Mormonism," and outlaw the Saints, is at once a stain and a satire on the much-boasted Protestant society. It shows the existence of a vast amount of the old leaven of persecution still remaining, which in the "dark ages" intoxicated the brains of whole nations, and made religious persecution a national virtue. Circumstances have changed, but the same spirit which looked out so horribly from the eyes of the Catholic Mother, might not unfrequently be detected maliciously peeping from those of her Protestant daughters. The toleration of the present age results more from a balancing of sects, who for their own sakes occasionally call out "fair play," backed by secular law, than from a genuine Christian spirit. Not even in England should we consider the lives, property, and citizenship of twenty-five thousand Saints sacred, were our only safe-guard the "liberal spirit of the age." With the same opportunities as the Catholics possessed at the "Reformation," and we verily believe that a call to modern professors of Christianity to arouse from their "*wonted ease and propriety* [i.e., in defiance of the law] *for their expulsion from the land,*" would not be made in vain.

Neither would it be an insignificant crusade that would muster to the "*duty of rooting out every emissary of the Mormon Chief.*"

If "Mormonism" is an embodiment of the vocabulary of crime, as it is represented, we would ourselves ask, "and is there no cure, no remedy, no law to eradicate its source?" If we are unworthy of citizenship, then let our country by the stern voice of Justice pronounce judgment against us. We are ever willing to answer for our conduct at her tribunals. We ask merely for the same rights and privileges granted to other religious bodies. No odds are petitioned for. Were the legislators of the nations to engage in a mission to block up every avenue of crime, purge the streams of social life, make the eye of Justice omniscient, and to put in the hand of law the thunderbolt of Jupiter to be hurled at vice, "Mormonism" has no protest to offer against such a mission. We do not arrogate to ourselves personal perfection, but, in all modesty and good faith, we declare that we are pledged to the accomplishment of the same purpose, and to the Eternal we send up our hearty "God speed" to every movement in this direction.

Our opponents have attained great proficiency in the art of making "Mormonism" appear obnoxious to the undiscerning. They understand the "trick" of moving the multitude, and reaching the prejudice of the people. They are adepts in the art of placing in the foreground of their paintings such objects as "fraud," "fundamental principles of our morality, and Christian faith endangered by a false and blasphemous prophet;" "blasphemous, immoral, and obscene doctrines;" undermining the mission of our Church, destroying the morality of the people, spreading a disease more detrimental to the interests of society than the worst plague that ever visited the land," &c.

We will, however, inform these Anti-Mormon painters, that the merits of a picture depends on its being a correct representation of the original, and not on a grouping of horrible, and unseemly objects highly coloured. Moreover, we advise them to define their subjects better; and after having clothed their characters with a faithful delineation of "Mormon" crimes, let affidavits be made before proper authorities that these pictures are correct likenesses of "Mormon" criminals. As before observed, we are ever willing to answer for our conduct at the tribunals of our country. If we sin against society, then let society judge us by constitutional laws. We have the authority of Lord Chief Justice Campbell, that no new law is required; and the neglect of our many bitter enemies to prosecute under such circumstances is the best refutation of their vague charges.

As touching the character of our Church as the representative of ancient Christianity, how do we stand? Our enemies will hardly pretend that Prophets, Apostles, Angels, revelations, gifts, miracles, baptisms, and the various other orders of Priesthood, ordinances, blessings, and doctrines, contended for and claimed by the latter-day Church, were not comprehended in the faith of the ancient Saints. Even *polygamy*, our very worst feature in their eyes, they will not deny was practised by Abraham and the Patriarchs. Now we cannot understand how contending for the faith once delivered to the Saints can undermine the mission of the Church of Christ, and spread a disease more detrimental to the interest of society than the worst plague that ever visited the land. Neither can we see how *their* apostacy from that faith, and their infidel notions, that Patriarchal and Theocratical institutions are only suited to barbarous ages, can be construed to charges against us. Surely we are not criminal for our belief that Divine government is suitable to the most enlightened age, and that the civilization of the Patriarchs was far superior in purity to that of modern times. We will not admit that an advocacy of such views will undermine the mission of the *true* Church, nor destroy the morals of the people. However, if our antagonists will allow us to translate them thus—The latter-day work will undermine the mission of Apostacy, and ultimately destroy an artificial and a corrupt civilization—then must we acknowledge that such is also our expectations. But we say shame, shame to all professors of Christianity that fear Christian doctrines, and the faith and institutions of Patriarchs, Prophets, Apostles, and Saints! Shame to those who cry to the people to move from their "wonted ease and propriety," for the "expulsion from the land" of those who contend for that order of things which constituted the existence

and peculiarity of the ancient Church, and theocratical government!

Supposing, however, for the sake of argument, that "Mormonism" is a delusion; still we must protest against this system of persecution—this warfare of extermination. By such means the cause of truth cannot be advanced nor humanity benefitted. Antagonism of this kind is a libel on the all-conquering power of right, and an outrage on mankind. We are certain that the erring sons of Adam will never be reclaimed thereby. On the other hand, they will by such a course be driven deeper into the mire. Persecution gives presumptive evidence of a bad cause. The persecutor does not possess the spirit of Christ, and must be always in the wrong, while the persecuted may stand on the rock of truth and be supported by the authority of God. We have more confidence in truth than our enemies manifest. We say to them, cease your persecution, throw away your prejudices, and weigh our religion fairly. Having confidence in the excellency of its principles for this cause we advocate them. Therefore we are anxious that what you call our wrong and your right should grapple. They who have the truth need not fear the result. But give our system a fair and open field, even as that which popular systems stride. There let the stripling David and giant Goliath meet and try the merits of their cause. Let the vigour and inspiration of the youth fight the battle with his huge and matured antagonist. Give him his rights in his mountain home, where he was hurled by brute strength from the dastardly grip of his assailant. There let him develop his peculiar institutions and show their quality.

Be the witnesses—his authentic history, and a fair statement of his condition; the tests—reason, truth, and the word of God; and let Justice be the judge!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 216.)

[March, 1842.]

Monday, 21st. I commenced a settlement with William Marks, who had loaned money and property to the Church at various times.

Tuesday, 22nd. I was at the general business office through the day, and at home in the evening.

The following is from the *Advocate*, printed at Columbus, the residence of Grand Master Jonas—

NAUVOO AND THE MORMONS.

Mr. Editor—Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass without expressing the agreeable *disappointment* that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden, and tyranized over by Joseph Smith, the great Prophet of these people.

On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot—all appeared to be contented, with no desire to trouble themselves with anything except their own affairs. With the religion of these people I have nothing to do; if they can be satisfied with the doctrines of their *new revelation*, they have a right to be so. The Constitution of the country guarantees to them the right of worshipping God according to the dictates of their own conscience, and if that can be so *easily* satisfied, why should we who differ with them complain.

But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable, and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations. They may have among them men of bad and desperate character, and what community has not? But I am satisfied, as a body, the Mormon people will never be the aggressors, or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body. There was a Masonic celebration, and the Grand Master of the State was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand persons, and never in my life did I witness a better dressed or a more orderly and well-behaved assemblage; not a drunken or disordely person to be seen, and the display of taste and beauty among the females could not well be surpassed anywhere.

During my stay of three days, I became well acquainted with their principal men, and more particularly with their Prophet, the celebrated "Old Joe Smith." I found them hospitable, polite, well-informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course, on the subject of religion, we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyranical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine-looking man, about thirty-six years of age, and has an interesting family.

The incorporated limits of Nauvoo contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House, now building, will probably, in beauty of design, extent and durability, excel any public buildings in the State, and will both be enclosed before winter.

From all I saw and heard, I am led to believe that, before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country, and to worship God under their own vine and fig-tree.—[An Observer, Adams County.]

Extract of a letter from Elder E. P. Maginn, Salem, Massachusetts—

I am on a visit to assist Elder E. Snow in is successful and extended field of labour in this Branch. Sixty-five have been obedient to the faith of the Gospel, and hundreds of others almost persuaded. In Boston, near forty have obeyed through the faithful labours of Elder F. Nickerson. I have been absent from Peterborough two weeks; have preached three or four times in Boston, Salem, Marblehead, Chelsea, &c., and purpose returning to Peterborough next Sunday, where I have been labouring with good success, thirty-six have obeyed since last fall; at New Salem, Massachusetts, thirty-five to forty have obeyed since August last; Leverett, eighteen or twenty; Gilsum, New Hampshire, twenty to thirty. I have preached from one to three times almost every day, and cannot fill one in twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels since I left Nauvoo —a period of near three years, in which I have travelled through eighteen States, and British provinces.

Wednesday, 23rd. In Council with Heber C. Kimball, Willard Richards and others at my office.

Thursday, 24th. I attended by request the Female Relief Society, whose object is, the relief of the poor, the destitute, the widow, and the orphan, and for the exercise of all benevolent purposes. Its organization was completed this day. Mrs. Emma Smith takes the presidential chair; Mrs. Elizabeth Ann Whitney and Mrs. Sarah M. Cleveland are her Counsellors; Miss Elvira Cole is Treasuress, and our well known and talented poetess, Miss Eliza R. Snow, Secretary. There was a very numerous attendance at the organization of the society, and also at their subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our ladies have always been signalized for their acts of benevolence and kindness; but the cruel usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their perse-

cutions, when the bread has been torn from their helpless offspring by their cruel oppressors, they have always been ready to open their doors to the weary traveller, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that, with their concentrated efforts, the condition of the suffering poor, of the stranger and the fatherless, will be ameliorated.

We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed. They are strictly parliamentary in their proceedings.

An earthquake at Falmouth this morning.

Friday, 25th. Attending to a variety of business; counselling, &c.

Saturday, 26th. Elder John Snyder received his final instructions from the President, and received his blessing from Elder Brigham Young, with the laying on of the hands of President Joseph, John E. Page, and Willard Richards, and started for England this day.

Sunday, 27th. After speaking to the Saints for some time on the subject of baptism for the dead, I baptized 107 individuals.

The following brief extract is from Elder Woodruff's journal—

This was an interesting day. A large assembly met in the grove near the Temple. Brother Amasa Lyman addressed the people in a very interesting manner. He was followed by Joseph the Seer, who made some highly edifying and instructive remarks concerning baptism for the dead. He said the Bible supported the doctrine, quoting 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" If there is one word of the Lord that supports the doctrine of baptism for the dead, it is enough to establish it as a true doctrine. Again; if we can, by the authority of the Priesthood of the Son of God, baptize a man in the name of the Father, of the Son, and of the Holy Ghost, for the remission of sins, it is just as much our privilege to act as an agent, and be baptized for the remission of sins for and in behalf of our dead kindred, who have not heard the Gospel, or fulness of it.

After meeting closed, the congregation again assembled upon the bank of the river, and Joseph the Seer went into the river, and baptized all that came unto him.

I also witnessed the landing of 170 English brethren from the steamer Ariel, under the presidency of Elder Lyman Wight: also about $3,000 worth of goods for the Temple and Nauvoo House.

Monday, 28th. I was at the office. Received P. P. Pratt's donations from England, and attended to a variety of business; as also on the 29th and 30th.

The following extract is from a letter received from Elder Lorenzo Barnes—

Bristol, March 28, 1842.

Elder Pratt.

Much esteemed Brother—I am happy to be able to state to you that I arrived here in safety and in health on Saturday the 26th instant, after making a tour through a number of Churches on my way from Cheltenham, which place I left in the evening of the 14th; visited the Church at Lea; in the neighbourhood of which I preached twice. I then went to Garway, where I preached five times to overflowing congregations; from thence visited Abergavenny, and preached three times. The work appears to be upon the onward march in all these places. Many are inquiring after truth and embracing it. The brethren and friends appeared very anxious for me to tarry longer, but being desirous to commence my labours in this city, I took my leave on Saturday the 26th, and came, *via* Newport, by the packet to this city, and preached three times yesterday. There appears to be a good feeling manifested here at present. In the evening, our hall was quite full, and the people listened very attentively; persons of respectable appearance were present. We intend getting a large hall; and putting out bills shortly. Enclosed is an order for ten shillings, it being a donation for the building of the Temple in Nauvoo, mostly from the Branch of the Church at Frogmarsh.

Yours in the bonds of the new covenant,

LORENZO BARNES.

Sunday, 30th. I met with the Female Relief Society, and gave them some instructions, of which the following brief sketch was reported by Miss E. R. Snow—

President Joseph Smith arose. Spoke of the organization of the Female Relief Society; said he was deeply interested, that it might be built up to the Most High in an acceptable manner; that its rules must be observed; that none should be received into

it but those who were worthy; proposed a close examination of every candidate; that the society was going too fast. It should grow up by degrees; should commence with a few individuals, thus have a select society of the virtuous, and those who would walk circumspectly; commended them for their zeal, but said sometimes their zeal was not according to knowledge. One principal object of the institution was to purge out iniquity; said they must be extremely careful in all their examinations, or the consequences would be serious.

All difficulties which might and would cross our way must be surmounted, though the soul be *tried*, the heart faint, and hands hang down. Must not retrace our steps; there must be decision of character, aside from sympathy. When instructed, we must obey that voice, observe the laws of the kingdom of God, that the blessing of heaven may rest down upon us. All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world—choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day—that it is the privilege of each member to live long and enjoy health. He then blessed the Saints.

Monday, 31st. In Council at my office with Elders Young, Taylor, Richards, &c., and wrote an epistle to the Female Relief Society, and spoke to the society in the afternoon.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 11, 1857.

GENERAL INSTRUCTIONS TO PASTORS, PRESIDENTS, AND ELDERS.—In compliance with the instructions received from the First Presidency, we say to the Pastors and Presidents of Conferences throughout the European Mission—send the Elders forth among the Gentiles, into the cities and villages throughout the land, and warn them to repent of their sins. Show them the necessity of entering into covenant with God, and of being gathered out of Babylon before the judgments of the Almighty shall sweep them from the earth. Let the Elders go forth without purse or scrip, as they did in the days of Jesus, and as they have done since the early rise of this Church. Go forth, brethren of the Priesthood, having faith in the promises of Jesus Christ, and you shall prosper—your way shall be opened, none shall perish for want of food, or go naked for the lack of clothing, and you shall bring many souls to the knowledge of the truth. Fast and pray until the Holy Ghost rests upon you. Then preach to the people as you are led, and your words will have life and power in them—your words will be Gospel—the power of God unto salvation to all that believe.

When you are rejected and persecuted in one place, go to another, leaving your testimony against them, according to the word of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment, than for those who reject your words. When you are turned away, and not fed for a day or two, do not despair, the Lord will provide for you in due time, if your faith fail not. You are called upon to do a great work; great will be your reward if you will do your duty; and glorious will be the result of the efforts that you are now called upon to make. God will not withhold any necessary blessing from those who will be firm in their determination to carry out this counsel.

Let wives and children fast and pray for their fathers and husbands who go forth into the vineyard of the Lord, and not hold them back through fear of want; and

they will be blessed both spiritually and temporally, their lives preserved, and themselves gathered to Zion, as the result of the ministerial labours of the Elders.

There are now many Elders located in the different Branches throughout the European Mission, whose talents are hid: they are lying dormant. We want all such to repent and arise from a state of lethargy and go among the Gentiles, preaching to them the Gospel of the Kingdom. Let the Elders do something that will entitle them to a glorious resurrection at the coming of the Son of Man, which draweth nigh.

Travelling Elders should give a report to the Presidents of Conferences every two weeks, or oftener if required, of their whereabouts, success, &c. Let the Presiding Elders of Branches, through the aid of the Teachers, collect the Tithings, and the donations to the Penny Emigration Fund, weekly. And let the Presidents of Conferences, as much as possible, travel from Branch to Branch, stirring up the Saints to diligence in the discharge of all their duties, and receive from the hands of the Presidents of Branches the monies that they have collected

Let there be no money disbursed by any President of a Conference without the consent of his Pastor. Presidents of Conferences are to report to their Pastors as often as required. Pastors are held responsible for all monies collected in their respective Pastorates, and they are hereby required to make a semi-annual report to this Office of the amounts received and expended, and for what purpose.

We require no more of you than is required of us. It is only the iniquitous that have cause to fear an investigation of their conduct.

We deem it wisdom to dispense with Quarterly Conferences, and to hold our Conferences semi-annually, at such times and places as circumstances may indicate.

We want all unnecessary Conference house and hall rent dispensed with. Rent such halls for meeting rooms as the circumstances require, for the accommodation of the Saints and the strangers that visit your meetings. On special occasions when you anticipate a large congregation, rent a hall for the time, suitable for their accommodation.

We wish the Presidents of Conferences to spend as much of their time as their other duties will allow in preaching the Gospel to the unconverted. Woe unto them that are at ease in Zion.

We want the Pastors and Presidents of Conferences to seek for the Spirit of Prophecy, and as directed by the Holy Ghost to call and send faithful Elders to preach the Gospel, as herein directed, also to ordain others that are worthy and send them forth. We want no drones in the hive.

Select as much as possible those who have no families; nevertheless, let those who have families, if they have faith, and can leave them in a situation to sustain themselves, be called to this ministry.

In conclusion we say to the Pastors, we enjoin it upon you to see that the instructions contained in this Epistle, are carried into effect throughout the different Conferences in your respective Pastorates.

DEPARTURE.—The splendid ship *George Washington*, bound for Boston, cleared on the 27th of March, having on board 817 souls of the Saints. There were amongst them 14 returning Missionaries, namely:—Elders J. P. Park, J. B. Martin, C. R. Dana, D. B. Dille, James Carrigan, J. C. Hall, Israel Evans, B. Ashby, A. P. Tyler, T. H. Latey, O. G. Workman, D. A. Curtis, A. M. Musser, and W. G. Walker. We sent Presidents Benson and Ray on board to organize the Saints, by aiding them in the selection of their Presidents, and Teachers. About 3 o'clock, p.m., the

Saints were called together on the upper deck. After singing one of the soul-stirring songs of Zion, prayer was offered up by President J. A. Ray for the the blessings of the God of Israel to attend the Saints while journeying to Zion, and for Heaven's blessings to rest upon all Israel, in their various conditions in life, &c., to which a hearty Amen resounded from the bosom of every Saint on board.

President Benson then proposed Elders James P. Park to be their President, and Elders J. B. Martin and C. R. Dana to be his Counsellors, which was unanimously agreed to. The vessel was divided into five wards, and the following Elders were selected to be their respective Presidents:—Israel Evans, B. Ashby, J. Carrigan, D. B. Dille, and J. C. Hall.

President E. T. Benson then addressed the congregation for about three quarters of an hour, as directed by the Spirit, touching upon the practical duties that would devolve upon them while travelling up to Zion; President Ray, and Elder Hatch, and Lunt followed, making such remarks as were suitable for the occasion. About the time the Meeting was dismissed, we arrived on board: the attention of the Saints was again called, when we proceeded to address them for a short time, upon the subject of patience, promising the Saints great blessings on condition of their faithfulness. The meeting was then dismissed. During the meeting several hymns suitable to the occasion were sung by the Brethren and Sisters in a spirited manner, one of which was—

"Ye Elders of Israel come join now with me," &c.,

with the Chorus

"O Babylon, O Babylon, we bid thee farewell,
We're going to the mountains of Ephraim to dwell."

All hearts seemed to be filled with joy, peace, and praise to their Heavenly Father for His goodness in giving them an understanding of the Gospel, for making known to them that the hour of His judgments (upon Babylon) were at hand, and for making a way for their deliverance.

About 6 o'clock we bade farewell to all on board. Three cheers for "Mormonism" were given by the vast concourse, led by President Benson, making the air ring with—Huzza! huzza! huzza!—handkerchiefs and hats were waved until we were out of sight. May God bless and preserve His Saints.

FOREIGN CORRESPONDENCE.

BOSTON.

Boston, March 3, 1857.

President O. Pratt.

Dear Brother—Yesterday about nine o'clock, a.m., we arrived at the wharf, in this port, after a stormy, and somewhat tedious passage of sixteen days.

On Saturday the 14th of February, soon after bidding farewell to you on the Landing Stage, in Liverpool, and the brethren who accompanied us on board the steamer, we got under way, and about 2 p.m., passed the lighthouse at the mouth of the Mersey. As we stood upon the deck we again bade farewell to our brethren in the ministry, and to the thousands of warm-hearted Saints we were leaving behind us. My heart was full of gratitude to the God of Israel for the many rich and abundant blessings bestowed upon me, during my labours in Britain.

Sunday, 15, The weather was fine. In the morning the propeller *City of Washington*, bound for New York, and which left Liverpool about four hours after we

did, hove in sight. Being a full-rigged sailing vessel, and the wind fair, with the use of both steam and canvas she soon passed us, and was out of sight before sundown. About 8 o'clock in the evening we passed Cape Clear, and were fairly out at sea. The weather continued fine until the following Wednesday evening, when the wind veered round to the W.N.W., and blew severely during the night. On Thursday morning it lulled for a short time, but blew fiercer than ever the most of the day and the following night, and thus it continued to blow with increasing fury during Friday and Saturday. By noon on Sunday the 22nd, it became a terrific gale. The sea was like a boiling caldron covered with foam; the maddened wind seemed to play with the watery element, dashing the billows into spray, and hurling them against and upon the deck of our noble vessel, until she seemed to creak and tremble in every joint. It was the grandest sight I ever saw. I had often felt a curiosity to view the sea in a storm, but that was fully gratified, and unless it is the Lord's will that it should be otherwise, I do not care about witnessing a like scene again, and I think I may safely say that this was the mind of all on board: anxiety and dread were depicted on the countenances of the passengers: and the officers and crew evidently felt anxious as the shades of night gathered around us. Myself and the brethren had not forgotten our God, and we now realized that He was with us, for we had the testimony of the Spirit continually within us, that all would end well. During the evening we occasionally sung one of the songs of Zion, which seemed to cheer and comfort the passengers much. One of them particularly desired us to sing, for he said he had noticed that whenever we sung, the wind seemed to lull for a time.

About nine o'colck in the evening we retired to our berths, but not to sleep, for it required constant care and exertion with the most of us, to prevent ourselves from being pitched out headlong on the deck. We unitedly exercised our faith, and towards morning the wind and the sea abated. When we arose on Monday morning the elements were calm, and the change in the countenances of the passengers, as they made their appearance in the saloon, was quite as great as the change in the weather.

During the gale, the bulwarks were started in some places. The planks of the deck parted and let the water into many of the berths, making them very uncomfortable, and during Sunday night one of the anchors partially broke its fastenings, and one of the seamen was considerably injured, but we were all thankful that nothing more serious had happened to us.

From Monday until Saturday nothing of particular importance transpired. We had the usual rough weather of the season of the year, including one or two snow storms, &c. On Saturday the 28th of February, about seven o'clock, a.m., we arrived in Halifax, where we remained about four hours. This gave us an opportunity for exercise and refreshment on shore, which pretty much relieved me of sea-sickness, with which I had been afflicted from the day we left Liverpool.

We had a good run to Boston, entered the harbour early on Monday morning, the 2nd of March, with a heavy sea on, and in the midst of a genuine New England snow storm. About nine o'clock a.m., we arrived at the wharf, had but little trouble in getting our luggage through the Custom House, and by noon ourselves and our luggage were safely deposited in the American House, surrounded by those comforts and conveniences which every one feels so much the want of after a tedious and uncomfortable sea voyage. Our hearts were full of gratitude to our God for His mercies and blessings towards us, and we did not forget to acknowledge His hand in our deliverance from the dangers of the sea, and our safe arrival upon the land of Joseph.

During the passage we were blessed with power to win the good feelings of all around us, and many and interesting were the conversations we had with the passengers on the principles of the Gospel, and the history and present condition of the Saints. When we parted, we received many warm shakes of the hand, and cordial expressions of their good feelings. Probably many of them will never forget their associations with us while on board the steamer *Niagara*.

On our arrival here we learned that the *City of Washington* which passed us off Cape Clear, had not yet been heard from, but I think that no particular apprehensions are yet felt for her safety.

. . . . . .

Last evening brother P. H. Young called on some of the Saints, and was informed that a mail had arrived from Utah, bringing the sad intelligence that President J. M. Grant had died, I think, on the 3rd of December, of a lung fever; and the joyful tidings, on the other hand, that the emigration had safely arrived without any great calamity having overtaken them. This is all the information that I could gather: I have seen no letters or papers from home yet.

Brother P. H. Young has gone to-day a few miles out of town to see some friends, and brother Angell has left for some place in Maine. Brother William and myself leave to-morrow morning for New York, and the last of next week we expect to be in St. Louis.

The brethren send their love to you, brothers Benson and Ray, and all in the Office, and I trust you will, one and all, accept a large share from myself.

Yours truly in the bonds of the Gospel,

J. A. Little.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office, Swansea,
March 19, 1857.

President O. Pratt.

Dear Brother—Since I left you at Liverpool, I have been labouring with all my might in the following places—Nottingham, Leicester, London, Reading, Cheltenham, Bath, Worcester, Bristol, Cardiff, Swansea, Caermarthen, Haverfordwest, and Sutton. As a general thing, the Elders, with few exceptions, feel to renew their covenants, and to live by every word which proceedeth from the mouth of God, and to do as they are told; but still, there seems to be a great lack of faith among them; truly as brother Brigham has said—"*they are dead*, and do not drink at the living fountain." When I call upon them to go and preach the Gospel, they do not seem to have faith. Get them into a Council and warm them up, and they feel willing to go; but the very next day they will come whining round, wanting to know how their families are to be supported. . . . By the spirit that I perceive in some of the Elders, I do not think that they do themselves, the Saints, or the cause any good. Instead of magnifying their callings—preaching the Gospel, &c., they are idle themselves, and watch the movements of their more diligent brethren, secretly opposing them and infusing a bad influence among the Saints. Unless they arise immediately, and repent of their sins, they must be removed out of the way; or, the cause cannot prosper.

There will be a great shaking in this (the Welsh) Mission, and, from present appearances, I do not think that in some places more than one half will be able to stand. But there is one thing certain to be understood—those that are in the line of their duty, paying their tithing, &c., will cheerfully renew their covenants; and thus, by the help of God, we shall find out who do serve Him, and who do not.

Now, dear brother, I must say, that the *reformation* is a work of greater magnitude than I thought it was when we commenced it, and it grows greater and greater every day.

A report of our doings in this Mission will be sent to your Office forthwith.

If there ever was a time when we needed faithful Elders on the alert, it is now.

I am preaching somewhere every night, and counselling with the Elders by day, labouring with my might, and I frequently feel, by the Spirit of God, to chastise my brethren, and to rebuke them for their faults and their negligence, that the cloud of darkness may be removed from their minds, their ears unstopped, and the veil of unbelief rent from their hearts, that they may comprehend and understand the importance of building up the kingdom of our God.

I expect to spend next Sabbath at Newport, and on Monday to leave for Liverpool.

God bless you for ever.

E. T. Benson.

LETTER FROM ELDER D. B. DILLE.

March 19, 1857.

President O. Pratt.

Dear Brother—Being released from my labours in this land, with the privilege of going home to Zion, permit me to give a short sketch of my labours.

Appointed in company with others, to labour in the European Mission, I left Great Salt Lake City, June 22, 1853, and landed in Liverpool October 22. I was received kindly by President F. D. Richards, who appointed me to labour in the Manchester Pastorate, under the direction of Pastor J. S. Fullmer, who gave me good counsel and cared for me as a father does for his son.

In December, I was appointed to succeed Elder P. G. Sessions in the Presidency of the Manchester Conference; to which I repaired, and there remained for one year, and enjoyed myself well in the work of the Lord.

In December, 1854, I was called to take the Pastoral charge of the Cheltenham and Worcestershire Conferences. In 1856, Herefordshire Conference was added to this Pastorate.

I have laboured in connexion with good brethren, and have rejoiced much while imparting the words of *Eternal Life* unto the Saints and strangers. In all I have done but little good, except to warn the people of their position and of coming events. I have borne my testimony to the divinity of the Book of Mormon, and of Joseph Smith's mission as a Prophet, and of Brigham Young as his successor, on all suitable occasions.

This mission has been a good school to me, and I thank the Lord for it. The Saints have kindly administered to my necessities. I thank you for the good counsel that you have given me, and pray my Heavenly Father to bless you in all things.

"Mormonism" is the Gospel of Jesus Christ, and the power of God unto salvation to all that believe.

Your brother,

D. B. DILLE.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 211.)

In order to clearly demonstrate the authenticity of any writing purporting to be of a sacred character, the following points are necessary to be established: Namely: Who was the writer? When was the volume written? What were the circumstances that called forth the production? These may be called the outward evidences; which having been established, we are at liberty to turn to the inner evidences, and judge from the intrinsic merits of its subject matter, whether it may or may not possess an excellence not inferior to those scriptures which we confess to have been written by divine inspiration.

The Book of Mormon like the Bible, is a compilation of a number of books, written by men of different nations, and at different times. The first in order of time is the Book of Ether, which is a record of a colony which at the confusion of tongues and subsequent dispersion, left the Plains of Shinar, and built ships in which they were driven across the Pacific ocean, and landing near what is now called Central America, established themselves there, and were the first founders of empire and civilization on the Western Continent. They became a great people; but falling into great wickedness, which engendered strifes and civil wars, they were finally destroyed as a people. Ether abridged their history on gold tablets; which falling into the hands of one Moroni, of another nation, he further abridged it on gold tablets, and compiled it with the sacred books of his own people.

Moroni says: "He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son Ethem; and Ethem was the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon; and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Amnigaddah; and Amnigaddah was the son of Aaron; and Aaron was a descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corum; and Corum was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their familes, with some others and their families, from the great Tower, at the time when the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favoured of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance."

The second book in the order of time, is the first book of Nephi. Nephi was the son of Lehi, who was a descendant of Joseph the Israelite, who was sold into Egypt. Lehi possessed the spirit of prophecy, and dwelt at Jerusalem, at the commencement of the reign of Zedekiah king of Judah, and previous to the Babylonish captivity. Being forewarned of God, of the captivity about to take place, he removed from Jerusalem, taking his family and the family of one Ishmael with him, he journeyed towards the Red Sea: after which they proceeded in an easterly, or south-easterly direction, till they came to the great waters, where, being again commanded, a ship was built in which they crossed the Pacific, landing on the western coast of South America. The exact spot of their first encampment is not known: but it is worthy of remark, that the ruins of an immense temple, situated a little southward of Valparaiso harbour, still serves as a land-mark to mariners, to direct their course into that city, and it is not improbable that it was built to commemorate their first encampment in *their* "promised land." A sort of Plymouth Rock Monument.

Nephi was a good man. A bad heart never would have uttered the sentiments or cherished the principles which characterizes his writings. He possessed the spirit of prophecy; and wrote two books of prophecy, doctrine, and history.

At his father's death he succeeded to the Patriarchate; but his elder brother, Laman, to whom the office lineally belonged, but who had lost it by transgression, rebelled, and went to a distant part, taking with him as many as would follow him.

From this division arose two distinct nations, the Nephites and Lamanites. The former a civilized and pious people, who built cities, temples, and towers, (or pyramids),who cultivated the arts—lived under the protected ægis of regular government, and were noted for their diligence in industrial pursuits. The latter degenerated into barbarism, and principally from whom are descended the Indians of the present day.

As the Nephites increased in numbers, they extended their boundaries northward, until in time they came to the isthmus of Panama: which crossing, they came to the country of the Jaredites who had previously been destroyed.

The possessions of this people became the property of the Nephites; and this section of the country, which they called "the land Bountiful," became the principal residences of their kings.

At Nephi's death, his brother Jacob assumed the reigns of government, and wrote a history of his reign.

After him, Enos became the Nephite historian—afterward Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki, Mosiah, Alma, Helaman, Nephi son of Helaman, Nephi son of Nephi, Mormon, and Moroni. The writings of these persons forming a continuous history from the days of Nimrod down to the four hundred and twentieth year of the Christian era.

These writings are contained in the Book of Mormon, and are not *in extenso*, but are abridgements made by Mormon and his son Moroni, and engraved by them on gold plates, and by God's command were buried in the earth, with a promise, that they should be discovered and published in the last days. At the time of this occurrence the Nephites and Lamanites were at war, in which the latter were victorious, and the burial of the archives was the only sure method of their preservation.

Most of the Nephite writers were good men and possessed the spirit of prophecy. And hence the Book of Mormon is made up of much the same materials as is the Bible. It also contains an account of the visit of the Saviour to the Nephites, after his resurrection.

The Egyptian was adopted as the basis of their written language, though it was materially altered and improved.

Having given the reader a general idea of the Book of Mormon, I will now proceed to relate the manner of its discovery and translation; which having done, I will proceed to compare the evidences of its credibility with those of the Bible.

WORKINGMEN, TO THE FRONTIERS!

(*From the "Mormon."*)

We have just received a letter, dated February 6, from our much esteemed friend, James C. Mitchell, Esq., of Florence, N. T. a portion of which will, no doubt, be read with pleasure by many of our readers.

"There will be a great rush to this place in the spring, and property will, no doubt, reach a high figure. Preparations are being made for improvements, the coming season, on a large scale; and I predict, that by the 1st of January next, Florence will contain, at least, 600 houses, and number not less than three thousand inhabitants. We want mechanics of all kinds, and will esteem it a great favour if you will use your influence in sending us some, the more the better, no trouble about their getting steady employment, at high wages, say from three to five dollars per day, and we also want labourers. There are, no doubt, many excellent mechanics and working men among your people, who will not go to the valley this season. To you and to them I can say, that I am confident that there is no place in the Union, where they can do better than at our own Florence."

We think the above worthy of the attention of our brethren, as Florence is the starting point for the Plains. From there, likewise, the emigrants will proceed to colonize the new settlements. Whoever of our brethren goes out there, with the view of passing further on in due time, and will live their religion, keeping themselves free from the evils of the world, they may do well, very well. There will always be competent Elders at that place to instruct and preside over the Saints, and their religious privileges will, in no wise, be curtailed.

FRIENDSHIP improves happiness and abates misery, by the doubling of our joy and dividing our grief.

VARIETY.

M. PLACE, French Consul at Mosul, has recently sent home an account of a discovery so astonishing, that the photographic vouchers which accompany his statements are almost necessary to convince us of the truth of what would otherwise be incredible. This is nothing less than the discovery of the ruins of the Tower of Babel. The remaining two storeys of this structure present a majestic sight, visible more than twenty leagues off. The base is more than 220 yards square. The bricks are formed of pure clay, cemented together with bitumen—a stream of which is flowing in the neighbourhood; they are entirely covered over with inscriptions. This is a striking confirmation of the account given by Moses, as the stream of bitumen yet in existence is a sufficient answer to those who doubted whence the builders obtained such a cement; and the clay bricks, "thoroughly burnt," which they used in place of stone, are yet remaining. We doubt not that when the inscriptions upon them are deciphered, they will be found to confirm still further the account given in the sacred volume.—*Liverpool and Manchester Photographic Journal*, March 15, 1857.

UP! AROUSE THEE, O BEAUTIFUL ZION.

Up! arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.
With courage elate, and heart to be great,
All deadly incumbrance cast down,
Gird on for the fight, your armour so bright,
For the prize is a glorious crown.

Up! arouse thee, O beautiful Zion,
Give the mammon care-clouds to the wind,
When the bugle's shrill summons is—Rally!
'Tis but cowards would linger behind.
You've foes to o'ercome in each heart and home,
Then fix'd be your purpose, and high,
With God at your head, O feel not dismay'd,
But be forward to conquer or die!

O who would shrink from the glorious strife,
With so dazzling a prize in view?
Who so base as to herd with the traitor?
It sparkleth not dastard for you.
Who with nerve like steel, and soul that can feel
For the good, for the pure, and the brave,
Will be foremost in right, and trust God's might—
The honour is thine—the heav'ns can save!

Destruction and gloom hangs over the earth,
Though unseen by the worldling throng,
And hark! there'll be death in the echoes
Of the gathering, ominous storm:
Then arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.

Glasgow. E. M.

ADDRESSES.—James Beck, No. 4 St. Peter's Street, Preston.
Thomas Bullock, Pakenham Street, Gray's Inn Lane, London.
James Taylor, Seaman's Yard, Old Spittlegate, Grantham, Lincolnshire.

MONEY LIST, MARCH 19—27, 1857.

	£	s	d
Simon Irwin, per R. F. Neslen	7	10	0
William Norris, per R. F. Neslen	1	1	6
Josiah Holmes	20	0	0
Thomas Parkes	2	10	0
Thomas H. Rutledge	1	0	0
William Budge	10	0	0
John Hyde	2	10	0
Robert Philp, per James Bond	5	0	0
Carried forward	49	11	6

	£	s	d
Brought forward	49	11	6
J. J. Phillips	2	0	0
William B. Child, per W. J. Smith	10	0	0
Peter J. McComie	20	6	5
Benjamin W, Brindle	5	0	0
William Shires	2	0	0
David John	1	10	0
	90	7	11

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XIX. Saturday, April 18, 1857. Price One Penny.

FOURTEENTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH—GREETING—

(*From the "Deseret News."*)

Beloved Brethren—Feeling impelled by the Spirit of our God to write unto you concerning the things of the kingdom, and having greater boldness therein by reason of the faith and testimony of the Lord Jesus and the Holy Ghost, of which we have received and bear record unto the whole world, we proceed to manifest unto you such intimations of the Spirit pertaining unto the Church and kingdom of God as are or may be presented unto us, trusting that they may prove instructive and beneficial unto the Saints.

To those who read our publications we need not minutely recapitulate the operations and success attending the labours of our missionaries, as all such information is promptly and fully laid before the people through those channels. Suffice it to say, uniform success has attended the efforts of our Elders, and thousands are now rejoicing in the light of truth, having renounced their traditioned errors, obeyed the ordinances of the House of the Lord and received with gladness, praise and thanksgiving the pure principles of the Gospel of Christ. They are now anxiously looking for deliverance, to unite and cast their lot with us in these peaceful vales.

The missionaries who have been absent in Europe two years and more, have mostly returned this season, having been relieved by others appointed at our last April Conference. Notwithstanding thousands from Europe annually find their homes in Utah, still the numbers are increasing abroad.

The interest excited in favour of and to learn the truth and hatred of its opposers were never greater than at the present time. The power of Almighty God is made manifest in the administration of His servants, and is plainly discernible in His hand dealings with the nations of the earth, as well as with His people, making the assurance doubly sure that His word will not return unto Him void, nor His promises be made in vain. He will sustain the righteous, the ungodly will He cut off.

In California the *Western Standard* is faithfully warning the people, under the able care and guidance of brother George Q. Cannon, who has also published the Book of Mormon in the Hawaiian language. The publication of that paper

has proved very useful and beneficial in correcting public opinion, and in exercising a salutary influence over the few to be found in that land who are seekers after truth. Gold is the shrine at which they bow, and the truth emanating from High Heaven's King has but few admirers. The *Standard*, however, will be able to sustain itself, mostly through the aid of the Saints, and will continue to be issued so long as it shall be considered beneficial in aiding the cause of truth in that region.

The Sandwich Islands and Australian missions are in a healthy and prosperous condition. We learn by late advices from Silas Smith, who is at present presiding over the Sandwich Islands' mission, that the crops on Lanai are much better this season than usual, which will greatly facilitate the gathering of the native Saints upon that island, the appointed place. The repeated failure and destruction of their crops has involved the mission somewhat in debt, and partially frustrated the design in gathering the Saints to that place, where they could be measurably protected from the hireling missionary operations and other contaminating influences of licentious civilization. But, through the present prosperity, the aid of the faithful Elders, and continual blessings of the Almighty, who is ever mindful of His faithful Saints, we hope and expect that the mission will soon rise above its present embarrassments. There was represented at a Conference held on Lanai, on the 24th of July, 1855, 90 organized branches, 4,220 members—723 of whom had been baptized within that year—25 American and 118 native Elders then labouring on the islands, besides native Priests, Teachers and Deacons.

From the Society Islands we have no very satisfactory accounts. Owing to the difficulties with the French government, the Elders were compelled, some two years ago, to leave those islands. Brothers Addison Pratt and Ambrose Alexander were appointed to that mission from San Bernardino, at their last April Conference, and sailed for those islands on the 24th day of the same month, but were soon obliged to leave, and have since returned.

Elder Farnham, from the Australian mission, arrived in this city on the 21st of November, leaving a ship load of Saints at San Bernardino, the most of whom, it is expected, will come on during the ensuing season.

Brothers John S. Eldredge and James Graham, with 28 Saints from Australia, on board the ship *Julia Ann*, were wrecked near the Society Isles on the 4th day of October, 1855. We regret to add that five persons, two women and three children, were lost, the remainder barely escaped with their lives upon a barren and uninhabited island, where they remained, subsisting upon turtle, for six weeks. They were finally relieved from their perilous situation by the captain of *Julia Ann*, who had sailed over three hundred miles in an open boat to an inhabited island and procured another vessel, but were left upon that group and the Sandwich Islands, with no means to further prosecute their journey; though they have since arrived on the western coast, on their way to Zion.

Without reflecting upon the officers of the *Julia Ann*, all of whom are well spoken of by our brethren, or even upon the strength and sea worthiness of the vessel, which we understand was good and new, still we wish to caution our Elders, not only those in Australia, but all in foreign countries, not to permit an over anxiety to emigrate and gather with the Saints to make them careless or indifferent to the kind and condition of the vessel in which they embark, nor to the character of the officers and crew on board. This is the second instance of vessels, sailing from that mission with Saints on board, not reaching their destination. In the other case no lives were lost, though the vessel had to put into port where she was condemned, and the Saints, after having paid their passage to the western coast, were left on the Sandwich Islands. It is a matter worthy of record, and a source of great joy and satisfaction to us, that in all our foreign emigration those are the only losses by sea, of that character, that have occurred.

From the Cape of Good Hope, South Africa, there is a company of Saints *en route* for this place, the first fruits of the labours of brothers Jesse Haven, William Walker, and Leonard I. Smith, who have been manifestly blest of the Lord in planting the work in that distant part of the Lord's vineyard. At a Conference held at Port Elizabeth in the month of August, 1855, three Conferences and six Branches, comprising 126 members, were represented. The brethren of the mission, having organized various Branches

and ordained faithful Elders to prosecute the work, are, together with a small company, on their way home, except brother Leonard I. Smith, who arrived in this city on the 31st of last May.

The East India missionaries have now all returned, having effected but little in the redemption of that benighted people. How truly have they become 'joined unto their idols' and left of the Lord, even like unto the aborigines of America, a law unto themselves, until the Lord shall again visit them with salvation in great power and glory.

From the report of the Conference held at Copenhagen we learn, through brother John Van Cott, that over two thousand Saints have emigrated from that mission; and there still remained over twenty-four hundred anxiously looking for deliverance. Although the Elders in the Scandinavian mission and in various places in Germany, Italy, Switzerland, and France, owing to the suspicions and intolerance of those governments, have been thrown into prison and banished from place to place, still the work of the Lord has gained a foothold in those countries which cannot now be eradicated. When our Elders are banished from one kingdom they go to another, still teaching the people the way of life and salvation. Thus the enemies of the truth, by their over anxiety to suppress, have unwittingly been the means of spreading the Gospel and causing the bread of life to be cast upon the waters, which will be gathered after many days.

From the British Isles we have the most cheering accounts of the progress of the work. We learn, by brothers F. D. Richards, Daniel Spencer, Cyrus H. Wheelock, and others lately returned, having been succeeded in the presidency of that mission by brothers Orson Pratt, Ezra T. Benson, and James A. Little, that notwithstanding the great annual emigration from Britain's shores, it does not keep pace with the annual increase and onward progress of the work in those lands.

In the United States and the British provinces we also hear of an increased interest springing up in behalf of the truth, and of the work of God now fully established upon the earth.

It is the testimony of all the Elders that, while signal sucess attends their labours in all of these lands, being attended by the Spirit and power of the Lord in all of their ministrations, the opposition also increases in equal proportion. In truth it is stated that the deep-rooted hatred of the wicked towards the work of God was never so great as now, and appears to steadily increase with the increase of the work. But their opposition cannot hinder this work, for it is from heaven; and if the Saints of the Most High God will be faithful, diligent and united, they will always be able to wield an influence and power which none shall be able to gainsay or withstand.

In consequence of the temporary absence of brother Erastus Snow, and the the subsequent death of our beloved brother Orson Spencer, who was left in charge, the *Luminary*, published in St. Louis, was discontinued; and, although brother Snow has since returned to the field of his labours, it has been as yet deemed wisdom not to resume that publication.

It is considered that *The Mormon*, having the increased patronage which the aid and influence of the patrons of the *Luminary* would give it, might become as useful to the Saints as the publication of both papers, and be much better sustained.

In the death of brother Spencer we sustained a loss which, though lamentable to us, our faith compels us to admit is to his superior gain and happiness. He fell asleep in the faith of Jesus on the 15th day of October, 1855, in the city of St. Louis, being absent from home in the performance of the mission which had been appointed him at the April Conference of 1854. Our beloved brother has gone to try the realities of the spirit-world, in the full faith of our holy religion and confidence of the people; and though our words of commendation may not extend to cheer and encourage him in his onward and progressive labours, yet we cannot refrain from bearing our testimony to his unwavering fidelity and integrity, his useful but arduous labours, always evincing great firmness of character, and to his unyielding and uncompromising integrity to Joseph and his brethren.

We deplore his loss for our own and his friends' sake—and who was not his friend that knew him? but rejoice that another faithful and able champion of the truth has gone to assist in the labours of Jesus and Joseph behind the veil.

It has also become our painful duty to record the death of our beloved brother Jedediah M. Grant; whose obituary and funeral proceedings are published in this

day's paper. In this afflicting dispensation of Providence we feel that the Lord hath touched us "in a tender spot;" but we realize that in His unbounded goodness He is able and willing to make good our loss, yea, more abundantly as we draw nigh unto Him and live our holy religion.

Although he is gone to another and more extended field of labour, having ripened in the knowledge of God and efficiently and faithfully performed his work upon the earth, still his frequent admonitions, his burning eloquence, his zeal and anxiety, which he manifested for the salvation of Israel, are too indelibly impressed upon our minds to be easily forgotten. Let us therefore, exhibit our respect to the memory of our departed but beloved friend and brother, by remembering and practising his precepts and emulating, so far as in our power, his virtues.

Owing to the illiberality, bigotry, and intolerance of so many of this priest-ridden generation, every obstacle and hindrance that can be is thrown in the way, with a view to obstruct the progress of the work and hedge up the way of those whose most earnest desire is to leave their parting testimony with old neighbours and associates in life and come home to Zion. The Gospel of salvation now as anciently finds more ready access to the poor than the rich, forcibly illustrating and confirming the truthfulness of the remark of our Saviour, "How hardly shall they that have riches enter into the kingdom of God." The poor, down-trodden oppressed of ages, whom the aristocratical lordlings have for centuries continually crushed with the iron heel of despotism, feel, when the light of truth and salvation penetrates their minds, a new impulse to try again to redeem themselves and their posterity from the thraldom of ignorance, wickedness, error, superstition and tyranny which so long enchained them and their fathers. They are inspired by an all-absorbing desire to rise above and throw off the filth and abominations, mystery, corruption, and worse than Egyptian darkness of wicked Babylon, and bask in the sunlight of pure principles emanating from Heaven's King; to rejoice with the Saints in Zion, and become co-workers in that cause which, having redeemed them, may enable them to contribute a share in the redemption of others who are still in the bonds of iniquity and gall of bitterness.

This ever rising, ever increasing desire for the gathering of the remnants of Israel pertains unto all the Saints of God, who live their religion and enjoy the rich blessings of the Holy Ghost. It is in the heart of every faithful Saint, their constant prayer to the Almighty Father to enable them, not only to promulgate the Gospel of Christ to those who sit in darkness, but to gather out the honest in heart, even the Israel of God, from their long dispersion and to aid them in returning to a knowledge of the Lord God of their Fathers, that they may participate in the society of the Saints and a peaceful inheritance in these sequestered vales. To this end, and the further accomplishment of this object, are continually directed the efforts of the Perpetual Emigrating Fund Company for the emigration of the honest and worthy poor—those who desire to serve God and keep His commandments, being full of virtue and integrity towards God and their brethren. These are those we wish to deliver from the oppression of wicked Babylon, whose vital energies the proud and powerful are crushing out; upon whom the despotism, bigotry, ignorance and superstition of the world hang like an incubus, and to bring them to a land where manhood though found in poverty is respected, and where the God of Heaven can receive the homage due from man to his Maker; where freedom and liberty of conscience can enjoy protection, honest and faithful labour meet a just equivalent, and where the light of revelation and power of the Holy and Eternal Priesthood hold the adversary of truth in abeyance and roll back the curtains of error and darkness, sin, and death which have so long enveloped the earth.

This season's operations have demonstated that the Saints, being filled with faith and the Holy Ghost, can walk across the plains, drawing their provisions and clothing on hand-carts. The experience of this season will of course help us to improve in future operations; but the plan has been fairly tested and proved entirely successful. The entire trip from Iowa city, a distance of over thirteen hundred miles, to this city has been thus accomplished in less travelling days than it has ever been by an ox train of wagons, and with far greater ease to the travellers. These companies, with the exception of the two last, which started too late in the season, have made their trip from the Missouri river in a little over two months,

and could have made it in less time, had they not been hindered by the few ox teams which accompanied them. Herein have our expectations been realized, and the usual vast expense and trouble attending this branch of business been in a good degree avoided.

The account of this year's operations not yet being completed, we are at present unable to state the precise amount of expenditure incurred per passenger; but we know that it must be far less than heretofore, and may still be lessened in future.

The Saints who have come in this way have been healthier, more contented and happier, and have encountered less trouble and vexation than those with teams; and have, moreover, manifested to the world their faith, perseverance and good works.

They have shown a willingness to have others as well as themselves assisted, by using as little as possible of the Company's means for their own emigration. They have manifested a disposition to accede to any terms, so that their emigration might be accomplished without impeding that of anxious thousands looking to the same source for relief.

Although, in the first instance, drawing laden hand-carts so long a distance appeared to some difficult to be accomplished by the brethren, and especially by the sisters, yet the result has proved that it is full as easy as and indeed easier than the method hitherto practised; and the women endured the trip quite as well, in comparison, as the men.

We have taken pains to collect facts upon this subject, as it was an experiment this season. The enterprise, having proved so eminently successful, will in future enter largely into all our emigrating operations.

Let the Saints take courage and avail themselves of the privilege of gathering to this place while the way is open before them, for the time will come when whoso would gather to Zion must needs flee with his budget upon his shoulder, or under his arm. Verily, they will come like flocks of doves to the windows, comparatively bare and naked, without food or clothing, escaping, as it were by the skin of their teeth, from the righteous indignation of an offended Deity poured out upon and passing over a wicked and adulterous generation.

While we, therefore, feel to congratulate ourselves and our brethren and sisters upon the happy issue of this experiment, we wish to direct our agents and others concerned to a few suggestions, drawn from this season's experience, by way of improvement.

In the first place, our emigration MUST start earlier in the season, and the necessary arrangements MUST be made and completed by the time they arrive on the western frontier, and NO company must be permitted to leave the Missouri river later than the first day of July.

They must be provided with stronger hand-carts, and endeavour so to arrange as to have the burden upon each cart vary as little as possible during the journey. Than starting with such heavy loads and lightening them up so soon, it would be better to start with lighter loads and gradually increase them, as the brethren become more accustomed to the labour. This might be accomplished by sending out a few teams with provisions a few days in advance of the companies, to be taken on the hand-carts as they come up, when the teams could return.

All emigrants should provide themselves with an extra supply of good shoes.

The hub or nave of the cart wheels should be eight inches long and seven inches through the centre. The boxes at the shoulder should be two-and-a-quarter inches, and the point boxes one-and-a-half inches in diameter.

If it should be considered best to have cast iron arms, they should be one-and-a-quarter inches thick at the shoulder and three-quarter inch at the point. The wooden axles should have iron or steel skeins, and the wheels should be bound with band iron one-quarter or three-eighths of an inch in thickness, with a dish of two inches, and track four feet apart. The timber must be of the best quality for toughness, and be well seasoned. In other respects they may be constructed as heretofore.

The very aged and infirm should be brought in wagons, in a separate train.

On account of their greater experience, let good, faithful Elders from this territory have charge of the companies. By observing these suggestions it is believed that, with one four or six-mule team to each two hundred persons, the emigration will be much facilitated at a still lessened expense.

We had the pleasure, at our October

Conference, of meeting with our brethren Franklin D. Richards, Daniel Spencer, John Van Cott, George D. Grant, and others of the returned missionaries who had been long absent, from whom we learned the condition and situation of our immigrating companies still upon the Plains.

We immediately took effective measures for sending them such aid and assistance as, owing to the lateness of the season, they should require to enable them to reach these valleys, before the snow of winter should block their way and render their progress impossible. This was the first business which engrossed the attention of the Conference, and has since absorbed almost the entire attention of many of our citizens. But little has been done except to forward teams and assistance to their relief, and yet they have not all arrived, though the remainder are expected in a few days.

To companies immigrating to this place we wish to say a word, by way of counsel. Move every day, even if it is but a few miles; that is far better than tarrying in one camping place. On the Sabbath, after meeting and resting during a portion of the day, it will generally be better to make a short march. Move on every day, if you wish to accomplish your journey in due season.

Absolute necessity may justify stopping a few days in a place, but that will but rarely occur, and should be avoided so far as possible. It is far better, for both the teams and people, to keep travelling, until the journey is fully accomplished.

The through emigration will be conducted by our travelling agents, under the general direction of the agents presiding in Liverpool, from which place it starts, but will receive the aid and co-operation of our agents presiding in New York and St. Louis. All other emigration will be received and disposed of by our agents in the United States.

It is desirable to make a few locations along the line of travel, and our agents at Florence and St. Louis have been instructed in relation thereto.

We trust, therefore, that the brethren and sisters will be sufficiently mindful of the general interests of the cause of Zion to readily respond to our wishes and the requirements of our agents, who are entrusted with these matters. Any material departure from the spirit of these instructions will be considered cause for disfellowship from the Church, or suspension from office.

Elder Orson Hyde is still presiding at Carson county, Utah, and Elders Amasa Lyman and Charles C. Rich at San Bernardino, California.

Elders Orson Pratt and Ezra T. Benson are presiding over the European mission, and publishing the *Millennial Star*, in Liverpool, England.

Elder John Taylor is presiding in the United States, and publishing the *Mormon*, in New York city. That publication commends itself to the favourable consideration and patronage of the Saints, being ably conducted and exercising a very salutary influence in correcting public opinion and defending our people and the principles of our holy religion from the calumny, abuse, and misrepresentations of the world.

Elder Erastus Snow is also in the United States, presiding at St. Louis, assisting in the emigration, &c.

Elder George A. Smith, being one of the delegates elected by the Convention and people to present our constitution and application for admission as a State into the Union, has gone to Washington city to perform that mission.

Elder Parley P. Pratt is also in the United States on a temporary visit, intending to return in the spring.

Elder Wilford Woodruff is in this city, engaged in the Historian's Office.

Elder Lorenzo Snow is presiding at Box Elder, in this Territory; and Elder Franklin D. Richards is at his home in this city, having recently returned from his mission to Europe.

Owing to the almost total loss of crops last season, loss of stock during the past winter, and heavy indebtedness occasioned by the last year's immigration, we were compelled to suspend operations upon the Public Works, until we could pay our debts and somewhat replenish our means. Since harvest we have partially resumed, but will not commence laying stone upon the Temple until next Spring, when we hope to prosecute that work with much vigour. We are collecting and preparing materials, and it is our wish and intention, in the meantime, to finish the canal for boating the rock for the Temple.

The wheat crop of this season was good, but corn was rather light and potatoes were almost an entire failure, though, by

a very prudent course, we trust there will be sufficient provisions to last until another harvest.

In pursuance of an act passed at the last session of the Legislative Assembly, a Convention of Delegates met in this city on the 17th day of last March, and closed their labours on the 27th of the same month; having, in a session of ten days, formed a constitution, elected delegates, and adopted a memorial to Congress making application for admission into the Union as a sovereign State. Their proceedings, subsequently submitted to the people, were unanimously sustained.

We learn, by recent advices from our Delegates to Washington, that in consequence of the exceeding great opposition and prejudice against us as a people, they have not deemed it wisdom to present our application, although no fault has been found either with our constitution or our ability to sustain and administer a State government. The opposition seems to be arrayed against us rather on account of our religious faith and Church ordinances, as though they were a legitimate subject for Congress to canvass. What course may be taken is to us unknown, for our memorial has not yet been presented. When the excitements of the presidential election are past, it is hoped more favourable indications, fore-shadowing a candid and honest action upon its merits, may warrant its presentation. If this can be accomplished, and the claims of our application for admission into the Union as a State be fairly and honourably canvassed upon every point legitimate to the issue, we have not a doubt as to its successful termination.

We are more indifferent in regard to this subject in a religious than in a political sense, for, whether we are organized in a Territorial or State capacity, Government is bound to protect us in the rights of conscience, or over-ride plain Constitutional guarantees. And no intelligent person holds in very high estimation that union which is hourly endangered by the frenzied zeal of rampant, misguided, and fanatical demagogues, who trample that heaven-inspired instrument—the Constitution—into the dust, and regard neither their fathers' legacy nor their children's inheritance.

It is not our purpose in this Epistle to discuss political questions, but we cannot refrain from honestly and sincerely invoking the power of Him who sits enthroned in the heavens, to behold those who are distracting the Councils of our nation and hastening the destruction of of this great Confederacy of sovereign States, and to thwart their wicked and nefarious purposes, to restrain their iniquity and cause others to arise in their places who will rule in righteousness and save our distracted but beloved country from its impending ruin.

At the April Conference some three hundred and fifty Elders were called to go on missions, all of whom promptly responded and departed to their various fields of labour. The Conference was blessed with rich, seasonable and interesting instructions, and a general good spirit seemed to pervade every bosom. It was numerously attended, and the brethren rejoiced in the unity of the most holy faith, in praise, thanksgiving and worship unto our Father and our God.

Before harvest much destitution was experienced by the masses of the people through the want of provisions, but the commendable liberality exercised by those who were fortunate enough to possess a supply, and the energy of the Bishops in enforcing a rigid economy and distribution to the destitute, prevented any great amount of suffering. We trust that the same generous disposition will always be manifested, in sharing even scanty supplies with the really destitute, so generally practised among this people during the past season. Still we prefer that all should practice that diligence, economy, and obedience so often urged upon them, that the blessings of heaven be not withheld, and that the elements and the labours of the husbandman may be blessed of the Lord, and the earth bring forth in its strength the grain and the rich fruits thereof for the sustenance of man.

Notwithstanding these and many other good qualities which characterize this people, still we find too prevalent a disposition to murmur, find fault and complain at the dispensations of an All-wise Providence; a disposition of careless indifference to His counsels, and a dull lethargy which lulls the people into a false security; all of which gives Satan the advantage, darkens counsel, and leads many into a spirit of apostacy. We must remember that we live in a world of sin, wickedness and sorrow, and that the enemy of all righteousness is ever on the alert to de-

stroy the Saints and lead them into temptation, darkness, sin and transgression.

Brethren, we exhort you to awake from this lethargy, to put on the armour of righteousness, of the Gospel of Jesus, and rebuke the adversary and the power of Satan and drive them far from you; to hold frequent converse and communion with your God, that the power of the Highest may rest down upon you, burn in your bosoms, in your families, in your neighbourhoods, cities, counties, and wherever there are Saints of the Most High God; that fearfulness may seize the hypocrite in Zion, and the fire of the Almighty consume the wicked and ungodly from the whole earth. Thus, while the indignation of the Lord is passing over the nations, and we also receive a portion of the chastisement, let us be wise and properly receive the correction, as coming from the hand of a kind Father who seeks the best interests of His children. Let us, hereafter, more fully appreciate our blessings, and now, when a plentiful harvest has again crowned our labours, be wise and practise economy in using and preserving our grain, that no waste nor unwise disposal thereof shall characterize our acts.

We are happy in being able to say that the Indians are peaceful in all our settlements. We have abundantly proven that a friendly interest for their welfare, and a pacific policy are much the most successful in preserving their good feelings, in promoting and preserving peace, and are gradually leading them to an understanding of the benefits derived from a civilized existence. To reflect their angry words and acts, and kill them for every trivial offence, as is the usual course pursued towards them by the whites, is condescending to their savage and barbarous customs, thus reciprocating their evil deeds. Such a course will never cause them to appreciate the blessings of civilized society, nor influence them to seek its benefits, but will, as all past experience proves, drive them to the opposite extreme, and, in addition to their own, cause them to imbibe the vices, without the virtues of civilization. Therefore let us, in all our intercourse with them, exhibit a superior understanding, a larger comprehension of right, forbearance and honour. Be just, brethren, in your dealings with them; no matter what course they may pursue towards you, never retaliate a wrong, but always exhibit a firm determination to do right, and seek to palliate their conduct and conciliate their feelings.

This course steadily pursued must, in due time, induce them to yield their savage barbarity, wild customs and vicious course of life, to the dictates of superior wisdom, and raise them to a higher degree in the scale of human existence. It has already had an effect in this direction, sufficient to encourage us in our efforts to bring them to a civilized, not to say a Christianized, life. They must be civilized; must learn to plough, sow, plant, harvest, build houses, and make fences; must learn mechanism as well as agriculture; their minds will then become sufficiently expanded to receive Gospel light, and the principles pertaining to their salvation and exaltation in the kingdom of our God.

Remember, brethren, that they are the remnants of Israel, and, although they may apparently continue for a time to waste away and sink deeper and deeper into the depths of sin, misery, and woe, that unto them pertain the promises made to faithful Abraham, and they will be fulfilled. Be diligent, therefore, to do them good, and seek in all of your intercourse with them to bring them back to a knowledge of the Lord God of their fathers. Preserve yourselves from their savage ferocity; never condescend to their level, but always seek to elevate them to a higher, purer, and, consequently, a more useful and intelligent existence.

In our intercourse with the world we find that we have more to do with the poor and those of low estate, and we might say of low worldly esteem, than those of any other class. This only affords another of those strong testimonies of the Lord Jesus in behalf of this being his people, his Church, his kingdom. Truly, "the poor ye have always with you," and it behoveth us to learn them how to live, how to combine their elements, that they also by their own exertions may draw support from Nature's great storehouse, which is ample for all. Yes, learn them to live, and place them, by your intelligence and charity, in a position to earn or in some laudable manner obtain a living by their own exertions. Calculate and contrive for them, and encourage them by leading on and exhibiting objects ahead.

We direct the attention of the Bishops

and their assistants more particularly to this subject, as it devolves upon them to minister in temporal things. In Israel, as in the world, there are many rulers, but few with the feeling of fathers to the the people. Be fathers to the people, ye Bishops, and lead them on, step by step, until they shall wax strong in the knowledge of things, both temporal and spiritual, pertaining to the kingdom of our God.

This is a peculiar people; they have already become very great, with all the elements for prosperity and rapid advancement. We have before us the examples of the nations of the world; we witness their prosperity, their pride and arrogance; are made sensible of their power and their oppression, and know their foul corruption, profane pretensions, and hypocrisy; are acquainted with their systems of poor-houses, poor-farms, prisons, houses of correction, asylums and hospitals, and with their misery and degradation.

Continued on page 250.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 18, 1857.

EMIGRATION FOR UTAH IN 1858.—To avoid the expense, hardships, and loss of life, resulting from late emigration to Utah, the Saints in Great Britain are counselled to forward their £4 deposits to this Office between this and the first day of January, 1858, namely, £1 each as deposit towards crossing the Atlantic, and £3 each, as deposits to procure hand-carts and to make the necessary preparations for an outfit across the Plains. It is our intention to have our through emigration, hereafter, embark from Liverpool in the month of February, so as to be able to leave the Missouri River for the Plains by the middle of May or the first of June, and arrive in Utah in August. This will give them several months in the Territory to make preparations for winter.

The Saints in Great Britain, Germany, Switzerland, Italy, France, &c., are requested to attend strictly to this counsel.

The Saints in Scandinavia who wish to go through to Utah in 1858, should cross the Atlantic in the summer or autumn of 1857, as it will be impossible for them to leave early enough in the spring to ensure an early arrival in Utah.

If President Erastus Snow, in forming settlements upon the Platte river according to the counsel of the First Presidency, should feel moved upon by the Holy Ghost, to locate a colony of Scandinavian Saints, it would make an excellent wintering place in years to come for all through emigrants from the northern parts of Europe. Such emigrants could resume their journey in April or May, and reach Utah in June or July.

EXCOMMUNICATION.—The following is an extract from a letter received some two months ago, from President Brigham Young, Great Salt Lake City, dated, October 30, 1856:—

"Brother James Marsden's labours are not needed in Europe, let him and also Frederick Piercy come immediately to Zion or be cut off from the Church, and give no countenance to F. Piercy's publication of travels, &c."

Those brethren have been notified of this requisition of the First Presidency, and have refused to comply; in consequence of which, and for other transgressions, they have both been excommunicated from the Church of Jesus Christ of Latter-day Saints.

ARRIVAL OF THE MAIL.—The Utah mail, eastern route, of December, arrived March 29, bringing Numbers 35 to 40 of the *Deseret News*. Numbers 36, 37, and 38 had previously arrived, from which we have already made extracts. Numbers 30 to 35 have not yet come to hand, nor have we received our November mail. The California mail brings letters bearing date January 7. One from brother Woodruff appears in this paper, which contains the principal items of news.

We have received our quota of the *Western Standard* and *Mormon*. From the latter paper we learn that the eastern mail from Utah had arrived at Independence March 3rd, having been three months on the way. The trip was the coldest and most perilous ever made across the Plains. We also learn from the same source that Elder James A. Little, our Emigration Agent, left New York for Iowa City, March 10, in company with Elder W. G. Young.

FOURTEENTH GENERAL EPISTLE.

Concluded from page 249.

In the heterogeneous mass of a population hastily thrown together from every nation, kindred, tongue, and people, let us pursue that course which comprises the elements of a nation's prosperity, greatness, and glory, and spurn the course which engenders the above disastrous results. Avoiding the track which grinds the face of the poor to elevate the rich, let us bestow our charity not so much to feed the hungry and clothe the naked, as to cause them to feed and clothe themselves, and lead the people to practise virtue, to walk in the paths of honesty and truth, not so much by the fear of punishment, prisons, and penalties, as by implanting in their bosoms an abiding and ever-increasing love for those pure principles which induce to honour, prosperity, salvation, and exaltation in this life, and which will clothe them with the riches of eternity in the life to come.

Build school-houses instead of jails, and make our religion effective in dispensing with the use of courts and jurors, prisoners and prisons; have no lawyers, because there is no litigation; no doctors, because there are no sick; no hospitals or asylums, because there are no invalids. The Saints of the Most High God should sustain themselves by their industry, economy, and sobriety; their health by their virtue, prudence, cleanliness, faith and observances of the holy ordinances; and their morals by the love they bear to their God and their holy religion. They should be united that they may be powerful, and enjoy the blessings of peace and quietness at home and abroad.

Notwithstanding the efforts that have been made to manufacture iron and to make sugar from the beet, as yet no available results have been realized; yet we expect to continue our efforts until these objects are fully accomplished. It is believed that every obstacle in the way of making iron will be removed, when steam can be brought to supply the place of the water power which frequently fails in the time of need. We have an engine here now that is of sufficient size to furnish the requisite power; if the Company make use of this, through its aid we hope to be fully supplied with that useful and indispensable article, iron.

We have been delayed in making sugar mainly through the failure of the beet crop for the last two seasons, the grasshoppers destroying the seed last year to such a degree that sufficient seed could not be raised for this year's sowing. We trust, through the blessing of the Lord, that no failure of the kind will again thwart our wishes, and that we shall soon be able to furnish, from the beet, sugar sufficient for home consumption; we are sanguine that this can be done, and it is our purpose to continue our labours in this enterprise until it is fully accomplished.

Considerable quantities of leather are now manufactured in this Territory, though not quite sufficient to supply the wants of the people; the same may be said in relation to the manufacture of

many other articles, such as hats, jeans, linsey, flannel, blankets, shawls, &c.; but we are mainly deficient in supplying ourselves with cotton and linen goods, and are quite negligent in raising cotton and flax.

The Territory furnishes localities suitable for raising both those commodities in great abundance, and it is our earnest desire that those acquainted with their culture should make it their business, until our markets are fully supplied therewith. Also raise indigo, hemp, make ropes, cords and thread, and extract oil from the seed of the flax and cotton, and from the castor oil bean. And let our brethren who have the means, bring on cotton and woollen machinery, that we may be enabled to manufacture our own goods, as fast as we shall be able to supply ourselves with the raw material; also bring the best selections of horses, cattle and sheep.

Cultivate the thorn, osage, orange, and meskete for hedges, the cottonwood and locust for ornament, and, in suitable locations, for wood and timber, which they make rapidly, and the mulberry for silk. Be forward and cultivate all kinds of fruit and other seeds and grafts; plant trees, shrubbery, vines, &c., for ornament and use; cultivate the best varieties, including grapes, currants, gooseberries, strawberries, the various kinds of grasses, indigo, madder, and everything calculated to cheer and gladden the heart, delight the eye, and make pleasant and agreeable the homes of the Saints.

In the vicinity of Los Vegas a very extensive and rich vein of lead ore has been discovered, and is now being successfully worked by our enterprising citizens. Judging from the description, it is the most extensive vein of galena ever discovered, and specimens of the portions being mined for smelting yield a large per cent. of lead. From this prolific source we shall soon be abundantly supplied with lead, and we wish our manufacturers of lead pipe, sheeting, white and red lead, and other useful articles made from that metal, to prepare themselves, as soon as practicable, to supply all such articles from our own resources.

Let those report themselves to us in person, or by letter, who are acquainted with working in lead, iron, coal, or boring therefor; who are acquainted with raising or manufacturing cotton, flax, and hemp, and with making oil, nails, steel, glass, &c., that we may classify our labour and bring forth from the native elements those things which contribute to the benefit of man.

We say unto all our mechanics, press onward in your labours; be not disheartened, but continue to supply the community with your wares and fabrics, with leather, boots, shoes, hats, caps, muffs, robes, soap, candles, glue, shoe pegs, saleratus, alum, saltpetre, pitch, tar, turpentine, oil, furniture, and labour-saving machinery. Let the farmers encourage the mechanics with their best patronage, and let each promote their own by seeking their brother's interest.

Fathers, learn your children to practise industry; teach your sons agriculture or some useful mechanical trade.

Mothers in Israel, you are also called upon to bring up your daughters to pursue some useful avocation for a sustenance, that when they shall become the wives of the Elders of Israel, who are frequently called upon missions, or to devote their time and attention to the things of the kingdom, they may be able to sustain themselves and their offspring. Learn them to sew, spin, and weave; to cultivate vegetables, as well as flowers; to make soap, as well as cakes and preserves; to spin, colour, weave, and knit, as well as work embroidery; to milk, make butter and cheese, and work in the kitchen, as well as in the parlour.—Thus will you and your daughters show yourselves approved, and prove helpmeets in very deed, not only in the domestic relations but in building up the kingdom.

Very creditable was the exhibition of home productions at the Annual State Fair, which came off on the 1st, 2nd, and 3rd of October, but we trust it will be far exceeded another year. It encourages a commendable rivalry, and excites an emulation for the general good.

Owing to the irregularities of the eastern mail, our agents and correspondents will duplicate their letters by way of San Pedro, California, each winter. And we caution one and all that, unless they personally attend to the mailing of their letters and documents, the duplicates, as was the case last season, though plainly directed, will not be forwarded as ordered. We gave our eastern agents the same instructions last year, and they complied therewith, so far as mailing duplicates with the proper directions, but

originals and duplicates came in the same mail sacks in the spring, evidencing that some Postmasters are as indifferent in regard to the performance of their duties as some mail contractors are of theirs.

We cannot close this Epistle without congratulating ourselves, the Saints and the inhabitants of this wide spread Territory, with the general health of the people, the prosperity which attends our efforts, the the quietness and peace everywhere predominant. No record of crime enlivens the court yards and jails; no convictions and sentences of court send, to desolate homes, anguish and despair; nor yet do unblushing offenders walk our streets unpunished, requiring the aid of a Vigilance Committee to rid our Territory of their unwelcome presence.

Fortune, or rather Providence, has indeed favoured us by spreading before the eager gaze of the world's cupidity the talismen of wealth, the hope of earthly riches, at a distance from these sequestered vales, and placed mighty barriers between—though we inherit the most uninviting portion of the earth, we feel happy that the temptations of gold and this world's power beckon their votaries and seekers to another bourne, from whence no such travellers find inducements to return, leaving us to enjoy in these peaceful retreats that quiet and freedom from the wicked and ungodly, which we have so earnestly sought.

When such characters find themselves in our midst, the barren prospects for any considerable degree of success, and the glitter of gold a little farther on, soon relieve us, our courts, and criminal calendar, of their hated and unwelcome presence. Never before were the Saints so favourably situated to cleanse the flock from the half-hearted and apostate spirits and the imps of Satan, who follow after us only to destroy. One or two seasons, and they begin to feel their way out, rightly judging that this is no place for them. Their corrupt desires, intentions, and acts, are soon made manifest and the inducements to remain with a righteous people are too few.

Therefore, while we gather, like the net which was cast into the sea, from every nation, kindred, tongue, and people, of every kind, we also sift them out like the winnowing of wheat upon the summer's threshing floor. We have sought peace and freedom from the power of wicked and designing men, and measurably have found it. We have put forth our hand to gather out the honest in heart from among the nations, and are rapidly accomplishing our object. We are attempting to build up cities, towns and villages unto the most High God, pure and holy in His sight, and surely expect, through His aid and blessing, to be successful.

When we look upon the advancing hosts of Israel, and consider their rapid improvement in faith, knowledge, good works, influence, power, and constantly accumulating numbers, we feel to thank the Lord for His goodness, even Him who hath brought forth salvation and caused light to spring up upon the earth. We feel grateful that we have been permitted to live in this day and generation, in which the Great Jehovah has seen proper to reestablish His authority upon the earth, and to re-confer the holy and eternal Priesthood upon the children of men.

We feel grateful that we have the privilege of witnessing the stately steppings of the Almighty among the nations, the goings forth of His word with power, the fulfilment of the words given by inspiration in ancient times, and the fulfilment of the words given by the living Oracles in our midst; that He has spoken from the heavens; that messengers, angels and legates from His throne have broken the silence that has intervened since the mission and dispensation of the only begotton Son of God, Jesus of Nazareth, and reopened a communication with His children upon this His earth, organized again His Church and Kingdom, and endowed it with all the authorities, ordinances, gifts, sacraments, blessings, privileges, power, and glory pertaining thereunto.

We rejoice that the words which have gone forth from the ancient Prophets, and from Jesus, Joseph, and the Apostles, do not return void, neither are like sounding brass or tinkling cymbals; for behold, the Lord of hosts, through the faithfulness, energy, and perseverance of His servants, has faithfully warned and is warning the people. In the spirit of meekness and humility have they declared the Gospel unto them, wherefore are their skirts clear of their blood, and they are left without excuse before the Lord, to reap the reward of their iniquity, to experience the calamities which are abroad in the earth, to feel the wrath, the withering, bitter

anguish which the justice of a justly incensed and offended Creator will pour out upon them. They have set at naught the words of His servants, scoffed at and held them in derision; have trodden upon the young and tender plant which the Lord Almighty has planted, and done despite unto the words of life and salvation which He has caused to be proclaimed in their ears. They have ignominiously slain His Prophets and wasted away His people, His faithful Saints, whose blood cries unto Him from the ground for vengence.

Their long, hypocritical prayers, lip-service, pretended piety and idolatrous worship, have become an abomination before Him; wherefore will He proceed to bring upon them the judgments which have been foretold by His servants the Prophets, and great will be the desolation thereof. Their great and mighty nations, empires, and kingdoms, with all the pride, pomp and power thereof, will be broken and crumbled in pieces, and come to nought. Their cities will become a howling waste, a solitary place, wherein shall be found the wolf and the vulture, and no man shall be found an inhabitant therein. Yea, verily, He will empty the earth of the wicked, and those who work abominations in His sight, so shall the kingdoms of this world become the kingdoms of our Lord and His Christ, so shall the Lord prepare the way for His coming, and reign upon the earth.

Let the Church, therefore, prepare as a bride to receive her bridegroom; let the Saints have on their wedding garments, and have their lamps well supplied with oil, trimmed and burning; let all things be made ready for the reception of our Saviour and Redeemer, even our Lord the Christ. Let all the Saints throughout the world live their religion, that they may be worthy to enjoy his presence, and have converse with the angels of our God; let them gird up their loins and step forth in the power and might of Elijah's God to do battle in this great cause, and armed with High Heaven's panoply, even the armour of salvation and the helmet of righteousness, go forth conquering and to conquer, until the gospel shall be sounded to every nation, kindred, tongue, and people, and the pure in heart, the meek of the earth, the Israel of our God, be gathered out from the wicked nations and brought to inherit and worship under their own vines and fig trees, and learn of Him whose glory will rest upon His Temple as a cloud by day and a pillar of fire by night.

BRIGHAM YOUNG.
HEBER C. KIMBALL.

G. S. L. City, Dec. 10, 1856.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
January 7, 1857.

Elder Orson Pratt,

Dear Sir—I have only time to say a few words, as the mail closes soon. We are having the hardest winter we have ever known in the valleys, at least the most snow. The last company of emigrants arrived about the 15th of December, having passed through fifteen feet of snow, in places, in the mountains. They were all brought in with mule teams sent from the valley. The California mail came in on the 5th inst., and had great difficulty in coming through from Fillmore. There is much snow at Fillmore, and on this side. We have more snow in this valley than we ever had before. There fell on the night of the 3rd inst., fifteen inches of snow, and it has snowed a good deal of the time since winter set in. The Legislature assembled in Fillmore on December 8th, organized and then adjourned to Great Salt Lake City. They again convened in the Social Hall here, on the 18th. We have had a good time thus far during the session. Elder O. Hyde arrived from Carson valley on the 9th ultimo, and was elected a member of the House in the place of J. M. Grant, deceased. We get no eastern mail yet. F. Little and E. Hanks started out with the mail on the 10th ultimo, and Mr. Kerr and others started with the eastern mail this morning, but they will have mountains of snow to go through. D. H. Wells was ordained on the 4th inst. to fill the place of J. M. Grant, as

second Counsellor to President Young. We have now in this city O. Hyde, W. Woodruff, L. Snow, and F. D. Richards, of the Twelve. We are busily engaged about every evening in the week holding meetings with the several quorums, Missionaries and people, upon the subject of reformation. I have never seen this people feel the importance of living their religion, obtaining the Holy Ghost, and the power of the Priesthood, as much as at the present time. The Spirit and power of God are beginning to rest miraculously upon the Elders and people; the sinners in Zion are beginning to tremble, and fearfulness surprises the hypocrite. We deeply feel the importance of magnifying our calling as Apostles of Jesus Christ and Elders in Israel, and we truly hope that the same spirit may rest upon our fellow labourers in the vineyard abroad. It is a general time of health with the Presidency, the Twelve, and their families, and the people in general. Edson M. Stowel was buried on the 5th. Your family are all well. Remember me to brother Benson and all our friends with you.

Yours truly,
W. WOODRUFF.

G. S. L. City, Utah Territory,
December 8, 1856.

Elder James A. Little.

Dear Brother—I am told that Ephraim Hanks and Feramorz Little will start tomorrow with the Eastern mail, and considerable confidence is felt that it will consequently go through. From the little that I know of those gentlemen, I too am persuaded that no ordinary circumstances, or slight difficulties, will be sufficient to prevent this month's mail from reaching the States. It would greatly please the inhabitants of this territory, and their friends abroad, if the same could be said of every mail to and from these valleys. But such is not the case. Uncle Sam's mail carriers have not the grit of "Mormon" "boys," nor of "Mormon" women and children either, for at the present moment we have three or four hundred men, women, and children, old and young, somewhere east of the "big mountain," patiently wending their way to this place of rest, while the United States' mail carriers are not heard of.

But you will not thank me for troubling you on the hackneyed subject of Utah's mails. You will be much more gratified to hear something about the emigration, or some other matter pertaining to the restitution of Israel. I will therefore say that the fifth Hand-cart Company, under Captain Edward Martin, arrived in this place on Sunday, November 30, about noon, rejoicing greatly in their deliverance. The company left Florence finally and fully on the 27th of August, and about the middle of October arrived at the last crossing of the Platte. The day they forded the river there, was the first of winter. A very heavy hail and sleet storm, accompanied by a very cold strong wind, tokened the change of season. The next two days snow fell, some of our cattle and people gave out, and died. When about 16 miles above the Platte bridge, and 12 miles above the last crossing, we were "snowed up" for about ten days. Here Elder Joseph A. Young, with two companions, galloped into the midst of our camp, and, after briefly informing us that ten wagons with flour were at Devil's Gate waiting for us, went on to Captain Hunt's Wagon Company, who were then encamped at the crossing. The next morning we made a start, and in a few days pushed forward to Greasewood Creek, where six wagons had come to meet us. We then rolled on to Devil's Gate, where we staid several days in consequence of deep snow and severe cold. At Greasewood Creek we found Elders G. D. Grant and Charles Decker. Elder C. H. Wheelock met us a few miles before we reached it. At Devil's Gate the two wagon companies forted up all their luggage, leaving 20 men to guard it till spring. Undivided attention was then given to the saving of the people. The Lord in His mercy divided the storms and opened up our way, so that with the assistance of about 100 mule and horse teams, which met us, we reached this place as above named.

We have had a number of deaths, one of which the Liverpool Saints will hear with regret—that of Elder Thomas Dodd, whose faithfulness and straightforwardness are well known. My wife's father died about 13 miles east of Ash Hollow, of diarrhœa. You will recollect that my daughter Flora had the measles just as we were leaving the ship. She was never thoroughly healthy afterwards. At Iowa City she had the diarrhœa, which afflicted

her, with more or less severity, until we arrived at Green River, where, on Nov. 22nd, her spirit returned to Him who gave it. We brought her body to this place, where it was interred on the 4th inst. My wife gave birth to a son at Cutler's Park, two and-a-half miles west of Florence, August 27th.

Brother Linforth and family have not yet arrived. The last I heard of them they were at Bridger. Teams and provisions have been sent out to bring in all persons belonging to the two wagon companies, leaving their cattle and wagons at Bridger or Fort Supply. We expect the teams to return in a few days. The whole territory will rejoice and be thankful when the emigration is all in.

I expect to make a visit to Battle Creek, Provo, and Springville this week. I am gratified with the appearance of Great Salt Lake City. I did not expect that it covered so much ground as it does.

You will have learned of the death and burial of President Jedediah M. Grant. I saw him the day before his burial. Israel sustains a severe loss in his death, but President Young says—that for every good man that falls in the Church a hundred better and more mighty shall arise—and President Kimball bears testimony that this is true.

Besides the accompanying inclosure from your wife, she has written you by the California mail. I and sister Jaques spent the evening with her on Saturday last. She and the family are well.

When I am a little more myself again, I can amplify on a thousand matters pertaining to the emigration and things here. But, if you will believe me, it has been one of the hardest kind of tasks to compose my mind and collect my thoughts to write this letter. I therefore purpose to write Elder Pratt rather lengthily by the next California mail, if no unforeseen circumstance prevents. Perhaps he will not object to waiting a month before I trouble him with a long letter.

Love to all in the Office, and old acquaintance.

Yours in the Gospel,

J. JAQUES.

NEWS FROM UTAH.

(*From the "Deseret News."*)

NEWS FROM THE COMPANIES.—Elder Chauncey G. Webb arrived, on December 5th, from Capts. Hodgett's and Hunt's companies, and reported that he left them all at Fort Bridger, on the 2nd, quite comfortably situated, and in the enjoyment of an increased degree of health and buoyancy of feelings. Only a very few in those two companies had been frosted, and they only slightly.—Brother Webb met, *en route*, enough teams going to their relief, to bring them all in; and in a few days the last of this season's immigration will have arrived, except those who are stationed at the Devil's Gate, until spring. Much credit is due to brother Webb for his lengthy and energetic services in aid of the belated immigrants, encountering cold, storms, severe toil and rough fare for a period of 55 days; and that too so soon after his return from a foreign mission. Most certainly has he "manifested his faith by his works."

Business Chamber, G. S. L. City,
Nov. 29, 1856.

Mr. Daniel Spencer, President of this Stake of Zion.

Dear Sir—Will you be kind enough to announce from the Stand in the Tabernacle, on Sabbath, that my Bibles are now opened and ready for distribution, and that I purpose commencing family visitations in the city during the ensuing week; but for the accommodation of those individuals and families who may desire it, I can be found in the Depository at Mr. W. C. Staines', on South Temple-street, from 7 to 9 a.m. and from 5 to 7 p.m.

Yours truly,

C. B. VAN EMMAN,

Agent for American Bible Society.

After the reading of which,

President Young remarks as follows—Mr. Van Emman, an agent of the American Bible Society, and who crossed the

Plains in Capt. Smoot's company, has a large number of Bibles and Testaments, in several different languages, which he is instructed to distribute in this Territory, both by sale and gift, according to the circumstances of the individuals desiring those books.

It is expected that those who desire any of those books will purchase, wherever they are able, as that will afford Mr. Van Emman a larger number for gratuitous distribution to the poor; for this reason I trust that no one who has means will ask for a book without proffering payment.

The Bible Society, of which Mr. Van Emman is an agent, is doing a very extensive business, and have distributed millions and millions of Bibles. Mr. J. C. Brigham, a Secretary of that Society, sent me two boxes of Bibles, which have been distributed through this Territory.

So far as I am acquainted with him, Mr. Van Emman appears to be much of a gentleman; he is a sociable, affable young man, and I wish him well; I wish well to all institutions like the one for which he is an agent.

I know that many of this people feel that Bible Societies, Tract Societies, Missionary Societies, &c., are not of much benefit, but let me tell you once for all, and it is true, if it had not been for those very societies, you would have found, in scores of places where our brethren have been and preached the Gospel unmolested, that they would have been mistreated and violently abused for the gospel's sake, as brother Chislett has been. The members of those societies will be rewarded for the good they have done; that is my faith. If they have not the Priesthood, they are doing all they can; and we should be the more humble and thankful because the Lord has given unto us the Priesthood.

THE JUST.

I love a Saint whose heart is free
From prejudice and bigotry;
A Saint whose feelings are refined
By actions just, and good, and kind,
One who pretends no outward show,
But inwardly is pure as snow,
And such as these the Lord will own,
Through Christ they shall receive a crown,
And though they're called to suffer here,
They're not distressed with doubt and fear.
They know the way and walk therein,
Kept by the Spirit's pow'r from sin,
Like pilgrims who are doomed to roam,
They feel this world is not their home,
But look beyond this vale of tears,
To reign with Christ a thousand years.

MARY SENIOR.

ADDRESSES.—Daniel Page, 16 Rhode Street, Chatham, Kent.
H. S. Turner, care of J. Thorn, 4 Catherine Street, Hereford.
Edward Phillips, 6. Silvester Square, North Street, Guildford, Surrey.

MONEY LIST, MARCH 24—31, 1857.

	£	s	d
John Hyde	1	0	0
East India Mission (per Donald Geils)	3	0	0
Benjamin W. Brindle	10	0	0
Benjamin Elliot	2	0	0
John D. Jones	1	1	0
John Holsall	2	0	0
Thomas Parkes	4	10	0
William Shires	3	0	0
Carried forward	£26	11	0

	£	s	d
Brought forward	£26	11	0
John Hunter	27	0	0
John Mellor	4	0	0
William Brownlow	2	0	0
John Kessell	8	0	0
William H. Perkes	7	0	0
Richard Harper	5	0	0
William B. Child	3	0	0
	£82	11	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XIX. Saturday, April 25, 1857. Price One Penny.

RESTORATION OF THE AARONIC AND MELCHISEDEK PRIESTHOODS.

A divine Priesthood is nothing more nor less than the authority which God bestows upon intelligent beings to minister and govern in His name. Many gifts and blessings may be bestowed upon man, under certain circumstances, without his possessing the Priesthood. Without the Priesthood many zealous reformers have been raised up in different ages who have done much good; but they had no authority to minister Gospel ordinances, or to build up the Kingdom of God. Indeed, men may enjoy the gift of prophecy and revelation, and still be without the authority of the Priesthood. Such was the case with Abraham in the land of Chaldea: he might have enjoyed the lesser Priesthood or some of the appendages of the higher, but there is no certainty even of this. It is certain, however, that he received the higher Priesthood, under the hands of Melchisedek, after his arrival in the land of Canaan. (See Doc. & Cov. sec. iv. par. 2.)

After Abraham had prophesied and done a great work in Chaldea, the Almighty said unto him:—"Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God." (Pearl of Great Price. p. 20.) Visions, revelations, ministry of angels, and prophecy, were enjoyed by Abraham before he received the full authority under the hands of Melchisedek to build up the Kingdom of God.

Even our illustrious Prophet, Joseph Smith, saw visions, beheld angels, was filled with the Spirit of prophecy and revelation, and translated the greater part of the Book of Mormon, before he was blessed with any Priesthood, or had authority to minister the least ordinance of the Gospel.

Joseph—the Prophet, and Oliver Cowdery, were the first ones in this last dispensation who were favoured with the Priesthood. Joseph, in writing his history, relates this event in the following words:—"We still continued the work of translation, when, in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us:—

'Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the

ministering of angels and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

"He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized; I baptized him first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic Priesthood; afterwards he laid his hands on me, and ordained me to the same Priesthood; for so were we commanded.

"The Messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the the Priesthood of Melchisedek, which Priesthood, he said, should, in due time, be conferred on us, and that I should be called the first Elder, and he the second.

"It was on the 15th day of May, 1829, that we were ordained under the hand of the Messenger, and baptized." (See "History of Joseph Smith," Supplement to *Millennial Star*, vol. xiv. p. 15.)

After the Aaronic Priesthood had thus been restored to the earth, baptism for the remission of sins was frequently administered to the believing penitents; but as there was no one authorized to confirm the Gift of the Holy Ghost upon them, they sought diligently after the higher Priesthood. Joseph, the Seer, says:—

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood, had given us, viz., that provided we continued faithful, we should also have the Melchisedek Priesthood which holds the authority of the laying on of hands for the Gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house," (Fayette, Seneca County, State of New York,) "in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Saviour's promise—'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination, until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote, whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterwards proceed to ordain each other, according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the Gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord." (See Supplement *Millennial Star*, vol. xiv. p. 20.)

Whether the Word or Voice of the Lord, which came unto them in the chamber of Mr. Whitmer, was accompanied by an open vision, we are not informed. This revelation, concerning their future ordination to the office of Elder, is believed to have been given in June, 1829. About this time, or shortly after, Peter, James, and John were sent to ordain them to the office of Apostles.

In an epistle to the Saints, dated Nauvoo, Illinois, Sept. 6th, 1842, Joseph, the Prophet, writes as follows:—

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the Prophets—the Book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, (State of New York,) declaring the three Witnesses to bear record of the Book. The voice of Michael on the banks of the

Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca County, [State of New York,] and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the arch-angel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring, each one their dispensation, their rights, their keys, their honours, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope." (See "Doctrine and Covenants," sec. 106, par. 20, 21.)

In a revelation of Jesus Christ, given to Joseph, the Prophet, and Oliver Cowdery, in September, 1830, the Saviour promises them that he "will drink of the fruit of the vine" with them on the earth, and with the ancient prophets from Adam down. "And also with Peter, James, and John, whom," says Jesus, "I have sent unto you, by whom I have ordained you, and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth." (See "Doctrine and Covenants," sec. 50, par. 2 and 3.)

The precise date and place of the ordination of Joseph Smith and Oliver Cowdery, under the hands of Peter, James, and John, are not published in the History. It may have been in the chamber of Mr. Whitmer, or it may have been in the wilderness near the banks of the Susquehanna river. Whether they appeared to them more than once is not stated. Whenever or wherever this ordination to the Apostleship was conferred upon them, it is certain that it was before the organization of the Church; for they were expressly commanded, after getting the sanction of the Church, to ordain each other to the office of Elders, before proceeding to officiate in the sacred ordinance of the laying on of hands for the Gift of the Holy Ghost. The Church was organized on the 6th of April, 1830, and on the same day the ordinations were attended to as was commanded some ten months before. (See Supplement, *Millennial Star*, vol. xiv. p. 26.)

The office of an Elder is only an appendage to the Melchisedek Priesthood. After these servants of God had proved themselves faithful in magnifying the office of Elders, the Lord, on the 4th of February, 1831, gave to the Church an additional office or appendage by commanding Edward Partridge to "be appointed by the voice of the Church, and ordained a Bishop." (See "Doctrine & Covenants," sec. lxi, par. 3.)

The Melchisedek Priesthood itself was not yet given, but only its appendages. But, "On the 6th of June, 1831, the Elders from the various parts of the country where they were labouring, came in; and the Conference, before appointed, convened in Kirtland," (Ohio); "and the Lord displayed his power in a manner that could not be mistaken. The Man of Sin was revealed, and the authority of the Melchisedek Priesthood was manifested and conferred for the first time upon several of the Elders." (See Supplement, *Millennial Star*, vol. xiv. pp. 67, 68.)

On the 25th of January, 1832, a Conference was held in the town of Amherst, Ohio, where Joseph, the Prophet, was ordained the President of the High Priesthood. (*Millennial, Star* vol. xiv. p. 162.)

On February 17th, 1834, a first Presidency of three, and a Standing High Council of twelve were first organized. ("Doctrine and Covenants," sec. v.)

On February 14th, 1835, the Quorum of the Twelve Apostles was organized, and on February the 28th, 1835, the organizations of the Seventies commenced. (See *Millennial Star*, vol. xv. pp. 205 to 207. Also, page 230.)

It will be perceived that the Lord did not restore the full authority of the Melchisedek Priesthood at once, but conferred

little by little: first, the Aaronic Priesthood which is only an appendage to the Melchisedek; secondly, the office of Elder and Apostle; thirdly, the office of Bishop; fourthly, the Melchisedek Priesthood; fifthly, the President of that Priesthood; sixthly, the organization of the first Presidency of three, and standing High Council of Twelve; seventhly, the organization of the Council of the Twelve Apostles; and eighthly, the organization of the Councils of Seventies.

The revelation, called Section II, was not all revealed in 1830. The sixteenth and seventeenth paragraphs of this section, relating to some of the higher councils of the Priesthood, were given several years after the rise of the Church.

Joseph, the Prophet, in selecting the revelations from the Manuscripts, and arranging them for publication, did not arrange them according to the order of the date in which they were given, neither did he think it necessary to publish them all in the Book of Doctrine and Covenants, but left them to be published more fully in his History. Hence, paragraphs taken from revelations of a later date, are, in a few instances, incorporated with those of an earlier date. Indeed, at the time of compilation, the Prophet was inspired in several instances to write additional sentences and paragraphs to the earlier revelations. In this manner the Lord did truly give "line upon line, here a little and there a little," the same as He did to a revelation that Jeremiah received, which, after being burned by the wicked king of Israel, the Lord revealed over again with great numbers of additional words. (See Jeremiah xxxvi. 32.)

After Joseph and Oliver were ordained by John the Baptist, why were they commanded by him to ordain each other? It was in order to show the Church the pattern after which others should be ordained. It was necessary that they should receive the Priesthood, that their baptism might be legal; but when once the authority was restored, it was equally necessary that the Church should never permit an unbaptized person to be ordained: their re-ordination after baptism being a pattern for all future ordinations.

After Peter, James, and John had ordained them to the office of Apostles, why were they commanded to re-ordain each other as Elders, by the voice and sanction of the Church? It was to set a perfect pattern for the Church, that future ordinations might not be conferred without her sanction, where there was a regularly organized Branch. Jesus says, "Neither shall anything be appointed unto any of this Church, contrary to the Church covenants, for all things must be done in order, and by common consent in the Church by the prayer of faith." (See "Doctrine and Covenants," sec. li. par. 4.)

In beginning a dispensation, necessity or circumstances may compel the introduction to be somewhat different in form from what would be lawful after its proper establishment. For instance, the marriage of brothers and sisters is not considered lawful, and yet the first children of Adam, united in matrimony, were brother and sister; and such marriage, under the circumstances, was legal.

So likewise, it is unlawful for the Church to bestow the Priesthood upon an unbaptized person, but inasmuch as there were no legally baptized persons on the earth constituting the Church, God bestowed the Priesthood upon two unbaptized persons, in order to begin the work: and after it was once begun, ordinations were commanded to be bestowed according to order. O how perfect is everything connected with this great and last dispensation! How unlike the workings of imposture! Every link is perfect, and placed in the right position in the grand chain. The wisdom of God, manifested through the young and unlearned Prophet of the nineteenth century, confounds the wisdom of man as exhibited in the popular systems of priestcraft, though sustained by the learning of ages. Every thing connected with the Priesthood and doctrine of the Latter-day Church, loudly proclaims the workings of a God.

Earthquakes at Santa Cruz and Monterey.—The *Pacific Sentinel* says that a shock of an earthquake was felt on the evening of the 27th of August throughout the county of of Santa Cruz, and at St. John's and Monterey. Another severe shock was felt during the night of the 29th of August. The last shock was so hard that quite a consternation was created in some neighbourhoods, and a general stampede of the inmates of several houses took place.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 201.)

OBJECTION: "I must now conclude this first appeal, but not until I have entreated you to be honest with yourselves. You know that you have two sets of doctrine, even as you have two bibles. You know that you are ashamed of the Book of Mormon. You are uneasy under the yoke of fresh revelations, or else what does this mean?—'Ours is a progressive system, and we must progress with it. If you are obedient unto counsel, nothing will stumble you, neither *spiritual wifeism* nor *anything else*. You will swallow all good things down, and that too without any oil.' (*Millennial Star, Feb.* 5, 1853.) Dare then to be faithful to your better feelings. Reject these pernicious fables. You have been led away from the God of the Bible, and from the God of your fathers. You cannot hold Mormonism *and* Christianity. If the Book of Mormon be true, then the Bible must be false; or, if the Bible be true, the Book of Mormon is a lying imposition. Surely you cannot hesitate. As you value your own souls, once more embrace those Scriptures, which are able to make you wise unto salvation."—"*Mormonism Anti-Scriptural," by the Rev. B. Willmore.*

ANSWER: We will be "honest" enough with ourselves and our reverend opponent to tell him that his accusations and his statements concerning us and our religion are entirely groundless and chimerical. We have *not* "two" contrary "sets of doctrine," nor "two Bibles." We are *not* "ashamed of the Book of Mormon," nor are we "uneasy under the yoke of fresh revelations." We have one harmonious code of "doctrine," and we have one "Bible." Far from being "ashamed" of the Record of Ephraim, we rejoice in its teachings, and honestly and fearlessly proclaim to the world that we know it to be a Book of God, which is "able to make" those who heed its instructions, "wise unto salvation." The modern "revelations" of God, through His servants Joseph and Brigham, are our joy and delight as a people. Some, indeed, may "stumble" at revelation, when it comes in contact with their own prejudices or vices, which they are unwilling to part with. But the Saints of God, who are willing to be guided by the unerring dictates of His Spirit—to live "by EVERY word that proceedeth out of the mouth of God," will by no means be "uneasy," but rather joyful, at the prospect of "fresh revelations." If new revelation be a "yoke," it is a yoke which is easy—a burden that is light. "Spiritual wifeism" never was, and never will be, an ism of this Church, and, consequently, will never "stumble" those who are "obedient to counsel," and are desirous of being recognised as Saints of the Most High. The patriarchal order of marriage in itself is "good," or God would not have instituted and recognised it; and to the pure in heart, "every word of God is pure." *Honi soi qui mal y pense.* When our reverend opponent is able to *prove* that our doctrines are "pernicious fables,"—that "the God of the Bible" is not *our* God (leaving our fathers out of the question),—that "'Mormonism' and Christianity" are at variance,—and that the "Book of Mormon is a lying imposition,"—*then*, as we value our own souls, we certainly will not "hesitate" to "reject" "Mormonism" forthwith. Till then, however, we shall "dare to be faithful," not only to our "better feelings," but to our better judgment, and will remain true to the great cause of God which we have espoused, and to the holy covenant which we have made with Him, whose we are, and whom alone we serve. Our objector, no doubt, thinks that we are wrong, and that his own religious views are right. He, doubtless, believes that "Mormonism" is an imposture, and that the Church of England is the Church of God. But *we* KNOW to the contrary. The most zealous members of an apostate church can go no farther than *belief;* the most learned advocates of an erratic system can only say they *believe* themselves to be right, and others to be

wrong. But the members of the Church of Jesus Christ of Latter-day Saints, if living up to the privileges of their calling, are blessed with a personal, practical *knowledge* for themselves, that the work in which *they* are engaged is indeed the work of God. They possess that assurance of faith, and that certain knowledge of the fact, which no trickery of Satan or sophistry of man can ever overturn. We not only *believe* (from testimony), but *know* (from experience), that this is the true, and *only* true Church and kingdom of God upon the earth. We have our enemies and opponents it is true; but He who is for us is greater than all those who are against us. The emissaries of Anti-Christ are ever on the alert to destroy the work of God. Truth, however, is mighty, and must and will prevail. The Lord Himself has declared to us, by the mouth of His holy Prophets in these last days, that Babylon shall speedily fall, to rise no more, while Zion shall as rapidly rise, never to be cast down. Yes—the creeds, and traditions, and systems of men shall soon crumble to dust, and disappear like mists before the rising sun, while the long-neglected Gospel of Christ shall revive and flourish, and intensify in power and glory. The systems of priest-craft, and king-craft, and every other craft of man shall dwindle and die away, and Truth, genuine Gospel Truth—long since sepulchred in oblivion—shall rise, phœnix-like, from its ashes, and spread its broad wings over every land and clime. The Kingdom of God in this lower world of ours shall extend in all directions: it shall heighten and deepen, and widen and lengthen, and strengthen, till its sway becomes universal, and all heaven, earth, and hell shall feel and know its power. That period of time is fast approaching—the day is even nigh at hand, when the Great King of Saints shall come and take possession of that throne so long usurped by his Adversary, and God's will shall be done on earth, even as it is done in heaven. Then shall be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever." (Rev. xi. 15.)

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 239.)

In the year 1820 there lived in the town of Manchester, Ontario county, State of New York, a poor but honest man by the name of Smith. Among his children was one named Joseph, a lad at that time aged less than fifteen years, who, during a recent religious excitement, had become of a serious turn of mind; and desiring to know to which church he ought to attach himself, he determined to pursue that course to attain to that knowledge, which all candid persons must admit reflected honour upon his understanding. Instead of consulting the partisan priests of the day, he went to a neighbouring wood, and there poured out his soul to God, desiring that He would enlighten his understanding as to what society he should join. While he yet prayed, a bright light appeared in the firmament, which descended until it stood before him, revealing the presence of two glorious personages, who told him in answer to his prayer they would now inform him, that however many sincere persons there might be, in the various religious organizations then existing in the world, no one church, as such, was acknowledged in heaven as the Church of Christ—that he should not join any of them—that the time was near at hand when God would establish a Church, and that, if he was faithful, he would see it accomplished. The foregoing is the purport of their communica-

tion, which resulted, as a matter of course, in his standing aloof from the different partisan churches, trusting in the promise of God made to him.

On the 21st of September, 1823, he received another ministration of a holy messenger, who related to him many things concerning the Latter-day Church, and told him that a record of the aboriginal inhabitants of America was concealed in a hill near by; at the same time opening the vision of his mind so that he could plainly see the place where it lay. He visited the place the next morning, but was not permitted to take the book until he was further instructed.

On the 22nd of September, 1827, he obtained the record; the particular description of which I will extract from O. Pratt's "Remarkable Visions."

"'How far below the surface these records were' anciently 'placed, I am unable to say: but from the fact that they had been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude, that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But being placed towards the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, and the roots of the same would hold the surface. However, on this point, I shall leave every man to draw his own conclusion, and form his own speculation.' . . . But suffice to say, 'a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone were placed erect four others; *their* bottom edges resting *in* the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surfaces of the four erect or side stones, were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, &c., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars, composed of the same description of cement used on the edges; and 'upon these three pillars were placed the records. . . This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning.' When it was first visited by Mr. Smith, on the morning of the 22nd of September, 1823, 'a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass,' from which circumstance it may be seen, 'that however deep this box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered, when once directed, and yet, not enough to make a perceivable difference to the passer-by. . . . After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light lever brought to his natural vision its contents.' . . . .

"'These records were engraved on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving.' With the record was found 'a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which they received revelations of things distant, or of things past or future.' . . . . . .

"Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe, to write the translation as it came from his mouth,

"In the mean time, a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman, by the name of Martin Harris, to the city of New York, where they were presented to a learned gentleman, of the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined them; but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

"But to return. Mr. Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records, the part translated is entitled the 'Book of Mormon,' which contains nearly as much reading as the Old Testament."

This translation was published at Palmyra, in 1829, with the title of the Book of Mormon.

We shall now proceed to examine the evidences in favour of this volume, which evidences will be drawn from authentic sources, and shall be careful to advance nothing that we cannot prove.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 25, 1857.

REFORMATION.—We are happy to learn from various reports received from brethren in different sections of the country, that the Saints are generally willing to renew their covenants and purify themselves, by keeping the commandments of God. We realise that there is a day of power at hand, when all the Saints who are faithful will have more of the Holy Ghost than they have hitherto enjoyed. But, brethren and sisters, you must live for the blessing. You are to be blessed according to your diligence in keeping the commandments of God. Of that which you sow, the same you will reap.

We exhort you to respect the Word of Wisdom, as counsel given by a kind Father, who knows what is, and what is not good for His children. It is not given by commandment, nor by constraint, but it is given for a principle, with promise, for our temporal salvation. We advise the Saints to get the book of "Covenants" and often read the revelation containing the Word of Wisdom in their families. We feel assured that if all the Saints now in England would strictly give heed to these heavenly counsels and keep themselves otherwise pure before the Lord, there is not one of them but that could be emigrated in a few years. The Lord has promised that if we will keep His word and obey all His commandments, no good thing shall be withheld from us. Ponder in your hearts the commandments of God. What one of them is unreasonable or hard to be kept? It is a pleasant thing to love the Lord our God. It is good for the Saints to love one another. So it is in relation to all His laws. Obedience has its accompanying pleasures, while sin and transgression continually carry with them their corresponding evils. "The way of the transgressor is hard."

EXCOMMUNICATION.—Thomas Hodgkinson was excommunicated from the Church of Jesus Christ of Latter-day Saints, on the 10th of April, 1857, for refusing to go to Zion when counselled to do so, and for other transgressions.

HOME CORRESPONDENCE.

THE COMPENDIUM.

11 Richard Street, Liverpool Road,
Islington, London, March 27, 1857.

President Pratt.

Dear Brother—On page 222 of the *Compendium*, it says that the Church was organized, Elders ordained, and hands laid on for the gift of the Holy Ghost, on the *6th of April*, 1830, and that the Melchisedek Priesthood was first given *June 6th*, 1831. I think from the following quotations from the Book of Doctrine and Covenants the Melchisedek Priesthood must have been restored June 6th, 1829, instead of June, 1831. *Doctrine and Covenants*, page 201, par. 3—"And also with Peter, and James, and John, whom I *have* sent unto you, by whom I *have* ordained you, and confirmed you to be Apostles;" and also *Doctrine and Covenants*, page 190, par. 3—"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called."

Hoping you will excuse me for troubling you, I remain, your affectionate Brother in Christ,

JOSEPH SILVER.

[As an answer to Brother Silver's letter, we refer him to our Article on the RESTORATION OF THE AARONIC AND MELCHISEDEK PRIESTHOODS.—ED.]

A DISCOURSE DELIVERED BY PRESIDENT EZRA T. BENSON,

IN THE SAINTS' MEETING ROOM, WHITECHAPEL, LONDON, MONDAY, FEBRUARY 2, 1857.

This meeting looks like a "Mormon" meeting. In the Valley we cannot get a house large enough to hold all the people, and I do not expect that we ever shall, for before we should have time to count numbers, measure the ground, and get the building up, there would be a sufficient number for another. This is the way the "Mormons" increase. I feel very thankful for the opportunity of standing before this congregation, and I rejoice in the order of the meeting.

I wanted to speak about the proper manner of conducting meetings, but Pastor Ross has got the start of me; I rejoice in what he has said. I have a great many things to say to the people, but I want to say that which will be of the most benefit to them; I do not care so much about its being pleasing to the ear. I want to speak as prompted by the Holy Spirit, realizing that it knows much better than myself what the congregation needs.

We find recorded in the latter part of Chap. vi. Moroni, that the meetings of the Nephites were conducted as directed by the Holy Spirit. It would be well for the brethren, particularly the Presidents of Branches, to read it. Now, in almost all other churches, except the Church of Jesus Christ of Latter-day Saints, they have a written form, and have the same mode of procedure every time they meet. If you are well acquainted with their form, you may know as well, when at home, what is going on at their meetings as if you were present. Now this should not be the case with the Latter-day Saints, and with the Elders of Israel. If it was the order of God, our Prophet would have written out a Constitution for us to be governed by, with prayers to be read at funerals, prayer for meetings, and prayers to be read when we felt rather more religious than usual; and we should have had in black and white the proper form of conduct for every occasion. But this Church has no such written form, for the revelation says, "The letter *killeth* but the *spirit maketh alive.*"

Some Elders feel as though they *must*

stand in a certain position, with their toes pointed out, as if they were going to dance according to order and etiquette. Elders of Israel, do not be controlled and governed by this old Gentile way of doing business. I have not come here to preach the same things as I preached yesterday, unless I am prompted so to do by the Holy Spirit, and the same words come to my mind, but I have come trusting in God for His spirit to guide me in speaking to the people. No Prophet or Apostle ever pretended to write a form to bind the ancient Saints, nor yet the Latter-day Saints, and they never will.

Why do I make these remarks? Not with the desire to chastise. I came with a praying heart, and a desire to God that we might have a good time. From the acquaintance I have formed with the London Conference, I am satisfied that my brethren do, generally, the best they know how, but are they to be stereotyped editions? No! *there is no such a thing in Mormonism*, but there must be an increase, "line upon line, precept upon precept, here a little and there a little!" I do believe that the brethren are ignorant of the order of the Priesthood; they may know the *theory*, but I want to see the *practice*. It is not the theory that will give an impetus to the spirit of this work, but it will be done by practically carrying the theory into effect. A living faith brings forth good works.

It is a difficult matter to preside over a Branch, without you are continually filled with the Holy Ghost, as you have to be there at every meeting. It is impossible to preach "Mormonism," to do any good, without faith, and without feeling the life-giving power of the Son of God. Sometimes you have almost to resurrect the people, they are so dull and lifeless.

But we are going to have a REFORMATION! You have heard me say so many times before: it has already reached the Liverpool Office, and I am going home to be re-converted. The Reformation has commenced with the First Presidency, and is extending through all the Stakes, Wards, and Branches, in Deseret. Through the kindness of brother Pratt, I am permitted to stay here, and preach to you this evening; but I am going to Liverpool on the morrow, to renew my covenant. I want to prepare the way for the spirit of reformation here, it must commence with Pastor Ross, then with Elder Budge, and so on to the Presidents of Districts and of Branches, down to the Priests, Teachers, Deacons, and every lay member in the Church that wishes to renew their covenants.

Says one, "I don't know that I have sinned at all." Well if you have not it will not hurt you to be re-baptized, and to devote yourself more fully to the service of God.

Latter-day Saints! let the spirit of reformation commence its work in your hearts to night, so that when the word comes you may be prepared to obey it. You would do well to begin to-night. I began when I put my feet upon the shores of Europe, and have tried to preach reformation ever since, and have endeavoured to make my words like forked lightnings; to wake up the people from their sleep and lethargy, that they may cease from their wickedness and all their evil ways, and turn unto the Lord with full purpose of heart.

I suppose, if it is necessary that there should be a reformation in Zion, it is quite as necessary that there should be one here. All the good Saints will be glad to go into the waters of baptism and begin anew. Some who are evil will not; well, they may stay out, while those who will reform and renew their covenants will have the blessings. As sure as the Lord lives, there are blessings to be poured out upon this people. When God, in ancient days, stirred up the people through His Prophets unto repentance, great blessings always followed, and will it not be so now? I believe it will. I have been trying to be spiritually minded, but I can see where I might improve, and get more of the power of the Priesthood, to do good and bless the people. If we have done well, cannot we do better? we do not wish to stand still because we have performed half our journey, but to press onward to the end.

Some of the Pastors and Presidents have said to me, "We are all first-rate here, we have good meetings, and all is right, there is nothing the matter with us." Well we want *better* meetings, we want to see the mighty power of God resting down upon the Elders; that the sick may be healed, devils cast out, and mobs bound, that they may not have power over the Saints, and that good may be prophesied concerning Israel.

"Despise not prophecy, prove all things, and hold fast that which is good." Brethren and sisters, attend to these things; for you sisters have a portion of the Priesthood, it rests upon all the members of the Church; else how are they sustained and held together?

I take the position that the Church of Jesus Christ of Latter-day Saints, has been led by the spirit of revelation up to this time, and that it will be, until every Saint is gathered; until the plan of salvation is made complete, and until all things spoken by the mouths of the holy Prophets, is consummated to the very letter. We are the people that hold the keys, and the power, and the authority to accomplish the work, and it is our duty to be led by the spirit of revelation, by day and by night, in things spiritual and temporal, mental and physical; yes, to be led by it in everything we do, and to be so humble, and faithful, and have so much of the Spirit of God as not to go astray. Brethren and sisters "Quench not the Spirit."

Have you any necessity to prove the truth of this work? If so, you are not grounded on the rock of Revelation. My advice to you is never to cease your efforts, until by fasting and prayer you have obtained a knowledge for yourselves. If you do not know by the spirit that is within you, that this work is of God, never go to the valleys of the mountains! I do not mean to tell the people that they will have nothing to do but to eat molasses and suck sugar tits! If you want to be pioneers for "Mormonism," we will hail you as brothers, and invite you to go to some of the new settlements, now being made on the Platte River. If you have not the means to go to the Valley, shoulder your axe, your spade, and hasten to strengthen your brethren in this matter, and thus show to God and man, by your works that you are determined to live your religion. You will have enough of practical "Mormonism" before you get through, you will not go there to play nor to suck your fingers. If you have not got W stamped on your backs, we will soon put it there for you, big enough to cover it. W means work, and its all work in this kingdom.

I hope you will take the advice of brother Ross, and not cry because you cannot go with hand-carts this season; you will get to Zion if you are faithful. In 1851, I was sent to Pottawattamie to gather up the people, not one was to be left behind who was willing to go. These were the Saints who had been driven out of Nauvoo, houseless, and penniless. If they had an axe, a hoe, or a spade, they were thankful for it, and went to work and carried out their religion practically. If they had a cow, and could raise a calf; or a hen, and could raise a few chickens, all the better. This is the way to build up the kingdom, so that if you lie down to rest at night, your corn is growing, and your cattle, chickens, and all you have around you, is on the increase. Here, all you obtain is got out of your very heartstrings, and your fingers' ends. If you are sick and lose a day, or spend a day at Conference, your wages are stopped. Is it not so? Well we have to go to work, in the spirit of reformation, until we have power to organize, out of the elements which surround us, all things that we need to sustain life, to build up the kingdom, and to gather the Saints.

We will get back to Pottawattamie presently. How quickly our *thoughts* can fly there. If *we* could only travel as quickly, we could do without steam boats, or ox teams, or hand-carts. We could travel as Philip did after he baptized the Eunuch, or as Elijah, when he went to heaven in the chariot of fire. Well, we have the same *Priesthood* and the same *authority* as Elijah had, and if we will be faithful in our callings, I do not see why we should not receive the same *power*, and not only that, but everything our hearts can righteously desire. Is not this worth working for? I feel willing to preach and work for ninety-nine years more, if necessary, and my life were spared; for the thousand years rest is to come, when Satan will be bound. Then we will have a glorious jubilee. Saints! lift up your hearts, and rejoice, for your redemption draweth nigh, it is close at hand. We shall not need to preach ninety-nine years before the consummation of this great work. Read the Book of Mormon, the Book of Doctrine and Covenants, and the counsels of the Elders of Israel, and you will understand these things; new light will come to your minds, and you will get the Spirit by which they were dictated; this Spirit we need to be with us by day and by night.

Well, now for Pottawattamie. Brother Grant and myself were sent there to

gather the people *en masse*, though brother Grant was sent more particularly to the eastern States. We were instructed in the letter from the President, to get up a hand-cart train, if we could not gather them all with ox teams. We went to work, and commenced making the hand-carts. One of the brethren was at work one day, and another came up, and asked him what he was about. "Making a hand-cart," said he. "What! have you got faith enough to go to the Valley with a thing like that?" "Yes, I have," he replied. "Well, then," said the other, "I want you to drive a team there for me; you are the kind of man I want, so put all your rattletraps into my wagon, and come along." All our hand-carts turned to wagons! and they went as though they were oiled. Brother Ross, here, is witness. Every man, woman, and child, that wanted to go, went; and the dogs, and chickens, and pigs, and geese, went also. Yes, and the kittens as well, all the four-legged beasts, as well as the two-legged ones that obeyed counsel, not one was left behind.

I have the same faith that all who obey counsel here, will go. Who knows but what this reformation will prepare the way? I will prophesy that the blessings of the Lord will rest down more abundantly than ever upon the faithful, and that they will have more of the Spirit than heretofore. I am going into the water to renew my covenant, that I might be cleansed and purified, and have more power to thunder the truth into the ears of this generation, no matter if it cracks the craniums of hypocrites and sectarians I want the voice of an Enoch, that I may thunder until the Gentiles stop their lies about this people. And they shall fear and tremble, and all who work iniquity and make lies against the Saints, shall quake with terror!

Brethren and sisters, REMEMBER! *Let the reformation begin in your own hearts:* begin to repent, to cease from all evil, and come out afresh before God and each other.

I have travelled a good deal since I came to this country, and have become pretty well acquainted with the people; I will tell you how I have been treated, sometimes. I have given out an appointment to be at a meeting by seven o'clock, I have gone; the Pastor would sit at one end of the bench, and I would sit at the other. The President wolud then give out a hymn, read it all down, and then line it for them; then he would pray, or call on some one else, then give out another hymn, lining it the same as the first, and then make a long preface—Sidney Rigdon used to call it "prefacing" a sermon—after that he would call on some Travelling Elder to speak. When he had done, the President would say, "Now we will hear from brother Benson, now you will receive light, now you will hear some of the great things of the kingdom;" and after he had told the people what I was going to say, as if he had learned it by heart, then I would get the chance, perhaps, of speaking for half an hour. How do you think you would feel under such circumstances? I have felt that if there had been a trap door handy, I could have taken my hat and walked off.

Now this is not the order of the kingdom. I want to see the Pastors, the Presidents, the Elders, Priests, Teachers, Deacons, and the members, each in their proper position, that there may be nothing to grate on the ear, or to grieve the Spirit, that there may be no schism in the Church. Then there will be a perfect order of things, from the First Presidency down to the least member. When the disease, called the big-head, gets to a certain point, it is incurable. It is that spirit which has led many to hell.

In conversation with some of the Pastors, Presidents, and Elders upon the subject, they have said, "Brother F. D. Richards, and brother Wheelock, thought it was all right." Perhaps they did not want to give out the hymn, nor attend *personally* to every other little matter, but I am sure that they desired to preside over meetings through the officers. This is my privilege, and I desire nothing more than that which is my right. Pastor Ross calls me President Benson, well, then, I want to preside through him, and I want him to preside through brother Budge.

If I go to a Branch, the President thinks he *must* pray and speak some part of the time, and "if brother Benson likes to talk a little while, he can have the privilege." This is the spirit throughout all Europe. I sometimes feel like pulling men by their coat tails.

It is no thankful office, as I said before, to be a President. If there are any men that need the faith and prayers of the

Conference, it is these Presidents of Branches. Sometimes, while I have been unwell, I have gone unawares to a meeting; the President would be there, and I would ask, how many members have you in this Branch? "About a hundred;" and there would be present about a baker's dozen! This is what these men have to contend against. They need the confidence of the Saints, and I feel to sustain them, and I prophesy that they shall feel more of the Spirit, and more of the power of their callings, than they have done. I know that they *want* to do right, for I can see the image of Jesus Christ in their countenances. The power of God shall rest upon them, the sick shall be healed, the lame shall walk, the blind shall be made to see, and the deaf to hear, and the Spirit shall rest mightily upon the faithful.

And these sisters, who are distributing tracts, and bearing the sneers and insults of this ungodly generation; I feel to bless *them* in the name of the God of Israel, and they shall do good, the work shall go forward. The devil will work against us, but we have nothing to fear, we have come here to fight the devils, and to cast them from the earth, as we cast them out of heaven. "Fear not him that can kill the body, but rather fear him that can destroy both body and soul." Then, fear not; the Lord has power to perform His own work, and will do it through the Priesthood, which He has confirmed upon us in these last days.

The work rests upon us, brethren. Then lift up your voices, and when you tell the people you rejoice, tell them the reason; preach the principles of the Gospel, and thunder in the ears of the people, that Joseph Smith was a Prophet, (and the devil has no power over him, for he is gone into the spirit-world, to work for the salvation of the children of men,) and that Brigham Young is his legal successor.

Shall we, then, mourn as those who have no hope? Brother Ross, here, can rejoice under the affliction which has been placed upon him. He has been called to part with his dearest friend, the wife of his bosom, whom he loved as his own life. Yet he can preach, and rejoice in the truth, because if he mourns, he has hope, and he knows it is for the best. Take the case of Job; he had everything taken from him, but his wife, and she tempted him to curse his God; but though he did get rather angry, yet he would not sin so flagrantly. The Lord blessed him a hundred fold. Who can comprehend God's designs?

"Blessed are the dead that die in the Lord, yea, saith the spirit, for they rest from their labours, and their works do follow them." This is the situation of sister Ross; and when he meets her in the Resurrection, he will find that salvation will come out of his affliction, and he will be rewarded ten-fold for all his sacrifices.

Let not the Saints mourn if they lose their friends, inasmuch as they die in the faith, let them rejoice, because they have passed through the vail, and have gone through the gate which man can neither open nor shut. The devil has no power over them after they leave the body; sister Ross is not buffeted by Satan, neither are any of the faithful Saints who have departed from the flesh.

Never be afraid to die. There was an old lady at Bristol who was on her death bed; she sent for brother Martin. "Well," said she, "brother Martin, I am going to die; don't be scared, I want you to sing some of the best hymns you can find." After the singing she said, "Now shout, shout glory! hallelujah! hurrah for 'Mormonism!' I hope none of the Saints will shed a tear for me, for I know where I am going, and there is nothing to weep about." She continued in this spirit until she died.

Never let anything get between you and your religion, and you will have no more fear of death than this old lady had. Let it be our constant aim to find out what are our present duties. I do not know when I have taken a retrospective view of my life, it seems as though I had not the time to do it; my sole desire is, to know what I am to do and say to day, that I may serve my God with an undivided heart. I want to see the Saints attend the meetings more regularly, and sustain the officers that are placed over them. Some do not attend to partake of the sacrament, perhaps, for a month. What is the reason? Are you conscience-smitten, because you have sinned? If so, tell your President, and renew your covenants by baptism, for if you do not, you will go swiftly to hell! Attend to your prayers; and you, brethren, love your

wives, do not joke them about taking others, but bless them, and treat them as the daughters of God.

I see the time is flying, I had quite forgot all about it; what a blessed thing it will be when the time is not measured to us! Even now, when our minds are absorbed in the things of God, we take no heed of its flight, and have no reason to complain of the tardiness of its movements.

Well, to return, I want you to call your families together in the morning and in the evening, and let every member of your household bow the knee with you in prayer; and if any among them do not like to comply with the order of your house, let them have the *outside*, while you keep the *inside* of it. Set up an altar in your house, and make a heaven there. I have a little heaven in my bosom, and I sometimes try to infuse it into the bosoms of others.

Let us pray for the word of the Lord to be made known through the Prophet, let us pray for the Presidency in this country, and let us sustain one another. I went to a meeting in Globe Fields the other Sunday afternoon, when I arrived there, I found some of the young Saints at prayer, asking the Lord, in simplicity and in the sincerity of their hearts, that they might have a good meeting. When I began to talk, I felt as though the room was sanctified, and that the Holy Ghost was there.

We are to be watched by each other for good. My President watches me, and I am sent to watch the Pastors, if we can get the Pastors, and the Presidents of Conferences, of Districts, and of Branches, just as *they* should be, all will be right, for they are the bone and sinew of the Churches. Let no man be afraid of being watched, you may sit up at night and watch me, if you please. He that is afraid of being looked after is dishonest.

Sisters, be spiritually minded, and do not let your minds be wandering, "like the fool's eye, to the ends of the earth." Seek the society of the good, the pure, and the holy. I will not keep company with the wicked, with the adulterer, the drunkard, and the liar. We have separated ourselves from them, and we will not harbour their spirit, nor listen to their counsel.

Brethren, there is *no* excuse for him that falls away because he was led by a woman. In Eden the excuse was offered, "the woman tempted me," but *now*, man is not to be guided by woman into evil, if she offers him "forbidden fruit," he is not to partake of it, but he is to take her by the hand, and lead her back to the position from which she has fallen.

Then we will have the reformation, from Liverpool throughout all Europe, hundreds and thousands will be baptized, and we will help each other, and encourage each other, and in spite of the devil, we will go into the kingdom of God together, and obtain the salvation which we are seeking after.

The Churches are going to be pruned, and many will be cut off. There are some who merely have a *name* among us, and it would take a Philadelphia lawyer, or a spirit-rapper, or a wizard like Mr. Anderson, to hunt them up, and tell where they are.

Remember, it is not the loud preaching that is going to save us, but it is *practical religion;* remember also, that many blessings are to be obtained *only* by fasting and prayer. We had a good time yesterday because we fasted for it, and we have had a good time to night for the same reason. The Lord frequently lays up blessings in store for His people, and it is a good thing to have a prayer ahead. When you go home dedicate yourselves and all you have to God, and ask for the amelioration of your temporal condition. If you were actually out of bread, every one of you, even the smallest boy that could say "Our Father," &c., would be crying to the Lord for food. Do we not want the bread of life, sent down from heaven? If we could have a constant supply of *that* bread, comparatively very little natural food would be sufficient to sustain us.

It is good for every one, that is strong enough, to fast one day in a week. A Gentile Doctor would tell you that, and you know they are supposed to understand everything. I have heard some persons say that thay could not fast a day without fainting; well, it may be bad for them, but it would not hurt a strong man to fast *three* days.

When I was in Dublin, I went to the Zoological Gardens, and I asked the keeper, if they lost many of the animals; he said they had not lately, but they used to lose many. I asked him the reason of the change, and he said, "Why we make

them *fast one day in every week*, and they are much healthier, and have a good appetite always."

You all know that your food tastes better, after you have gone without for a time. The stomach gets tired with continual grinding. I hope none of you do as the Irishman did one Sunday. He took beefsteak and coffee for breakfast, beefsteak and pudding for dinner, bacon and eggs for tea, and beef again for supper, as much as he could eat each meal. The consequence was, he was taken ill. When the Doctor came he inquired if he had not been eating something. "Yes," said the Irishman, "I work six days in the week for my *belly*, and sure its mighty hard if that can't work one day for *me*." If you act like that, unless your stomach is strong enough to grind a door nail, you are sure to be sick. Read the Book of Daniel, you will find that he would not defile himself by eating the king's meat, and the rich things that would corrupt his blood, but requested the privilege of eating pulse, and drinking water, and upon that food he looked fairer and fatter than those who partook of the dainties, and he was filled with the spirit of wisdom, so that he could interpret the king's dream, when all the wise men had failed to do so.

Let us act upon the same principle, and get the spirit of life and wisdom upon us, and who knows but what we may be called upon to interpret some rich man's dream, who will use his money for the gathering of God's people! The world is growing darker and darker every day. Every time the Parliament assembles they get more into the fog; therefore let us prepare ourselves, that we may be ready when the time comes, to give that counsel which will one day be needed.

Well we have had a glorious meeting this evening, we have had no room here for the devil, if he had come here we should soon have cast him out. I feel first-rate, I feel as though I had grown a half an inch in bulk, spiritually, while I have been addressing you, and I pray God to help us, that we may have a still better spirit the next time we meet. I feel to bless you all, in the name of Jesus Christ. Amen.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1857.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£1055	0	6½
Birmingham	B. W. Brindle	487	3	11
Manchester	Edward Oliver	253	8	8½
East Glamorganshire	A. L. Jones	203	10	4
Glasgow	John Hunter	197	18	11
Norwich	James Woods	195	7	5½
Sheffield	Wm. Brownlow	194	3	1
Warwickshire	Henry Brown	186	2	0½
Bradford	William Shiers	180	14	0
West Glamorganshire	James J. Phillips	169	18	7½
Liverpool	W. H. Perkes	148	4	5½
Cheltenham	Thomas Clarke	144	4	10½
Herefordshire	Lewis Bowen	138	3	8½
Nottinghamshire	Josiah Holmes	130	10	9
Bedfordshire	Joseph Flitton	130	10	1½
Lincolnshire	Richard Harper	129	6	5
Edinburgh	P. Q. McComie	127	14	7
Reading	John Hyde	122	3	5¾
South	Simon Irwin	118	16	3¾
Staffordshire	Charles C. Shaw	110	3	9
Derbyshire	Thomas Parkes	103	19	10½
Southampton	James Rogers	101	2	0
Newcastle-on-Tyne	Robert Philp	101	0	6½
Hull	S. Pickering	100	13	8
Leicestershire	John Mellor	95	4	6½
Monmouthshire	Michael Vaughan	90	17	7
Durham	William B. Child.	85	2	3¼
Kilmarnock	John Aird	84	11	5
Wiltshire	William Norris	83	15	9
Cambridgeshire	W. C. Gregg	79	4	10½
Worcestershire	Richard Holt.	71	8	6
Preston	John Holsall	62	13	3
Shropshire	David James	61	2	5½
Dundee	James Mair	58	16	0
Lands End	John Kessell	55	2	1½
Carried forward		£5658	0	11¼

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5658	0	11¼
Belfast	James McGhie	54	15	6
Dublin	T. H. Rutledge	50	3	3½
Carlisle	William Smith	37	10	4
Dorsetshire	Benjamin Elliot	37	0	4
Brecknockshire	John D. Jones	28	0	4½
Channel Islands	Caleb World	27	17	6
Late Herefordshire	John Preece	24	17	9
Llanelly	Charles Harman	23	4	0¾
Pembrokeshire	Edward D. Miles	16	11	11
Caermarthenshire	Isaac Jones	10	1	11½
Dyffryn Conwy	William Ajax	10	1	6
Flintshire	David John	10	0	3½
Denbighshire	William Ajax	8	19	5½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Aug. Farnham	232	16	1
Swiss and Italian	John L. Smith	185	18	10
Cape of Good Hope	Richard Provis	80	13	2
Sandwich Islands	P. B. Lewis	78	12	5½
French		68	18	10½
Bombay		20	15	3½
Scandinavian	H. C. Haight	19	13	9¼
East India	J. P. Meik	7	14	9
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	17	3
Frederick Mackay		0	5	3
(Errors excepted)		£6707	11	9¾

REFORMATION IN ISRAEL.

By God's appointment, nature's seasons roll,
And His fixed laws the universe control;
The times and tides in rounded periods play,
All things in turn assume their destined sway.
The hardy ploughman breaks the crusted land,
The sower scatters with a bounteous hand;
The fields, anon, rich verdant garlands bring,
And luscious charms bloom from the virgin spring;
While hopeful youth, enchanted by the show,
Imagines Eden here again below.
But wisdom's eye detects the growing tares,
And old Experience sees the toils and cares.
Still, harvest winds will wave the golden corn,
And busy hands fill up the Master's barn.
Now, He who made the sun and moon to shine,
And orderly moves on His works divine,
Hath bade the Prophet to all Israel say,
Your God appoints a Reformation day.

Already has the holy war begun,
With temper'd nerves the Gospel bows are strung;
In foremost ranks the chosen archers stand,
A firm, devoted, God-abiding band.
They fix the shafts, and strain the season'd strings,
And strength with skill each to his weapon brings.
As speed the arrows hissing through the air,
Their warnings fright the prowler in his lair;
The wicked fear, the harden'd sinner quakes,
Hypocrisy in tatter'd garments shakes.
The honest bring repentance to the Lord,
And cry to Him their offerings to regard:
They saw the darkness, felt the death-like gloom,
And knew the thunders of God's wrath must boom,
Ere He would show a pleased and smiling face,
And pour on them the riches of His grace.
As when black clouds o'erspread the azure blue,
And hide heav'n's glory from the traveller's view,
Fear settles in the anxious wanderer's gaze,
With deep suspense he waits the sunny rays,
When Sol again shall burst the thick veil'd skies,
And show the brightness to his watchful eyes—
The thunders roll, the lightnings' vivid fire
Flash from the elements in forked ire—
But if he bravely bides the purging storm,
And scatheless stands, nor struck by deadly harm,
Again he speeds with freshness on his way,
And sees new glory crown the king of day.

It seems to be the great Jehovah's plan,
In all His dealings in behalf of man,
That sacrifice should sanctify the cause,
An offering made unto His righteous laws.
The firstling of the flock, the spotless lamb,
Our fathers offer'd to the great I AM;
The debt of sin, the noblest blood hath paid,
A host of martyrs in their graves are laid,
And Joseph for the Last Days' Work was slain—
Thus sacrifice brings forth eternal gain—
A Prophet's death gives life to Zion's plant,
And *Reformation* has the life of Grant.
Fell not he like a warrior ripe with scars,
Received in fighting chosen Israel's wars?
Green laurels blossom from his sacred earth,
His dust shall nurture Reformation's birth.
The cause in him a sacrifice hath gained;
And wheresoe'er this mighty man is named,
Let his example give the movement might,
And add new vigour to the holy fight.
Now catch the fire the noble champion gave,
Though it should light us to a martyr's grave.

But Brigham still remains, and Heber too,
The Twelve, and thousands of the brave and true:
And Reformation's car with them shall run,
And what remains shall not be left undone.
We know our Leaders' worth, their actions preach,
They foremost march to every deadly breach;
And Zion's "Lion" roars whene'er her young
In danger stand of any foe or wrong.

Now Ezra thunders through Brittannia's land,
And bravely heralds forth the Lord's command.
"Awake! Awake! what do ye idling here!
"Repent! Reform! 'You sleep;' thus saith the Seer."
His words the Spirit's thrilling power partake,
The Church revives, the lifeless "dry bones" shake.
The son of Truth goes forth to tread the field,
Orson takes up his adamantine shield;
And faithful, zealous, proselyting Ray,
Adds brightness to the Reformation day.

Who are for God? Now let our actions show
We only live to do His work below.
Our sins forgive, O Lord—help us to be
All Thou wouldst have—O draw us nigh to Thee.
We do repent and humbly crave Thy grace;
Have mercy Father, show Thy smiling face.
"To err is human, to forgive divine;"
We are but weakness, yet O Lord we're Thine.

E. W. TULLIDGE.

MONEY LIST, APRIL 1—11, 1857.

	£	s	d
Lewis Bowen ...	2	0	0
Simeon Pickering	2	0	0
Edward Oliver (per J. Bunting)	40	0	0
Richard Harper	5	0	0
Michael Vaughan	5	0	0
Carried Forward	£54	0	0

	£	s	d
Brought Forward	£54	0	0
Richard Holt (per J. Hobson)	5	12	0
William Ajax	2	0	0
B. W. Brindle	10	0	0
Henry Brown (per W. G. Noble)	30	0	0
	£101	12	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XIX. Saturday, May 2, 1857. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 232.)

[April, 1842.]

Friday, April 1, 1842. I was engaged in the general business office.

"Try the Spirits." Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated.

It is evident from the Apostles' writings, that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—"for no man knows the things of God, but by the Spirit of God."

The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed, and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the Prophet Samuel from his grave, and he appeared before the astonished king, and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman—or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now, but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the Apostles prophesied, or by what power the Apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil?

There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost amongst all people. If we go among the Pagans, they have their spirits; the Mahommedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine—all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran, and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired, and sent to bring

about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness! Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask—all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world."

One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God. Hence the Methodist, Presbyterians and others, frequently possess a spirit that will cause them to lie down, and during its operation, animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn—or the purposes of God developed? Have they seen and conversed with an angel—or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of "glory," or "hallelujah," or some incoherent expression; but they have had "the power."

The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the Spirit of God; and the Jumper will jump and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved, as they think, by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does He recognize? Surely, such a heterogeneous mass of confusion never can enter into the kingdom of heaven.

Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building, without a rule? test the quality of metals without a criterion, or point out the movements of the planetary systems without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? if Satan should appear as one in glory, who can tell his colour, his signs, his appearance, his glory?—or what is the manner of his manifestation? Who can detect the spirit of the French prophets, with their revelations and visions, and power and manifestations? Or, who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations, &c., &c.? Or, who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer, that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as "no man knows the things of God but by the Spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings, and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colours; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train: nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are the habiliaments in which it has been clothed.

The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God; and the spirit

of the devil can only be unmasked through that medium, then it follows as a natural consequence, that unless some person or persons, have a communication, or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles: for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand anything of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets; and hence they killed, stoned, punished, and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth," and although the most honourable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honoured, and supported, knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? "Christ ascended into heaven, and gave gifts to men, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." And how were Apostles, Prophets, Pastors, Teachers, and Evangelists chosen? By prophesy (revelation) and by laying on of hands:—by a divine communication, and a divinely appointed ordinance—through the medium of the Priesthood, organized according to the order of God, by divine appointment. The Apostles in ancient times held the keys of this Priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the Church, the welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the Church in a religious garb, and militate against the interest of the Church and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the Most High God that show unto us the way of salvation," they detected the spirit, and although she spake favourably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an alliance with her, in the development of her wicked principles, which they, certainly would have been charged with, if they had not rebuked the evil spirit.

A power similar to this existed through the medium of the Priesthood in different ages. Moses could detect the magician's power, and show that he was God's servant, he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan and Abiram, detect witches and wizards in their proceedings, and point out the true Prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. (2 Chronicles xviii.) Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other Prophets possessed this power. Our Saviour, the Apostles, and even the members of the Church were endowed with this gift, for, says Paul, 1 Corinthians xii., "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of Spirits;*" all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian Church were enabled by this principle "to try those that said they were apostles, and were not, and found them liars." Revelation ii. 2.

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit: the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it.

Without attempting to describe this mys-

terious connexion, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark, that the spirits of men are eternal, that they are governed by the same Priesthood that Abraham, Melchisdec, and the Apostles were; that they are organized according to that Priesthood which is everlasting, "without beginning of days or end of years,"—that they all move in their respective spheres, and are governed by the law of God; that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the Archangel, dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee, Satan.'"

It would seem also, that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Saviour, "art thou come to torment us before the time," and when Satan presented himself before the Lord, among the Sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and, it is very evident that they possess a power that none but those who have the Priesthood can control, as we have before adverted to, in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the Apostles' days, we will notice, and try to detect (so far as we have the Scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets" were possessed of a spirit that deceived; they existed in Vivaris and Dauphany, in great numbers in the year 1688, there were many boys and girls, from seven to twenty-five; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms, as in a swoon; they remained awhile in trances, and coming out of them uttered all that came in their mouths [see Buck's Theological Dictionary].

Now God never had any Prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's Prophets in any age; neither had the Apostles, nor Prophets in the Apostles' day anything of this kind. Paul says, "Ye may all prophesy, one by one; and if anything be revealed to another let the first hold his peace, for the *spirit of the Prophets is subject to the Prophets*," but here we find that the prophets *are subject to the spirit*, and falling down, have twitchings, tumblings, and faintings through the influence of that spirit, being entirely under its control. Paul says, "Let everything be done decently and in order," but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the fallings, twitchings, swoonings, shaking, and trances of many of our modern revivalists.

Johanna Southcott professed to be a prophetess, and wrote a book of prophecies in 1804, she became the founder of a people that are now extant. She was to bring forth, in a place appointed, a son, that was to be the Messiah, which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a Church, in the word of God? Paul told the women in his day, "To keep silence in the Church, and that if they wished to know anything to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the Church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess that figured largely in America, in the last century. She stated that she was taken sick and died, and that her soul went to heaven, where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared that she had an immediate revelation, Now the Scriptures positively assert, that "Christ is the first fruit, afterwards *those that are Christ's at his coming*, then cometh the end." But Jemimah, according to her testimony, died, and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven while her body was on earth, is also preposterous. When God breathed into man's nostrils, he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection. But Mrs. Wilkinson's soul [life] was in heaven, and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth, perhaps the nearest

of any of our modern sectarians. They commenced about ten years ago in the City of London, in England; they have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland, he was a great logician, and a powerful orator, but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to have the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbells that Mr. Irving met with, while on a journey in Scotland; they had [what is termed among their sect] "utterances," which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They were there honoured as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation, and to confess his sin, not knowing whether he had sinned, nor wherein, nor whether the thing referred to him, or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c. were soon called, and a systematic order of things introduced, as above-mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, "I saw a power manifested, and thought that it was the power of God, and asked that it might fall upon me; it did so, and I began to prophesy." Eight or nine years ago they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses" spoken of by John, were to prophesy: that (they) "The Church and the Spirit were the witnesses, and that at the end of three years and a-half there was to be an earthquake and great destruction, and our Saviour was to come. Their apostles were called together at the appointed time watching the event, but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother, in a certain place, who should speak unto him certain words. His brother addressed him precisely in the way and manner that the manifestation designated. The sign took place, but when he laid his hands upon the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked, where is there anything in all this that is wrong?

1st. The church was organized by women, and "God placed in the Church, *first apostles, secondarily prophets*, and *not first women;* but Mr. Irving placed in his church first women, *secondarily apostles;* and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2nd. Those women would speak in the midst of a meeting, and rebuke Mr. Irving or any of the church. Now the Scripture positively says, "Thou shalt not rebuke an Elder, but entreat him as a Father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the *accuser* of the brethren."

3rd. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophecy, whereas the scriptural way of attaining the gift of the Holy Ghost is, by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the Prophets is subject to the Prophets; but those prophets were

subject to the spirits, the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer that Mr. Baxter's brother was under the same spirit as himself, and being subject to that spirit he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked, how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they of course could speak Hebrew, Latin, Greek, Italian, Dutch or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv. 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did —but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death: and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil on a certain occasion cried out, "I know thee, who thou art, the '*Holy One of God!*'" Here was a frank acknowledgement under other circumstances, that "*Jesus* had come in the flesh." On another occasion the devil said "Paul we know, and *Jesus we know*," of course come in *the flesh*. No man nor set of men without the regular constituted authorities, the Priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at, if there should be found amongst us false spirits.

Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it, were cut off.

At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding Elder; another, a woman, near the same place, professed to have the discerning of spirits, and began to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false; she placed herself in the capacity of the "*accuser* of the brethren," and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the State of New York, had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy coloured hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had

called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the colour of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this Church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, aud Gladden Bishop, and Oliver Olney, of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned, and burned, and he cut off the Church. He acknowledged the justice of the decision, and said, "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council, and disfellowshipped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil.

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 264.)

1. From the foregoing it appears that the Book of Mormon is a translation taken from original tablets and not from some other copy, as is the case with the Bible; for no autographs of the inspired writers of the Eastern Continent are extant. The oldest copy of the New Testament, or that supposed by Bishop Marsh to be the oldest, (The Cambridge Manuscript) was *found* at Lyons in A.D. 1562, and is supposed to have been written in the sixth century. No manuscript now extant can be traced higher than that period.

2. The names of the writers of the books composing the Book of Mormon are given by themselves, and the reasons of their writing are clearly stated, and the date of their books is clearly named. In these respects the degree of credibility is entirely on their side, so far as the Gospels and Acts are concerned; for the headings of those books, viz.: "The Gospel according to St. Matthew," &c., are known to be fictitious, and were placed there by the copyists or printers. Therefore, so far as we know, the book called Matthew's Gospel may have been written by some other man than Matthew: and so of the rest. And then, again, they are entirely without date. So that it is impossible to say which was first written, or which last. And the dates placed in the margins of some of our Bibles are placed there to mislead the ignorant by a supposition of certainty where all is uncertainty. One thing, however, is certain from Dr. Lardner's Table, that Paul's fourteen Epistles were written before any one of our four Gospels were: which is further evident from the fact that he neither quotes nor refers to any other Gospel but his own, 2 Tim. ii. 8. And the Savan at the Council of Nice rejected his Gospel as not canonical. All the subscriptions at the end of the Epistles are also known to be forgeries; and thus those who would prove the genuineness of our New Testament Scriptures, find by examination that those points which should be the strongest are in fact the weakest. It will be no easy matter for the world eighteen hundred years hence, to prove a copy of Irving's works to be genuine, when tradition alone has to supply the name of the author, and the date of the work. This difficulty does not occur in the Nephite writings; for the writers being the national historians, certainty never fails, where it is most required.

3. The manuscripts used in the translation of the Protestant New Testament were sent from a Spanish university about 1749, and placed in the Bodleian Library, England; and what savours strongly of dishonesty; after the translation was made, the librarian sold those precious manuscripts to a London pyrotechnist as materials to make sky-rockets with.

On the other hand, the golden tablets still remain, in safer ward than the shelves of a college library, and will remain as a monument of evidence of the faithful translation of the Book of Mormon.

4. That the Nephite glyphs should be rendered plain to the illumined mind of Joseph Smith by the aid of Urim and Thummim, is no more strange than that God should reveal anything through that medium. See Num. xxvii. 21, and 1 Sam. xxviii. 6. And if Ezra ii. 63 meant anything, it was that a Priest was yet to stand up with Urim and Thummim. Compare Neh. vii. 65 with Mal. iii. 3. Our Saviour was not of the seed of Levi.

If those who are so dissatisfied with King James' version of the Bible, and who are so intent on bettering it, if possible, could but have the favour of the Urim and Thummim to render them divine aid, how soon would they avail themselves of it, until unerring truth so far clashed with their creeds, that they would shut their eyes and ears to the heavenly response, preferring to force the musty documents to tally with their creeds, rather than alter creeds to suit truth. For a church to alter or amend her faith, is a matter that by no means enters into her calculations; and it is to be understood that in all translations of the sacred Scriptures, the grand idea, to which all others have been secondary, has been to establish what they then held to be true, and not to reveal any new truth. As long as this is the idea primordial, we may expect their unmistakeable opposition to anything and everything which it may please God to reveal through Urim and Thummim.

5. There can be no well-founded objection to the Nephite Record, from the material on which it is engraved; for the gold plate worn upon Aaron's head on which was written HOLINESS TO THE LORD, proves that the idea was known to them; and Bishop Watson says, "The Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus compared with Pliny."—*Watson's Bib. and Theo. Dic. Art Writing.*

6. Nor is the modern book-like form of the volume any argument against its antiquity; for Bishop Watson in the same place says, "Those books which were inscribed on tablets of wood, lead, brass, or ivory were connected together by rings at the back, through which a rod was passed to carry them by." . . . "The first books were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *sepher*, that is, square tables. That form which obtains among us (he quotes from Pliny,) is the square, composed of separate leaves; which was also known, though little used among the ancients."

This authority (and no man can quote higher,) so perfectly proves the material and usual *form* of ancient important books, that we would have been surprised had the Book of Mormon appeared in any other. The reader will remember that the leaves of the golden Record were connected at the back, by three rings running through the whole.

7. Those who object to the Book of Mormon because it was *found*, should remember that the five books of Moses were lost during a period of seventy-five years; (Consult 2 Kings xxii. 8—13 and chap. xxiii. 2) from the death of Hezekiah to the eighteenth year of the reign of Josiah. Manasseh, who succeeded Hezekiah, introduced idol worship into the house of the Lord; at which time, beyond all controversy, the book of the law was either lost, or purposely hid, and remained there until found by Hilkiah the High Priest. And with regard to interested witnesses, let the reader put the question to himself fairly as to which, in the very nature of the circumstances, could have been most interested, the private citizen Joseph Smith, or the Priest Hilkiah? And let me here put it down as a point; that the entire credibility of the first ages of biblical history, so far as Christian evidences go, is dependent upon the testimony of one man, and he an interested witness.

8. Nor is this all. There is among biblical critics much dubiety, as to the manner of recovering many of the Jewish scriptures after the return from the Babylonish captivity. Some alleging that Ezra gathered the scattered fragments together and compiled them; while others

assert that he, being an aged scribe and divinely aided, re-wrote them from memory. There can be no such dubiety about the Nephite compilation.

9. The depositing of important writings in the earth for safe keeping, was not an original idea of the American aboriginals. It was a custom well known to the ancients, and extends down even to the New Testament writings. Nothing could be more natural than for a conquered nation in ancient times, whose doom was exile, and slavery, to bury its archives in the faithful earth, to be exhumed when they or their children should return. No other hiding place would be half so secure. And if such a custom did obtain anciently, it could not be well otherwise than that care was taken to use imperishable materials for important books. Let us hear Bishop Marsh again. In the article before quoted, he says: "In times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel: Jer. xxxii. 14. In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth." . . . "Job expresses his wish not only that his words were written, but also written in a book, from which they should not be blotted out, nay, still further, graven in a rock; the most permanent way of recording them, and especially if the engraved letters were filled with lead; *or the rock was made to receive leaden tablets, the use of which was known among the ancients.* So Pliny, 'at first men wrote on the leaves of the palm, and the bark of certain trees, but afterward *public documents* were preserved in leaden plates.'"

10. The basis of the Nephite glyphs was the Egyptian, but materially altered and improved upon. *Book of Mormon p.* 515. They were generally written from top to bottom. A fac-simile of some of them were taken to Professor Anthon, of Columbia College, New York, who at the time evinced considerable interest in them; but afterwards published a letter throwing or trying to throw discredit upon them. Yet even from his own description, they bore a close resemblance to the glyphs subsequently discovered by Stephens in Central America, and to the characters of a brass book, found in Illinois by Dr. Harris and others. And the American glyphs have been pronounced by able critics, to bear a close resemblance to the Egyptian. In an able article on this subject, in the *Foreign Quarterly Review*, October, 1836, the writer says: ". . Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar or the Tultecan of some still more ancient nation that preceded the Mexicans: which was as complete as the Egyptian in its double constituency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 2, 1857.

REPENTANCE AMONG THE SAINTS.—The Latter-day Saints in Great Britain are called upon to repent. But why is this call? Are they not already a good people? Did they not repent when they came forward and received the Gospel, and were baptized for the remission of their sins? Yes: they are, by far, the best people in

England; and they have repented of many sins, such as have been made manifest to them from time to time: but they are not yet perfect; neither will they be, while surrounded by the corrupt influences of Babylonish christianity. So long as they are not perfect in keeping the law of God, so long they have need to repent.

Then we say to all the Saints, that repentance and a thorough reform among yourselves are greatly needed. Do you wish to know what sins you are guilty of? Your own consciences will point out many of them. The strict law of God, if you will read it, will convict you of many evils. If you will go and hear the faithful servants of God preach, they will show you many of your transgressions. If you will read the Church publications, they will be an assistance to you in discovering your sins. The Holy Ghost, if you will let it dwell in your hearts, will convince you of sin, and show you many imperfections which you would not otherwise discover.

When you discover anything in your practices which is not conformable to the word of God, you should immediately repent, by making an humble confession of the same to God, and by a reformation of conduct in that particular. Or if your sin is against man, to man you should make confession and restitution. He that sins in secret, should confess in secret; he that sins openly, should confess openly. He that trespasses before many, should confess before many: and in all cases, let your confessions be to God, and to as many as you have unjustly offended, whether they be in the Church or out of it.

If a Saint has committed any sin against God, and that sin has not injured any other person but himself, he should only make his confession before God: he should not reveal such sin to others, for in so doing, he would give occasion for them to reproach him, or such transgression might have a tendency to destroy their confidence in him, and thus he would fall into the snare of the devil. When our sins are not against others, then they have no business to know them, unless we remain in impenitence, then their exposure is necessary, that the same may be rooted out. But when they are against others, then a confession to God is not sufficient: God will not accept our confession, nor hear our prayers, when we neglect to be reconciled to our brother, or sister, or neighbour whom we have offended.

We shall now proceed to point out some sins that the Saints frequently indulge in, and of which they must repent.

SLANDER.—There are those among you who do not cease to slander their brethren and sisters. This is a great evil, and may be indulged in different degrees of excess. You may slander persons who are entirely innocent, merely because you imagine they are guilty: you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in your own breasts, you give publicity to them, and, perhaps, with an additional colouring: your own suspicions produce a dislike to them, and you seek to create these disagreeable feelings against them in others. You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect, and obtain a degree of credibility, and produce more serious injury, you clothe them with piety. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And thus you endeavour to instil bitterness of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean, than to unjustly offend those who are innocent before God. Woe unto you! for your hypocrisy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper steps can be taken with them, according to the law of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander and speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell, because he has been overtaken in a fault? Remember, that if you do this, you are no longer the Saviours of men, but their destroyers. Cease, therefore, your slanders against the transgressor. Cease to spread forth his evil deeds upon the house tops. Cease to make public that which will injure and destroy. Cease your back-bitings, and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbour.

Mind your own business.
Get the beam out of your own eye, and keep it out.
Purify your own hearts.
If you ache to slander some one, slander yourself.
Speak against your own corrupt doings.
Be ashamed and confounded because of your own evil deeds.
Do your neighbour good, or let him alone.
Let REFORMATION be written on your hearts.
Let life—eternal life—be your motto for ever.

It is the duty of the teachers who visit from house to house, to search diligently after the spirit and feelings of the Saints. Search out the slanderer—the back-biter—the evil-speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God, and how to deal with transgressors in order to save them. Teach them that neither the innocent nor guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they do not reform in these things, they themselves will wither away, and be cast out from among the people of God.

THE SIN OF LIGHT-MINDEDNESS.—There are some among the Saints whose minds are lighter than chaff. One would think from their everlasting ding dong of jokes and light speeches, that their heads were destitute of brains, being either empty, or at most filled with some kind of worthless gas. Common sense or sober thinking is as rare with them as figs on a thorn bush. How the Gospel ever made any impressions upon such craniums is among the incomprehensibles. It must be that they considered the plan of salvation a joke, and concluded to receive it for fun. If such characters speak of God, it is to tell some funny anecdote; if they quote Scripture it is to help them out with a ridiculous story; if they refer to sacred ordinances, some ludicrous saying must be incorporated in the sentence. To speak a sober sentence or think a sober thought, would almost make their heads ache. In fine, they think gas; they talk gas; they sleep in gas; they live in gas; and gas seems to be the only element entering into their constitutions.

Go into some of the houses of the Saints, and listen to the conversation of the young brethren and sisters, and instead of hearing sound common sense in relation to the beauty and glory of the religion which they have embraced, you will hear a joke about this young man or that young woman, or some marriage which is about to take

place, or some courtship that is going on, or such a one's sweet-heart. Such conversation is well enough at times, and under certain circumstances innocent; but when such things are constantly indulged in, there is no room left for the more important things of the kingdom of God; the Spirit is grieved away, and the vacancy left in the heart is filled up with trash, which manifests its worthlessness in light speeches; for "out of the abundance of the heart the mouth speaketh."

A Saint of God cannot indulge in light speeches to excess without feeling a corresponding barrenness of soul. Of such things we say unto the Saints, repent. Cease from foolish joking, from light and vain speeches, from all wicked, corrupting anecdotes, from all unprofitable conversation; henceforth let your speech, and your anecdotes, and your proverbs, and all your wise sayings, be dictated by the Spirit of truth to edification, and instruction, and reproof, being fitly chosen and fitly timed, that good, and not evil, may be the result; for to this end is man endowed with the gift of speech. Shall we abuse the gift of God? Shall we make the gift of God scatter the seeds of death instead of life? Remember, that "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

To Pastors and Presidents of Conferences.—By reference to the quarterly list of debts, due from the Conference Book Agents to this Office, it will be seen that some of the Conferences are getting behind in relation to the forwarding of their funds to this Office. Upon this subject we particularly call your attention to the printed instructions accompanying your letters of appointment, and also refer you to the instructions published on the 649th page of the XVIII. volume of the *Star*. We hope that every officer will learn his duty, and see that these instructions are faithfully carried into effect.

The Saints should recollect that all the profits arising from the Church Publications and the Emigration department, together with the funds received by tithing, and the Temple and P. E. Fund donations, have, for a long time, been applied to the emigration of the Poor Saints. And in addition to all these, many tens of thousands of pounds sterling have been contributed by the Saints in Utah for this same purpose. Besides the Office has involved itself several thousand pounds in sending out last year's emigration. When the Saints reflect upon all these unparalleled exertions to effect their emancipation, they should be untiring in their efforts to purchase the Church publications, and punctually meet every liability with the Office. In replenishing the funds of the Office, you are helping yourselves, and forwarding the kingdom of our God.

FOREIGN CORRESPONDENCE.

AUSTRALIA.

Melbourne, Victoria,
December 17, 1856.

President Orson Pratt.

Dear Brother—I write to inform you of the arrival of the Elders that are on a mission to this land. Brother George S. Clark and myself arrived in Melbourne on the 12th instant, per French clipper barque *Fredrins Area*. We were sixty-three days on our passage from San Francisco. Elders Martin P. Crandal, Thadeus E. Fleming, W. W. Wall, A. P. Chesley, Joseph Kelley, James Phelps, F. S. Johnson, G. W. Parrish, Z. Snow, and John Witbeck also arrived at this place on the 27th of November, per *General Wool*. They were one hundred and five days on their passage from the above named place. Elders L. R. Chaffin, Amasa Potter, and Joseph A. Kelting and wife

arrived in Sydney on the 7th November, being fifty-eight days on their passage from San Francisco.

We received a letter this morning from President A. P. Dowdle and Council, with appointments to our fields of labour. W. W. Wall, L. R. Chaffin, George W. Parrish, John Said, to N. S. Wales; W. Baxter, T. S. Johnson, A. P. Chesley, J. W. Norton, J. A. Kelting, and James Philips, are appointed for Victoria; Joseph Kelley, and M. P. Crandal, to Van Dieman's Land; Z. Snow, J. Witbeck, and T. E. Fleming, to South Australia; Z. S. Clark, Amasa Potter, and myself, to New Zealand.

There are fair prospects of a good work being done in Australia. Brother Clark and myself had a good and pleasant passage. We preached two or three times a week on the vessel. There were seventy-two persons on board, and many of the passengers were so interested, that they declared an intention to go to Salt Lake. Brother Clark and myself intend to start for Sydney to-morrow, and from thence to New Zealand.

My love to all the Elders and inquiring friends. With constant prayers that the Holy Ghost may abide with and increase upon you and all under your charge.

I subscribe myself your obedient servant,

ANDREW J. STEWART.

NEWS FROM UTAH.

(From the "Western Standard.")

DESERET.

[Extracts of a letter from Elder S. W. Richards.]

Great Salt Lake City,
January 7, 1857.

The reformation of this people is a matter of very great importance, and will prove very beneficial. Reform in every department, affecting the entire people and community, is now transpiring, and will prove one of the most important movements of the age. The Legislative Assembly convened in this city is partaking quite largely of the spirit. May the spirit that prevails now in these valleys, especially in this city, be imparted to the Elders abroad, and a fire be kindled that shall consume the dross of the whole earth.

The reformation is operating upon the business department of the Church to a considerable extent. Old men are resigning their business places, and young men are filling them. Every lazy, drowsy, sleepy officer in the kingdom is being called upon to awake or get out of the way and let some one of energy and power take his place. In a word,

"The Spirit of God like a fire is burning,"

The Twelve who are now here, are holding meetings Thursday and Sunday evenings throughout the city, commencing with Ward No. I, and continuing by rotation. Two or three missionaries are appointed to each of the twenty Wards in the city, who spend quite a portion of their time in visiting and holding meetings. These missionaries meet the Twelve and Presidency in the Historian's Office, every Wednesday evening, to report progress and get instructions.

Every Monday evening the Presidents of Seventies meet in their Hall. Tuesday evenings the Bishops and lesser Priesthood meet in the Seventies' Hall. Wednesday evenings the missionaries as above named. Thursday and Sunday evenings are for Ward meetings. Friday evening the City Council and other bodies meet; and on Saturday evening the High Priests meet in the Social Hall. The Twelve generally attend the Quorum meetings.

One day last week all the members and officers of the Assembly, who had not been, were rebaptized in the font, and confirmed in the Endowment House.

The Legislature have as yet passed but few enactments this winter. Some laws have been amended, and some grants given. The United States Statutes at large are now under examination, with a view to extract all that is in any way applicable to this Territory, and compile it in one volume—a labour of considerable magnitude.

This winter is the most like an old down East winter that I have seen in the

Mountains. The snow was never known, I think, to be so deep and lay so even as at present, with frosty weather. Stock are faring very hard again this winter, where they are not fed, and much will, no doubt, be lost, unless the weather soon breaks.

General health prevails, which is a very great blessing to this people.

There is quite a scarcity of wood in the city, owing to the many teams that went out to bring in the immigration just at a time when they would have been hauling wood for winter.

There is not yet much indication of a great scarcity of the necessaries of life. Flour can be bought for four dollars per hundred pounds; wheat at one dollar and seventy-five cents here, in the settlements out, for one dollar and upwards; potatoes seventy-five cents per bushel, and one dollar in certain instances; beef, eight and nine cents; pork, eighteen and twenty cents per pound; oats, seventy-five cents; corn, one dollar and one dollar twenty-five cents per bushel; hay, from ten to fifteen dollars per ton.

The Lord is greatly blessing His people in these vallies this winter. Intelligence and the light of heaven is shed forth, radiating in all the splendour of the Majesty on High, according unto His dealings with His people.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 262.

OBJECTION: "When you wish men to listen to you in the hope of making converts, you tell them that the Saints believe 'in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.' (See 'Invitation.') Why do you say this? Is it because you believe it, or only to mislead people? Any one who reads this would say, 'These Mormons certainly believe in a God, and in our God.' But suffer me to tell you that you are not honest in this matter. You *say* one thing and *sing* another. If you believe in the God of the Scriptures, why do you sing,

'The God that *others* worship is not
the God for me;
He has no parts nor body, and cannot
hear nor see.'

. . . . "No, you Mormons do not believe in the God of the Bible: you have imagined a God like unto yourselves, as carnal, as local, as material as human nature itself. But how different the description which *our* Bible gives of *our* God. 'God is a spirit.' 'A spirit hath not flesh and bones.' 'Do not I fill all things with my presence? saith the Lord.' Oh, the denial of these holy scriptural truths is enough to sink the system of Mormonism in the estimation of every man who has reverence for his Creator, or any love for his Bible."—"*Mormonism Anti-Scriptural,*" *by Rev. B. Willmore.*

ANSWER: It is quite true that we declare to the world that we believe "in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." And as our objecting querist demands to know "why" we "say this," we answer, simply, in his own words, "because" we "believe it." It is not our object or desire to "mislead people," for we think they have been misled long enough. The blind guides of the day are leading their blind followers by the influence of sectarian tradition, instead of the living word of God, and it is our wish and endeavour to warn them of the yawning ditch into which both priest and people are liable to fall. In reference to the questioned honesty of our professions, we can assure our objector in all good faith, that we both "say" and "sing" the same truth. We *do* believe in "the God of the Scriptures," but we do *not* believe in the sectarian's God, because he is *not* "the God of the Scriptures." The God we worship is the God of Israel—the Great Ahman—Godman—the Great Prototype of man—the head, pattern, and Creator of all men, who is himself "an Infinitely Glorious Divine Man." It is He who *walked* and *talked*

with Adam in the garden of Eden,—who *walked* with Enoch, and with Noah,—who *came down* to *see* the city and tower of Babel,—who *appeared* and *spoke* to Abraham, and conversed with Moses *face to face*,—who *sits* enthroned in heaven, surrounded by myriads of angels, and at whose *right hand* is the seat of Jesus, His first-born Son. But the imaginary God which our reverend querist professes to worship is, as his liturgy states, "without body, parts, or passions," and can therefore neither see, hear, speak, walk, nor anything else, personally. He has no "face," no "right hand," no bodily "parts," no means of moving in any direction, and therefore could not have been the God of Adam, Enoch, Noah, Abraham, Moses, or of Jesus. He is, in every sense of the word, an "*unknown* God?" and such an impersonal, unscriptural, nondescript "being," (if the solecism be allowed)—such a "God, that others worship," is certainly not the God of the Latter-day Saints. This fact we are "honest" enough to "say" and "sing" in the plainest and most undisguised terms. Our objector, however, positively declares that "Mormons do not believe in the God of the Bible." If he really knows better than ourselves what we do or "do not believe," there is of course an end to the matter; but if our own declaration upon the subject is of any reliable value, we beg to say that we *do* most firmly believe in "the God of the Bible." Our God, the God of Israel, is not an imaginary, unsubstantial, immaterial nonentity; but He is just such a Being as is represented in the Scriptures. We do not attempt any "denial" of the "holy scriptural truths" which our opponent has cited against us; but we unhesitatingly admit them in all their force. He, however, has unfairly linked together portions of widely-separate texts, which have no connection with each other, and whose proper meaning and application depend upon the context in each case. It is quite true that "God is a Spirit;" and "they that worship Him must worship Him in spirit and in truth." Many other things besides His spirituality may also be predicated of Him, which should in some measure characterize those who worship Him. But it surely does not follow, because God is a Spirit, that He is nothing *more* than a Spirit. He is not necessarily a formless, bodiless spirit. Man is a spirit, yet that spirit is clothed with a body. Jesus Christ is a spirit, and he is a God; yet he has a "local," "material," immortal body of flesh and bones. He said to his disciples, who imagined they had seen an apparition, "A spirit (meaning a *disembodied* spirit or ghost,) hath not flesh and bones as ye see ME have." Now that very material body which the Spirit of Jesus assumed on earth, is, in its glorified state, in heaven, in the presence of his Father, of whose "*person*" he is the "express image" and "likeness." It is likewise an undeniable truth that God fills all things with His presence,—not, indeed, with his personal, bodily presence, but with His Holy Spirit, which is an omnipresent divine substance, invisible, and intangible to mortality, yet strictly material. It is the presence, power, and influence of that all-pervading spiritual substance (or most subtil matter) throughout the universe of God, that causes the various operations of nature, so called. It is by its potent agency that stupendous planets move, and humble flowerets grow. By its impellant force, and under its supreme control, worlds upon worlds and systems upon systems roll through the vast abyss of space with unerring order, unbroken harmony, and silent, inimitable grandeur. It is indeed the presence of that infinite Spirit with the elements of nature that produces all the varied and beautiful phenomena of earth and heaven. It is thus, by His Divine Spirit, that God is said to be omnipotent, omniscient, and omnipresent. By it He fills all things with His presence, power, and glory.

(To be continued.)

VARIETIES.

EVERY man is a volume, if you but knew how to read him.

"WHAT a strange thing it is," remarked a Frenchman, after making the tour of the United States, "that you should have two hundred different religions, and only one sauce!"

SOCIETY, like shaded silk, must be viewed in all situations; or its colours will deceive us.

A WOMAN'S SMILE.—A beautiful smile is to the female countenance what the sunbeam is to the landscape; it embellishes an inferior face, and redeems an ugly one. A smile, however, should not become habitual, or insipidity is the result; nor should the mouth break into a smile on one side, the other remaining passive and unmoved, for this imparts an air of deceitful grotesqueness to the face. A disagreeable smile distorts the line of beauty, and is more repulsive than a frown. There are many kinds of smiles, each having a distinctive character: some announce goodness and sweetness, others betray sarcasm, bitterness, and pride; some soften the countenance by their languishing tenderness, others brighten it by their brilliant and spiritual vivacity. Gazing and poring over a mirror cannot aid in acquiring beautiful smiles half so well as to turn the gaze inward, to watch that the heart keeps unsullied from the reflection of evil, and is illumined and beautified by all sweet throbs.—*Willis.*

A SONG TO THE GENTILES.

TUNE:—"*You'll remember me.*"

Ye Gentiles list! To you I sing,
My simple song is true.
Then let my voice like thunder ring,
That it may sound to you.
Though now with scorn ye turn away,
And careless seem to be,
You'll quake with fear on God's great day,
And you'll remember me!

When troubled seas their bounds o'erflow,
And spread dismay and fear,
When fearful signs, above, below,
In heaven and earth appear,
When plagues the sons of men devour,
And troubles great you see,
Your mirth will cease in that dread hour,
And you'll remember me!

When maddened nations, like a flood,
To sanguine war rush on,
And peace has left the scene of blood,
To dwell where Saints have gone,
When lamentations rend the air,
And all is misery,
Your hearts will sink in sad despair,
And you'll remember me!

For oft I've called you to repent,
And warned you quick to flee,
But Oh! your hearts would not relent,
The truth you would not see;
So when the Lord, in anger fierce
Descends, and Saints are free,
These words with pain your souls will pierce,
And you'll remember me!

CHARLES W. PENROSE.

ADDRESSES.—Edward Senior, care of Mr. Isaac Sowby, Springfield Place, Swan Street, York.
Charles C. Shaw, 10 Boyles' Square, Fenton, Staffordshire.
Charles C. Tester, James Wesson, Mitley Lane, Reigate, Surrey.
William F. Moss, 10 Kensington Place, Brighton.
Edmund T. Gibbs, Mr. James Turner's Mayfield, Sussex.

MONEY LIST, APRIL 10—17, 1857.

	£	s	d
Josiah Holmes (per John Cook)	10	0	0
William C. Gregg	5	0	0
Lewis Bowen (per Thomas Smith)	5	0	0
C. C. Shaw, (per W. S. Muir)	8	0	0
William Shires	2	0	0
Carried Forward	£30	0	0
Brought Forward	£30	0	0
Henry Brown	3	5	0
James McGhie	1	0	0
John Hyde	2	0	0
William Brownlow	5	0	0
	£41	5	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XIX. Saturday, May 9, 1857. Price One Penny.

REFORMATION.

REPORT OF A CONFERENCE OF THE PRESIDING ELDERS OF THE WELSH CONFERENCES, ASSEMBLED AT "UDGORN SEION" OFFICE, SWANSEA, ON THURSDAY AND FRIDAY, THE 12TH AND 13TH OF MARCH, 1857, FOR THE PURPOSE OF COMMENCING A REFORMATION IN THE WELSH MISSION.

Officers Present—

Ezra T. Benson, of the Twelve Apostles.

Daniel Daniels, William Miller, and James Taylor the Presidency of the Welsh Mission, and Israel Evans, and Benjamin Ashby, late-Counsellors.

John E. Jones, Pastor of the North Wales Conferences; Abednego Williams, Benjamin Evans, John Davies, John Thomas, David Davies, Thomas Rees, Edward D. Miles, Joseph Griffiths, and Thomas Jones, the Presidents of the South Wales Conferences; and several travelling and local Elders.

Reporter—William Lewis, of the *Udgorn Seion* Office.

The Conference was opened by singing "Jesus, mighty King in Zion;" Elder ASHBY engaged in prayer.

President BENSON said—"Beloved Brethren: I feel glad to meet you on such an occasion as this; but, as others of our brethren who are expected have not arrived, we shall not commence our business in a regular and systematic form until they arrive. I think it will be good for us, inasmuch as we have assembled, to bow down in humility before our God, pray to Him, sing, speak, and edify each other, for a short time, and then adjourn until one o'clock, p.m., when the absent brethren are expected to be here.

"I feel that it is going to be an important time with this people—when they will have to serve either God or Mammon, wholly, and undividedly. An ancient Prophet said to the people of Israel, 'If the *Lord* be God follow Him; if Baal, then follow him.' As I have the inestimable blessing of understanding the principles of the Gospel, I feel to serve God. I believe that you feel to worship and serve the same God, and to follow the same counsels—to labour with your might in His vineyard while the day lasts.

"I do not intend to talk much about the past, but about what is going to take place; I want to hear an expression of your feelings first. I give you equal liberty with myself to pour out the contents of your souls—to speak the sentiments of your hearts, fearlessly and deliberately, from brother Daniels down. If you have any grievances to tell—any dissatisfaction, bitterness, or animosity towards all or any of your Presidents—if

you feel that the reins are drawn too tight, or whether they are too slack; if the latter, we will tighten them for you. We cannot enjoy any great degree of the Spirit of God unless we feel liberty to unbosom our feelings to each other, and unless we '*counsel much together*' as President Brigham instructs us to do.

"I have desired to visit this spacious field of labour, among the first to whom I would endeavour to carry the Reformation, and to meet the presiding Elders of this mission at some convenient place, that we might have an understanding with each other about the important *reformation* that is required—to fast and pray, and to humble ourselves before the Lord, and to hammer and pound you, if necessary, until you can rightly repent of your past slothfulness and sins, confess them, and then go down into the waters of baptism, and renew your covenants.

"I expect that an improvement will be made throughout this mission—that more will be accomplished by brothers Miller and Taylor than have been by brothers Evans and Ashby; not because the latter have not been faithful, but because of an increase of light, and of more opportunities, advantages, and power. You will from henceforth lay hold of the thing by the handle, to lead it as you wish, and, when it is necessary, we know how to use the cudgel.

"The Presidency of the European Mission, have been instructed to go into the different Conferences of the Church, and effect a thorough reformation, by stirring up the people to a sense and to the accomplishment of their duties; commencing at each place with the presiding authorities—to awaken, arouse, stir, and shake them, and, if necessary, to kick and thump, hammer and pound them, until we are satisfied with the result. I hope you are like pliable clay, that may be moulded into vessels of honour. After vessels have stood the workings of the mill, and have been properly moulded, they have the burning process to go through. Many crack by being burned. I hope that you will be worked into the proper form before I leave. [President Young's letter on the *Reformation* was then read.]

"I wish to know your feelings and intentions—whether you intend to be obedient to those above you. I have a President—brother Pratt, I am passive in his hands; if he tells me to go, I go; if it be to return, I return immediately, I return by first train, and am ready to ask, 'How can I serve you, President Pratt? Shall I black your boots, run on an errand, or go to the wharf, and see if there is a ship which can be chartered?' I am always on hand, and ready to go to any part of the earth where I am sent, or to do anything required of me. I wish to see the spirit of humility resting upon all my brethren. When you have the spirit of humility, the spirit that leads to exaltation is upon you. In some instances, instead of this humble and sociable spirit, there is ambition and self-conceit. The differing Pastor and President stand aghast from each other grinning like bears, and afraid of crossing each other's path, lest a fight ensue. Indeed, the condescending Pastor sometimes thinks the dignified Conference President a greater and wiser man than himself; or the aspiring President thinks himself a person of greater consequence than his Pastor, or, at least, that he ought to be so placed, and, in some instances, the great man has *been a Pastor!* This spirit, if found here, must be kicked out of the mission; and every one shall occupy his own place. The responsibility of the Welsh Mission devolves upon its President, brother Daniels, and not upon his Counsellors; they are only responsible for what he enjoins upon them. This intended reformation in Wales must commence in the head, and then go downwards to the feet and toes.

"If any of us grieve the man who is over us in the Lord, I tell you it will hinder us from receiving much of the Holy Spirit. Such hinderances, if we find them here, must be removed. We want to be blessed and prospered—to see the kingdom rolling forth. If we will not do it, we shall be removed; and others, who will do it, be placed in our stead.

"All people do not always do things in the same way. If I have my peculiarities and faults, you should bear with me; if my ways are different to those of any other person, you should put up with them; I have lately been with brother Ross in the London Pastorate, where I have been preaching the reformation, until at last I had things in the shape I wanted them—the brethren came to comprehend in the same light as I did. Brother Ross said that he had been labouring under four different administrations in the British

Mission, and had found that each of them differed in their policy. That might have been to some extent; circumstances differ. We control circumstances to some degree; yet, some circumstances will control us; but we should control them as far as practicable.

"I want to see your eyes opened, and your understanding enlightened—the veil of darkness and tradition torn from your eyes, that you may comprehend that which is for your own good. It is your duty and to your interest to keep the Word of Wisdom, to study how to be most diligent and economical. Some Elders in this mission run about, walk, or ride, as far as they please, go where they like, talk, and do what they please without the permission or instruction of their President, send out a Travelling Elder to preach in their stead, and sit and lounge upon sofas for weeks together, and be perhaps twenty miles from their proper field of labour. Will such persons gain any reward for their labour? Not a great one. If I hire a man to plough my field, and he, instead of going to plough, goes home to his own house, and there sits down to chat, eat, drink, and enjoy himself, he ought not to expect any pay. We are Elders of Israel, and labourers in the Lord's vineyard. Even the Gentiles are interested in, and careful of their master's work, although they are oppressed. When we consider the better work and wages of our Great Master, and the liberties and ease that we enjoy, when compared with the Gentiles, we should be more interested, diligent, industrious, careful, and economical with our Father's work, in which our future welfare consists. We should reflect upon these things, and examine ourselves whether we are pliable in the hands of the Lord, and if we are pliable in His hands, we are so in the hands of His servants who are over us. It is our duty to labour to the best advantage we can devise. None of us were compelled to obey the Gospel, or to have the Priesthood, and go out to labour; but we did it voluntarily. People have some excuses from duty when they are hungry, naked, or sick; but when they are well provided for, I should think they ought to go forth and labour with their might, and accomplish something. There is nothing more needed than a thorough reformation—we want to take a fresh start, and might as well begin now.

"The meeting is now at your pleasure. May the Lord bless us, and grant us a time of rejoicing together, in the name of Jesus Christ. Amen."

President DANIELS said he rejoiced in the sentiments already expressed, and in the prospect of an improvement in the affairs of the mission. As for himself, his only interest, and whole ambition were to build up the kingdom of God. He knew that its order was not for people to mind themselves first. When such a spirit offered itself to him, he always rebuked it, and said, "I want the kingdom of God, and His righteousness first." He said "Our President has come, and shall judge where the 'clog' lies. It is a fact that thousands in Wales believe the Gospel; but will not be baptized. There has been faithful preaching throughout the mission during the last year, but only a few have been baptized. Individual attempts have been made at reformation, with but little success; but I feel that this right-starting reformation will have full effect.

"In regard to my feelings towards my brethren, I can say that if my body and spirit were separated this day, and my heart laid open, not a single bad feeling towards any person on the face of this creation would be found there, although I have often felt zealous for the work of God, and have reproved my brethren. We may in one day destroy the labour of years.

"I feel the necessity of being renewed and refreshed, and am willing to bow down, kiss the rod, and take it to the very extent that I deserve. My prayer is that we may have a good time—an effectual, and thorough reformation, and with it an increase of the power of God."

Elders ISRAEL EVANS and BENJAMIN ASHBY expressed their feelings towards the work—their endeavours during the year they had laboured in Wales—the introduction and progress of the tithing principle among the Welsh Saints. Elder Ashby dwelt long upon the faithfulness, warm-heartedness, hospitality, and liberality of the Welsh Saints, and their promptness in following good examples.

Elders WILLIAM MILLER and JAMES TAYLOR expressed their determination to live their religion, and help to "kick the scales from off the eyes of the people; and to be obedient to the Priesthood."

Pastor J. E. JONES, after expressing his good feelings, and his way of living,

dwelt upon the condition of the North Wales Conferences—the general poverty of the people, and the laudable economy followed by the presiding Elders, who have to travel over such an extent of territory, and endure many hardships in climbing the high and rugged mountains, the stupendous rocks, and barren country of North Wales to visit and cheer the scattered children of God. For instance, Elder William Ajax presided over the Dyffryn Conwy, and Anglesea Conferences, and travelled through the counties of Caernarvon and Anglesea. He took only three shillings from the Church in three months, supporting himself by his faith and diligence, taking a little stationary with him to sell, by which he gained a double advantage, as it was the means of introducing him to the people. The President of the Denbighshire Conference, Elder Hugh Evans, works at his trade, pays his tithing, and travels much ; his predecessor, G. Roberts, did the same, and is now liberated to emigrate, but requires some aid, which the Saints are struggling to give. Elder David John presides over the Flintshire Conference, and is very economical. Elder J. Treharne, presides over the Merionethshire Conference. He travelled, preached, and endured much last year; and in the winter, when travelling was impracticable, he went to work in a quarry, earned himself clothes, and helped his Conference to make up their Temple money, and visited the Saints on Sundays. The debts of these four Conferences to the two Offices are about £100. The number of members of all sorts is about 350. The number of men and women who give pecuniary aid is about 85. Three or four resolute and persevering travelling Elders will be required to travel through North Wales during the summer time.

The song "O ye mountains high where the clear blue sky," was sweetly sung to the tune of "Minnie Gray," and the meeting adjourned, after prayer, until two p.m.

SECOND MEETING, Two o'clock, p.m.

The hymn, "O, my Father, thou that dwellest," was sung.

Prayer by President BENSON.

The Minutes of the Liverpool Reformation Meeting was read.

President BENSON said—"I perceive that the brethren who were absent from the forenoon meeting have arrived. I would have them pour out their whole souls, and give an account of themselves, if they are for a Reformation, which is calculated to make a clean sweep of everything forbidden in the word of God. Remember that the Word of Wisdom means what it says, and says what it means—that tea, coffee, intoxicating, strong and hot drinks, are injurious, and that they hinder us from enjoying the Spirit of the Lord as we ought. Brother Pratt and myself commenced the Reformation at the Liverpool Office; commencing at the garret, and making a clean scour down to the cellar, until it is effected. The same spirit has to be carried throughout the European Mission. We have long enough tampered with the revelations of God, and should now commence to practise them that the Lord may be with us. I know of a brother who is upon a mission to England — brother Daniel Davies—who has kept the Word of Wisdom strictly, and who has been highly blessed in consequence. When he lays his hands upon the sick they recover; and the Spirit comes upon him mightily until he prophesies. There is not a Conference in the British Mission in better order than the one over which he presides; indeed, it is the only one where I find the spirit of Zion having sole control. When I attended one of their meetings, they would be all assembled, and in order; they would not turn to gaze upon every new comer, but would give their whole attention to the speaker. When it was time to commence service, brother Davies would say, 'President Benson, we are assembled, and are in order, the meetingis at your direction.' I wish the Welsh presiding Elders to conduct their meetings in a similar manner, and not leave their minds to wander over all creation. Let us concentrate our minds, our feelings, our Priesthood, and power in this meeting, and be led by the inspiration of the Holy Spirit. If any of you feel to prophesy, or speak in tongues, do so; sing, pray, teach, or do anything that you are inspired to do; be free as the open air. If you do not feel well toward President Daniels, unbosom that feeling. If you do feel well towards him, in the name of God go forth willingly to labour under his direction, and be humble and obedient. He only is responsible for the

affairs of this mission, and he shall be held responsible, but shall not be trammelled.

"The first item we require on the carpet will be something about the reformation and its bearings, and your determination to go forth and labour earnestly until you are recalled. When brother Daniel Davies was asked when he intended to return to Zion, he answered, 'Oh, about the time the Temple will be ready, I expect.' If we profess to go forth to labour, let us do it unfeignedly. If I hire a man to sow wheat in my field, and he will sow tares instead, I will discharge and punish him. The Lord will do the same. He does not require us to sow death, but the words of life and salvation. If we will not do that, our President will call us back, and cut us off, and will place others in our stead."

The minutes of the morning meeting were read.

The Elders all expressed their feelings. They were agreed in their determination to reform themselves first, and then the Saints under their charge—to live nearer to the Lord, and so as to enjoy more of His Spirit, to attain which they intended to be strict in keeping the Word of Wisdom, and observe temperance, cleanliness, an upright conduct, a love of spiritual things, and eschew light conversation and trifling, and act as they had been already instructed. They determined to clean and purify the Church and rid it of those who would not live their religion. In the majority of the Conferences, it was found that only a few of those who ought to, did pay their tithing.

[It was not far from amusing to see those who had been a little "loose" with the things forbidden in the Word of Wisdom, making wry faces and "rubbing their brains" to conjecture the mildest words, to give the most favourable report of themselves. "A little," "occasionally," "I don't care so much for it," while another would say, "such a strong inclination," &c., &c., were terms frequently used; yet, not a corn did the President's relentless temperance pincers spare from being pinched!]

President Benson remarked that it was the duty of the Saints to pay their tithing, and that they could leave the matter of overhauling its expenditure to those who have authority to do so. The naked truth should not be modified nor disguised, but openly and frankly expressed, independent of any person's different feelings. Such persons should not be sympathized with, but flogged and whipped until the devil comes out of them, after which, and not before, they can be controlled, and those who do it will command their highest esteem.

The Elders should not make financial calculations before the solid specie is before them. It reminded him of a party in Pottawattamie, who jointly sowed a "patch of turnips," and discussed the question of the dividing of the crop, when it would grow, pending which the grasshoppers came as lawyers and set that matter for ever at rest. Let the people be induced to pay their tithing, and then let it be disbursed as directed by the proper authority.

Elder Henry Harris gave an interesting account of his labours among the Gentiles.

Pastor J. E. Jones spoke of the promptness of the North Wales Saints in paying their tithing.

Other Elders spoke on various subjects.

President Benson remarked that people are not to be coaxed into their duties. "Mormon" sympathy is poor stuff for people to live upon, and if any Elder has sympathized with people who are doing wrong, it was such an Elder's failing. "The Lord knows our failings, and the devil knows them well. This failing has been general in this place. The people have murmured, and their presiding Elders have suffered themselves to be carried away by the current of popular feeling, instead of standing to their posts like men who had the Priesthood, and honouring it by teaching the naked principles of truth as they are, independent of any person's feeling.

"When you want a thing done, and the people are not well disposed, pour in the thunder, lightning, and hail of the Spirit among them, and work them up to the proper pitch, and the thing shall be done. I feel to prophesy good of Wales, for there is yet a great work to be done here. The Welsh are a good people, and if the Elders will go among them with the proper feeling to bless them, they shall prosper. If you want a thing, say at once—'I want such a thing,' and do not modify your speech, nor butter your lips to ask for it; rather than whip the devil around the stump, go to the plain matter at once.

If you will labour earnestly, this mission shall prosper. I want brother Daniels to go out of this printing office and go among the people, for they greatly require his efficient labours; I would rather that this place were locked up than that he should remain here, if he cannot get any body to work here in his stead. Brother Daniels is a financier—he would wear out his fingers and hands and distress himself for the benefit of the kingdom of God. He would walk twelve or fifteen miles to save a shilling of its funds. I wish all the Elders felt the same."

President DANIELS assented to the above proposition to go out to preach more than he had done.

President BENSON said—"I want the Elders to understand what spirit builds up or tears down. I wish brother Daniels' Counsellors to live, as it were, in his very heart, and always be on hand to carry out his measures. Brother Daniels should not be afraid of asking them freely to do what he desires. If Counsellors are not humble enough they become jealous of their President, and when they climb up equal with him they are standing in slippery places.

"When you renew your covenants, you have to live from that time forth by every word which proceeds from the mouth of God, and never bring up any old contention, but bury it; and keep strictly the Word of Wisdom. Be not too hard upon the Saints, nor yet do business at 'loose ends.'"

After directing the Elders in the way they should labour, by putting a proper number to visit the Saints, and the overplus to preach to the Gentiles, he dismissed the meeting.

The Elders then proceeded to the beach and were baptized in the tide. They re-assembled at eight p.m., and were confirmed, when many prophecies were delivered and blessings pronounced.

FRIDAY, 13TH.

Conference again convened.

Sung the Hymn, "O, say what is truth?"

Prayer by President BENSON.

Hymn, "The God that others worship."

President BENSON said—"When I decided in my mind to visit Wales this time, I felt like having all the presiding Elders together in a fine airy room, somewhat larger than this, for at least three days, to fast, pray, and speak to each other, until we should get the Holy Ghost upon us to the degree we ought to enjoy it. The Lord is more willing to impart it than we are to make the necessary preparations to receive it. But we are free agents; we may choose to serve either God or the devil—to live in one kingdom or another. We have chosen God for our friend, and have shown our choice by obeying the Gospel He sent by His servants, and by making covenants with Him.

"Every individual present knows his own heart best, and the course he has been pursuing. There is not an Elder in this room but that can reflect upon his past conduct, and remember the hours, days, and weeks he has spent to no account for the Church, nor to himself, but rather as a detriment to each. You have now covenanted again, and have henceforth to live, not by a part of your religion, but by every word which shall come from the mouth of God, or the Priesthood. It is a great covenant, and the Lord will hold you to it. He did not compel you to make it, but you volunteered; you knew it was right for you to do so, just as well as you knew at first that it was your duty to obey the Gospel. You know that we could not continue to live in this Church as we have lived; for we have trampled the revelations of Jesus Christ under our feet, and have insulted the Almighty upon His throne, and He has been offended with us—eating and drinking, and idling away our time instead of being out preaching the Gospel. Every one best knows the extent of his own fault in this matter; there are some honourable exceptions. You are now going to reform—to start out anew, and we want you to aid us with all your might in knocking away the scales from the eyes of the people, and to be as diligent and faithful as we are, and more faithful if you can. Not a person must be trammelled in this Church; it is the privilege and right of each to enjoy all the light, knowledge, and power that he can obtain—to have the revelations of Jesus Christ, and be clothed with the Spirit, as with a garment, from morning until night, and from night until morning. If you will do all

you have covenanted, you shall be filled and clothed with it, and nothing shall hinder you. It is our privilege to have it, and we shall have it if we will be spiritually-minded, and love to talk of the things of the kingdom, laying aside our light fire-side talk, and vanity, and take a course never to grieve the Spirit of God, nor of our brethren. We should be as careful of each other's feelings as of the apple of our eye.

"We want to live so, that we may have strength; for we have a great work to do. The work that the Lord is going to accomplish in these lands must be done by us, His servants. He will not come again, as He came before to travel, preach, and bless the people; He wants us to do it, and if we will not, He will remove us, and get men who will.

"Go, brethren, to your fields of labour with praying hearts, and, instead of eating, drinking, and idling away your time, be filled with the Holy Spirit, and understand when you enter a habitation what kind of people reside there. See if they observe order and cleanliness, and teach them to live their religion wholly, and individually. We have nothing else to do but to live and teach our religion. Preach by example and not by talking only. We have been learning theory long enough, we now want the *practice!* the WORK! the LABOUR! Brother Brigham says, 'LABOUR FOR ZION.' We have not any other work to do but to preach the Gospel, and administer in the ordinances of the Lord's House. For what purpose are men called to the Priesthood if not to preach the Gospel? There are men in this land who have the Priesthood, working for the Gentiles for a miserable pittance, who could preach the Gospel, and carry on the work here if they would be alive to their duties, so that we would not need to go to the trouble and expense of having so many Elders from Salt Lake. Their neglect is one reason why the Gospel does not prosper as it should. They are lazy, and have got rusty. They will not do anything themselves, but will whine and grunt when others do it; they are quite nimble in going about to poison the Saints and oppose good measures, and there they lie in their dirty holes. Well, we must hoist them out by the foretop, and try the virtue of soap and scrubbing brushes upon them, to clean and fit them out to go and preach to the Gentiles. If they will not magnify their Priesthood, they will become as dead branches.

"Brother Daniels will see that every one who can will go forth and preach to the Gentiles, without using any *soft soap* to induce them. It will not do for us in Salt Lake to offer excuses, nor to expect to have pancakes and treacle piled up to our chins before we can go. All about it is, if we do not go, when called, we shall go to hell. Wagons, horses, and comforts are secondary things, and if we do not have it as we wish, we must grin and bear it. One says, 'Oh, I have a family, and they will be starved to death, if you have the cruelty to send me out.' President Young taught me and others of the Twelve, that if we would not support our families, fit ourselves out, and go forth to preach the Gospel at our own expense, we were not worthy of having the Apostleship. Here the Elders, are all their time drilling and drilling for the Gentiles for a small sum of money, and neglecting to preach the Gospel. I want you, Presidents of Conferences, to see this done, if you wish to be blessed. We do not want to hear your whining about the people's feelings and circumstances, but want you to go to them full of the fire of the Lord, and tell them their duties; and, if they have a particle of the Spirit of God they will do them.

"Those who will have faith and an eye single to the glory of God in going forth to preach His Gospel, will not be forsaken by Him; for He will provide for their wants. Bless your souls, the Lord never sent mouths without sending something to fill them. Who feeds, clothes, and provides for us but our God? Why then should we whine, and be afraid that our families will starve!

"Brother Daniels, appoint districts for your Counsellors to labour in, that they may not come in collison; and that you may see what each is doing, go forth as much as you can yourself; I would rather that you would lock this place up than neglect going to preach to the Saints. The Conferences are too often encumbered with too many travelling Elders, who depend upon the poor Saints for their subsistence. Some will go to a Branch and into a poor Latter-day Saint's house, eat and drink, and in the night will go to meeting, and say how good he feels with Mormons, and such things (a good reason

why he should feel good), and then go to the next place, and thus turn round like a spinning wheel, buzz, buzz, with the same old sound still. Clear them out, load them with books, and send them far among the Gentiles; and if they will not go to preach to the Gentiles, let them go to dig potatoes if they choose.

"Let the Elders go among the Gentiles, and have their subsistence from them, and the Presidents, &c., who have to visit the Saints, go also as much as possible, and not consider themselves local Elders. The responsibility of warning the inhabitants rests upon them. Don't be afraid of venturing out among the Gentiles, the Lord will open the way before you, and provide for your wants, by dreams and visions, and by opening their hearts. It was in this manner that the Gospel was implanted in these lands. We read of Alma and Nephi going in faith right into the midst of their bitter enemies—the Lamanites, who threatened to kill the first Nephite who came among them. These men escaped by day and by night, and succeeded in bringing thousands of the Lamanites into the light of the truth. How did they succeed thus? By having the POWER OF GOD. Why do we not prosper the same? Because we do not get the same power, and because the Elders have not lived their religion.

"Go forth, brethren; fast and pray, and cleanse yourselves until you get the Holy Spirit — the power of God upon you. Go, as I have many times done, with your blanket and bible to groves, rocks, and caves, and there read, pray, and fast, until you are enwrapped with the fire of the Almighty.

"When you return to your Conferences, call all the Priesthood together; declare a solemn fast. Let them confess their sins to God and to each other, repent and be baptized for the remission of their sins, after you have well pointed them out, and get them filled with the Holy Spirit. Do not desist until you get the Saints filled with it, that you may distinguish between those who will serve God, and those who will not. Baptize those who pay tithing and covenant to live their religion. Keep the Word of Wisdom, and obey the Priesthood. Do not baptize any person upon the mere promise of paying tithing. Let those who do not pay tithing, remain where they are, without grafting them in, or taking the trouble to cut them off; they will do that themselves except they will reform."

"The Spirit of God like a fire is burning" was sung. Several Elders spoke, after which President Benson expressed his satisfaction that enough had been said, sincerely trusting that all would go forth and act as they had covenanted to do. The Conference was dismissed with Benediction.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 9, 1857.

EXCESSIVE LAUGHTER.—For Saints to indulge in over-much laughter is sin. God has forbidden it in the revelations given to this Church. Laughter is an indication of the state of the mind. When the latter is full of levity, it gives vent to its foolish contents by outbursts of silly mirth. When laughter is the effect of pure joy or wisdom, it is usually exhibited in the cheerful smile; every such expression of the countenance indicates a joyful, happy state of feeling. There are no ebullitions of folly—nothing undignified or unbecoming; but the free, spontaneous effusions of a glad heart are expressed with a smile, not unbecoming an angel in the presence of God. Such is pure, and innocent laughter.

But that laughter which results from vain imaginations, or from the nonsensical speeches of a light and frivolous mind, proceeds, like its cause from the spirit of darkness; it is the exhibition of a weak mind, that feeds on chaff, in-

stead of wheat. A brain filled with nonsense pours out frivolous speeches through the orifice of the mouth, but the laughter of fools begins with a choking, giggling sound in the throat, increasing to a long-continued, and most disagreeable snort through the nose, and ending with a loud bawl of *haw! htaw! haw!* repeated till the countenance becomes distorted, and the system nearly prostrated with the ridiculous convulsion. In some the sound is not very unlike the braying of an ass, only far more ludicrous, because proceeding from a being resembling a human form.

Saints should reform from these uncomely grimaces; for, like all other evil practices, the more they are indulged, the more power they exercise over the unhappy victims, until, at length, they become confirmed into inveterate habits; and the poor, silly creatures are shunned by all wise and sensible persons.

Did you ever see laughing maniacs, possessed of the devil? If you have, you have seen the fiendish grin, and heard the horrible giggle, and demoniac laugh, proceeding involuntarily from such unhappy beings. Do not copy after them, but shun such spirits. Remember that the command is to Reform. Reform, therefore, from your idle thoughts, from your light speeches, from your silly laughter, from your unholy conduct, and from all your vanity and foolishness; and become Saints in everything.

Be gentlemen and ladies, not after the fashion of this world, but according to the gentility of the Gospel which is revealed to justify, sanctify, purify, polish, refine, ennoble, and exalt the sons and daughters of God. Train yourselves for a higher and more dignified order of society. Prepare yourselves to behold, converse with, and enjoy the society of Angels, Patriarchs, and Apostles, of Jesus, the Prince of life, and God the Father of all, who is enthroned in light in the midst of His creations.

The present is a time, above all others, when soberness should characterize every Saint. For even now, the heavens weep, and all eternity is pained over the wickedness of man. Even now, the angels have unsheathed the glittering sword, and are anxiously waiting the great command to reap down the harvest of the earth, that the tares may be burned. Even now the earth groans in pain to be delivered, while the heavens mourn, and the bright luminaries thereof will become black, and refuse to shine upon our loathsome and most degraded world. Shall we be giddy and light, while eternity itself is shocked, and clothed in deep mourning? Shall the heavens weep, and the sons of earth shed no tears? O Saints of Latter-days, be sober-minded, lest you be consumed with the wicked; for the anger of the Almighty waxes hot against this generation; and it will burn to the lowest hell; He will waste away and consume the inhabitants until the lands of Great Babylon shall be utterly empty and desolate. Trifle not, therefore, but let the solemnities of eternal things steadfastly abide in your minds, that when the Lord shall arise to shake terribly the earth, your feet may stand fast, and not slip; and that when the glory of His Majesty shall smite the wicked, you may endure the brightness thereof, and dwell therein forever and forever.

THE soul needs a certain amount of intellectual enjoyment, to give it strength adequate for the daily struggle in which it is involved.

A FEMALE writer says, "Nothing looks worse on a lady than darned stockings." Allow us to observe that stockings which need darning look much worse than darned ones.

THE Chinese booksellers have an odd way of selling their volumes. They are disposed of, not according to their value at a fixed price, but according to weight. If on weighing them they are too light, the seller coolly tears some leaves from another book, and throws them into the scale! There are many books published in this country that are *heavy* enough to be sold by weight. Even some volumes of our *light* literature might come under this category.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 281.)

1. In the examination of the internal evidences of a book purporting to be of divine origin, we must necessarily possess ourselves of some just criteria by which we can determine with certainty the claims of such book; or we will probably arise from the investigation no wiser than when we sat down.

2. The divine narrative should be consistent with itself, and with such extraneous matter as may be made to have a bearing upon it, with regard to time, place, circumstance, &c. This sort of evidence, however, is simply collateral, and would be justly claimed for any composition, whether human or divine. Therefore, in a divine record we would certainly expect to find the constituent parts to harmonize with the whole; but such harmony would be by no means above the human intellect; and, while such evidence would be essential, *it would not be conclusive.*

3. Sublime and lofty language is no evidence whatever of divine inspiration. It outrages all our ideas of consistency, that God should seek to impart divine knowledge for the benefit of His creatures, and clothe that knowledge in a garb of sublimity that not one in ten thousand can fully understand. But, contrariwise, we should expect Him to simplify His language, so that ordinary intellects could without difficulty comprehend Him. Christian philosophers, however, have taken a different view of this. With them sublimity is a test of inspiration; yet neither the logic of Bacon, the elegance of Hume, nor the sublime style of Milton can be found in the Old or New Testament. This every Christian critic, if he would but give up his proposition—That sublime language is the test of divine truth—would confess. But they have established this as a criterion, and, right or wrong, will defend it equally against the sneers of the sceptic and the conclusions of common sense. A father's instructions to his son, or the master's to his servant, are carefully couched in the simplest terms, in order that no item may be misunderstood; and we shall set it down as a test, That simplicity in most cases is a characteristic of the language of inspiration.

4. The evidence of miracles is but collateral, and not conclusive. Jehovah has, at various times, controlled the elements and suspended the ordinary course of nature, for the benefit of the Saints; but His wonders and signs have not been the only ones which men have beheld with astonishment. The superiority of the miracles of Moses over those of the Egyptian priests, only proved to Pharaoh that he was the greater magician. The Pagans hesitated not to compare the miracles of Pythagoras with those of our Saviour; and the only reply the Christian fathers could make was, "That the Pagan miracles were wrought by the power of demons, while those of Christ were wrought by the power of God." Again, "If I cast out devils by Beelzebub, by whom do your children cast them out?" Matt. xii. 27. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them." Rev. xiii. 13. "For they are the spirits of devils, working miracles." Rev. xvi. 14. Signs and wonders, therefore, unsupported by better evidences, prove nothing for inspiration. Yet miracles were ever in close companionship with the spirit of revelation and prophecy, and are, beyond all controversy, one of the visible signs of the true Church. See 1 Cor. xii. 28. But wonders are not the evidence. "If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know

whether ye love the Lord your God with all your heart and with all your soul." Deut. xiii. 1—4. We may safely set it down, That in most instances a genuine revelation will be attested by miracles, though such attestation will be of but secondary importance as evidence.

5. It is but reasonable to suppose, that in giving a revelation to a particular people, the Almighty would accommodate His language to the grammatical standard of that people, provided they had such a standard; but when that is wanting, His words would still be as plain as possible, that there might be no mistaking them. Now it so happens, that of all modern enlightened nations, the English and American are the only ones which have no strictly defined grammatical standard; consequently, this rule will not apply to them, only in so far as this, viz., A divine revelation, or an inspired translation of sacred books made to those who speak the English language, should be simplified as much as possible.

6. God *has given* us an infallible rule by which we may test either false or true words purporting to be divine. The acids of the chemist are not more certain in the hands of the skilful assayer, and we may approach this test with all confidence, nothing doubting.

This test is FOREKNOWLEDGE. The saying of Solomon, that "A man cannot tell what shall be after him," is a truism that all human experience verifies. Man may conjecture and speculate of the future, but he *knows* nothing beyond the present hour. All the wonders, doctrines, and precepts of the Old and New Testaments, could they be crowded into one paragraph, unaided by this irresistible touchstone, would fail to convince the inquiring mind of their divine authenticity. The fulfilment of prophecy is the great rule of evidence which God has given to us to distinguish between truth and error. "When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously." Deut. xviii. 22. And, in the antithesis, That Prophet which speaks in the name of the Lord, and the thing come to pass, that is the thing which the Lord has spoken. "Produce your cause, saith the Lord; bring forth your strong *reasons*, saith the King of Jacob. Let them bring *them* forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Shew the things that are to come hereafter, that we may know that ye are gods:* yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you." Isa. xli. 21—24. "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a MORE SURE word of prophecy, whereunto ye do well that ye take heed." 2 Peter i. 18, 19.

7. Here is God's rule of evidence; and of such importance was it in the estimation of Peter, that he preferred it to the the evidence of his senses. His eyes and ears *might* have been deceived; but the fulfilment of the prophetic word was as a light shining in a dark place. It was a day-star rising in his heart, appealing to his *understanding* with a force, compared with which the mere evidence of the senses was next to nothing. In this he did not stand alone; for discerning Christian writers have also seen the potency of this sort of proof, and have so effectually used it in refuting sceptical arguments, that Infidels have been driven to the disingenuous evasion of asserting that the prophecies were written after the events said to have been predicted occurred.

8. It cannot be doubted that the Almighty knew the end from the beginning, when we consider Him as the Author of all existence; that the past has been, the present is, and the future will be, each a constituent part of His great plan, which was perfectly formed in His own mind before the creation. We can as easily imagine, that an architect would commence to build a magnificent temple, without a plan of it, as we can, that Deity would lay the foundation of the Universe at hap-hazard. But admitting the plan as a whole, we are compelled to admit also, a knowledge of its particulars. But no being can know what God intends to bring to pass, unless He reveals it. There is no inherent quality in man, by which he can discern the future; but he is so constituted, as to be able to understand so much of it as God may choose to reveal to him. From this we can see the propriety of placing the test of foreknowledge as chief among the rules of evidence,

by which mankind may distinguish between divine and human compositions.

9. The question then arises, Does the Book of Mormon successfully bear this test? It does. There are numerous predictions in that book which were to be fulfilled, as consequences of its publication. One is, That many would believe it to be a sacred record. And when we consider how firmly the dogma, "that the canon of the scriptures was full," was fastened upon the minds of all Christendom; and in what a marvellous degree of veneration the Bible was held, insomuch that the most fearful maledictions were supposed to have been pronounced against those who should "add to that book," or give countenance to such addition; the prediction, it must be admitted, appeared not a little singular, and by no means likely to receive a fulfilment. It might have been conjectured that many would read it; but to believe, it was, apparently, quite a different affair.

10. Another prophecy is, That multitudes of the Saints would gather together and establish a Zion upon this Continent. Another is, That the priests of the day would rage against the Saints, and would shed their blood. This prediction is worthy of the most careful notice. It was to be fulfilled by ministers of religion, and in the United States. Let us carry our minds back to 1827—30, when the idea of molesting a man for opinion's sake was not dreamed of by the Christian sects. A new doctrine is about to be promulgated; a doctrine harmless in itself, and practically non-resistent; a doctrine which enforced every Christian virtue, and reprobated vice in every form. What American citizen would have supposed that, without any just or reasonable cause whatever, armed mobs, headed and led on by preachers, would march against the unoffending believers in that doctrine, and shed their blood without mercy? No man could have supposed it. Such an event appeared impossible. Yet the prophecy is in the Book of Mormon, and its fulfilment is too well known to require a particular notice here. The subject is too painful to dwell upon.

11. The foregoing are not all that we might refer to, but are sufficient for a newspaper article, and enough to apply the proposed test. If the fulfilment of prophecy proves the divine authenticity of the writings of Isaiah or Daniel, it does the same of the writings of Mormon: and per consequence, proves the prophetic mission of Joseph Smith; and it only requires the mind to be relieved of sectarian prejudices to readily and cheerfully apply the rule in the one case as well as in the other, and abide by the unavoidable conclusion.

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 287.

OBJECTION: "From all that I have read, heard, and seen, I am satisfied that they [Mormons] have very mistaken, defective views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God. When men have but superficial views of what sin is, it is not surprising that they should corrupt the truth, and propagate error. In confirmation of this opinion, we find that the doctrines of the Book Mormon are directly opposed to the plan of a sinner's acceptance with God, as revealed in the Bible."—*Mormonism Weighed, &c. by S. Haining.*

ANSWER: It is quite clear from the foregoing sentiments, that their author has himself either very "superficial views" of the doctrines of the "Book [of] Mormon," or "very mistaken, defective views" of the plan of a sinner's acceptance with God, as revealed in the Bible,"—most likely *both*,—otherwise he would not represent the former as being "opposed" to the latter. Wherein the imagined opposition lies, he fails to show. The truth is, he has "weighed" the principles of "Mormonism" in fictitious "balances" of his own construction—the work of his own imagination—and hence his conclu-

sions are "found wanting" in justice and judgment. The unprejudiced student of the Book of Mormon cannot but discover the fact that its doctrinal teachings are the same as those of the Bible. He who will take the trouble to "weigh" genuine "Mormonism" in the genuine "balances of the sanctuary," will soon be "satisfied" that no class of people entertain more Scriptural "views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God," than do the "Mormons," or Latter-day Saints. Indeed, it is the very burden of their preaching—it is their constant theme, their continual aim, and unwearying labour, to warn the people of every nation under heaven of the danger of sin—of the awful consequences of rebellion against the laws of God; and yet the sectarian religionists of the day, who, with the Bible in their hands, habitually and daringly despise the ordinances of God, and violate the everlasting covenant proclaimed in that Bible, have nevertheless the unblushing assurance to charge the "Mormons" with that rejection of the Gospel which is the peculiar and distinguishing characteristic of their own systems. How the principles of "Mormonism" or "the doctrines of the book [of] Mormon" are directly opposed to the plan of a sinner's acceptance with God as revealed in the Bible," our opponent fails to show. In order, however, to meet his objections fairly and fully, we will state what our "views" upon the subject are, and leave the reader to judge and determine for himself as to whether they are scriptural or not—whether we have "very mistaken, defective views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God,"—whether we have "but superficial views of what sin is,"—whether we "corrupt the truth, and propagate error,"—whether our "doctrines" are "directly opposed to the plan of a sinner's acceptance with God as revealed in the Bible," or, whether, on the contrary, they are in perfect harmony therewith. The Gospel is the divine plan of salvation. It is God's own revealed method by which He is in justice able, and in mercy willing, to save sinners. It is, in effect, the "power of God unto salvation" to all who receive and obey it. Men may flatter themselves with the hope of obtaining salvation and eternal life in their own way, upon their own terms; but such delusive expectations must end in disappointment and dismay. God's ways are not as their ways; His thoughts are not as their thoughts. It is His prerogative alone to dictate terms, and man's privilege to accept and fulfil them. The Gospel, or way of salvation, however, is in itself so plain and simple, and so suited to the capacities of all, that no wayfaring man need err therein. Nor is the simplicity of the Gospel its only point of value; for it is so adapted to the states and necessities of men, that its divine "power" is available to all, and none, however low, are beyond its reach. God is thus able and willing to save, even "to the uttermost," all who come in the appointed way. Man evidently *needs* salvation; and until he sees and feels this need, the Gospel can never be good news or glad tidings to him. Revelation assures us that all mankind are, in the sight of God, in a lost and ruined condition. The cause of this is *sin*. We learn, from the same source, that "sin is the transgression of the law;" also that "the wages of sin is death." And how came sin and death into the world? Scripture informs us that "by one man sin entered the world, and death by sin." Death being thus the legal penalty and the natural result of sin, it is evident that if our first parents had not sinned, they would not have died, but would have remained, as they were created, immortal. God planted in Eden the "tree of life," and "every tree that is pleasant to the sight, and good for food, and said to Adam, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die;" or, according to the marginal reading, "in the day that thou eatest thereof, DYING, THOU SHALT DIE." This did not mean that, within twenty-four hours from his eating of the prohibited tree, Adam would cease to exist, for we find that he lived nearly a thousand years, and begat sons and daughters. It is evident that his partaking of the forbidden fruit effected a great change in his organic system, for, from an immortal being he became mortal—that is, subject to death. Eve, yielding to the wily promptings of the tempter, and Adam, yielding to her solicitation, committed that act, by which the seeds of death were implanted in their

bodies, perpetuated in their offspring, and thus transferred to future generations. Hence, all mankind, who compose the vast family of Adam, are by nature heirs of mortality. "It is appointed unto all men once to die:" and the celestial "tree of life," with its "twelve manner of fruits," guarded by the flaming sword of cherubim, will bloom again no more on earth, until that day shall arrive which has been spoken of by all the holy Prophets since the world began—even the time of the "restitution of all things"—when the earth shall be restored to its primeval beauty, when the desolate "wilderness" shall blossom "like Eden," and the solitary "desert like the garden of the Lord." After the rebellion of our first parents, Satan, the great adversary and tempter, gained increasing power over the minds of men. There were undoubtedly some righteous persons, like Abel and Enoch, who faithfully walked according to the commandments of God, and withstood the temptations and evil influences that surrounded them; but the great majority of mankind, on the contrary, yielded to every evil suggestion that was presented to them, succumbed to every evil inclination that arose within them, and abandoned themselves as willing victims to Satanic power and rule. Indeed, the whole earth was ere long filled with all kinds of abominations. We read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and "the earth was filled with violence; and God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Thus did the work of sin go on, until at length the judgments of God descended upon the evil doers: the flood came, and swept them all away, with the exception of righteous Noah and his family. We are informed that "Noah was a just man, and perfect in his generations; and Noah walked with God." He became the father of the new world, and received the blessing of God upon himself and family. But did sin cease to reign? Alas, no. Its operations soon recommenced, and its direful effects became indeed too manifest. The great tempter still continued his hostility to the work of God; and mankind, not from the force of Adam's example, but from their willing submission to Satanic influence, and their own wilful determinations, grew, from time to time, worse and worse, loving evil in preference to good, inclining to error rather than to truth, and thus sinking deeper and deeper into sin, degradation, and woe. Generations after generations came into being, and passed away, leaving the world worse than they found it. That such has been the course of man is a fact too obvious to be denied. The records of human history are filled with the saddest memorials of man's downward career. The sacred volume declares that "the whole world lieth in wickedness;" that "all have sinned and come short of the glory of God;" that "they are all gone out of the way;" that "all we, like sheep, have gone astray, and have turned every one unto his own way;" that "if we say we have no sin, we deceive ourselves, and the truth is not in us." Such being the case, then, it is painfully evident that the ungodly members of the whole human race are, independently of original sin, lying under the Divine displeasure and condemnation for their own wickedness and rebellion, and are subject to the threatened penalty of eternal woe, in being punished with everlasting destruction, from the presence of the Lord, and from the glory of His power." But is there no hope for guilty man?—no obtainable remedy?—no possible mode of escape? Are there no means by which this impending doom can be averted, and man liberated from the curse of a broken law and the merited vengeance of an offended God? Yes, happily for man there *is* a hope of deliverance. Good news have come down from heaven; glad tidings of mercy have been sent from the court of Divine justice above, to sinners here below, who are "sitting in darkness and in the shadow of death." A reprieve is granted—a scheme devised—a gracious plan adopted by that very Being whose laws we have violated and dishonoured, and whose displeasure we have so often incurred, by which we can be saved from the awful consequences of our guilt, and be admitted to the presence and favour of a reconciled God. Man has, by sin, and a long course of degeneracy, forfeited his birthright, and become subject to the unmitigated penalty of eternal woe; and pay it he *must*—unless, indeed, he can procure a substitute—an adequate and acceptable surety. This (which is his

only hope,) he is himself utterly unable to provide; but, thanks to Divine grace and mercy it is provided *for* him. The beloved Son of God, the first born of Jehovah, even Jesus Christ the righteous, has in mercy condescended to take upon himself the personal responsibility of satisfying these indispensable demands of Divine justice, in man's stead, and of doing that for poor, weak, sinful mortals which they were unable to do for themselves, by acting as their legal substitute, their surety, their Saviour. He came down from heaven and took upon himself on earth a body of flesh and blood, in which he "suffered for sins" not his own, "the just for the unjust, that he might bring us to God." He came as the "mediator between God and men," and the propitiation for the sins of the whole world." He "gave himself a ransom for all," and "redeemed us from the curse of the law, being made a curse for us." "He was wounded for our transgressions; he was bruised for our iniquities; and with his stripes we are healed." He lived and suffered, bled and died, as a victim or penal sacrifice to Divine justice, on our behalf, and in our stead, in order that we might be released from the penalty of the law which we have broken, and be freed from the everlasting punishment due to our sins. This work of Christ, as an offering for universal sin, is acceptable to God and infinitely beneficial to man; for thereby the guiltiness of the world is atoned for, the integrity of the moral law sustained, the honour and justice of God satisfied and maintained, and the channel of Divine mercy and grace opened to fallen, rebellious man. This great work of redemption is the theme of gratitude and delight to myriads of happy beings now in heaven, and will also be the source of pure and unending joy to millions yet unborn. The benefits resulting from the mediatorial work of Christ, however, are available to man only on certain conditions. So far as original sin, or the sin of Adam, is concerned, all men, without exception, will be released from its penalty—death—unconditionally. As Adam's disobedience involved all his posterity in that penalty which they had no share in incurring, so, in like manner, will the vicarious death of Christ liberate all from that penalty, and restore to them, unconditionally, that which they had no agency in forfeiting. Thus every individual member of the vast human family will be raised again from the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive." (1 Cor. xv. 21, 22.) It does not follow, however, that all who are thus resurrected or raised again from death, will be saved in the celestial kingdom of God. Far from it. Some that "sleep in the dust of the earth" will "awake" to "everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 2, 3.) "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. xv. 52, 53.) All mankind, by being thus restored to life again, will have recovered that which they had lost through Adam's transgression. But, independently of original sin, the whole world stands guilty before God of personal wickedness—voluntary and wilful rebellion against His holy laws and commandments. "All we, like sheep, have gone astray, and turned every one unto his own way." We have all, more or less, "done those things which we ought not to have done, and left undone those things which we ought to have done." Hence, though, exonerated from original guilt, and released from its forfeiture, by our ransom from the grave, we have, nevertheless, to answer for our own individual transgressions. Being free agents, we are responsible for all our actions, and, therefore, after our redemption from temporal death, "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) It is clear and evident that we are held personally accountable to God for those sins only of which we are actually guilty; and their name, alas, is legion, for they are many. We have not so much to do with the way in which sin came into the world, as with the lamentable fact that it *is* here, and that *we* are guilty of it. Now, it is certain, that although Christ has wrought out a full and complete atonement for us, by the shedding of his blood, we nevertheless cannot claim the benefits of that

atonement except we comply with those terms or conditions which form essential parts of the Gospel plan. Notwithstanding the great work of redemption which the Saviour of sinners has on his part performed, there are multitudes who do not and will not avail themselves of the invaluable boon thus held out to them, by accepting it in the appointed way. Some are careless and unconcerned about their future welfare: others imagine the terms of the Gospel to be too great a sacrifice for them to make: others again are, as it were, offended at the simplicity of the Gospel, and, Naaman-like, would rather "do some great thing" to merit salvation in their own way. But all such fancies are futile and vain. There is only *one* mode of escape—only *one* way of salvation—opened to us by Jesus Christ, and we have our own choice of taking either that way to heaven, or our own to hell. The benefits of redemption, then, though free to all men, by the mediatorial work of Christ, are nevertheless *conditional*; and those conditions, which are in their nature plain and simple, yet absolute and indispensable, are as follows:—Faith in God and in His Son Jesus Christ; repentance from dead works to serve the living God; baptism of the entire body in water, for the remission of sins; laying-on of the hands of the presbytery, for the gift of the Holy Ghost; and continual obedience to all the revelations of God as given through His own appointed servants. These are the leading principles of that glorious Gospel which is "the power of God unto salvation." Those who receive and obey them will be saved, but those who reject them will be damned.

(*To be continued.*)

OBITUARY.

Died, in Great Salt Lake City, October 28, 1856, John Burgess, aged 40 years.

October 25, after a short illness, James Holt, of Great Salt Lake City, aged 33 years. Brother Holt obeyed the Gospel in England when a youth, and laboured diligently for ten years, to spread the truth. He gathered to this place in 1851. When on his death-bed he bore testimony to the truth of the Gospel he had embraced, and exhorted those around him to continue faithful through every circumstance of life. It is the sincere wish of his friends that they may so live that they can meet death as cheerfully as he did. He was a member of the Second Quorum of Seventies, and is much lamented by the brethren of that Quorum.

Addresses.—P. Robinson, Hall of Science, Sheffield.
G. Reed, 22 East Street, Gray's Turrock, Essex.

MONEY LIST, APRIL 17—24, 1857.

B. W. Brindle, (per Charles F. Jones)	£25	0	0	Brought Forward	£55	0	0
Benjamin W. Brindle	10	0	0	John Aird	3	5	8
William Bayliss	10	0	0	Josiah Holmes	4	0	0
Aneurin L. Jones	10	0	0	James Woods	10	0	0
Carried Forward	£55	0	0		£72	5	8

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XIX. Saturday, May 16, 1857. Price One Penny.

THE "DAILY TELEGRAPH'S" SLANDERS AGAINST "MORMONISM."

JOSEPH ELLIS, the publisher of a London paper, called *The Daily Telegraph*, in an editorial of the 22nd ultimo, has exhibited his holy delight for slander and falsehood against the "Mormons" of Utah Territory, by representing them as "a disgrace to civilization;" accusing them of "desperate profligacy;" declaring that they are in rebellion against the laws and authority of the United States; calling their religion an "imposture," a "delusion," and stating that "moral degradation" "universally prevails" among them.

The editor has made these wholesale denunciations without referring his readers to any reliable evidence of their truthfulness. Did it never occur to the editor that his readers are capable of making their own denunciations? Any person who has access to an English Dictionary can select, without the assistance of an editor, an abundance of suitable words, to denounce any system, whether true or false, which he may feel disposed to condemn. To denounce is one thing; to substantiate by evidence is another. The denunciations against "Mormonism" lack one very essential ingredient, namely, *Truth*.

We must, however, give the gentleman credit for having occasionally inserted a truth among his mass of falsehoods. For instance, he acknowledges that the Saints are unchangeable in their faith and doctrine. Hear his testimony:—

"What they were previous to their expulsion from Nauvoo, they now are; the spirit of JOE SMITH survives in BRIGHAM YOUNG; the new Mormon Bible is still the accepted rule of faith and practice; and polygamy, it is clear, has not yet lost its attraction as a distinguishing doctrine of their creed."

How this London Publisher, JOSEPH ELLIS, could have uttered so much truth in this short paragraph, we are almost at a loss to determine. Why, Mr. ELLIS, every word of this sentence is true! excepting where you have altered the name of JOSEPH to JOE; but, then, we must suppose that this slight alteration was merely made as being more poetic or euphonic, —less harsh to the ear than that of JOSEPH. If this name has become particularly offensive and repulsive to your refined taste, we have no objections whatever to adopt your appellation as an amendment of the name, and henceforth out of respect for your vanity, we will adopt for you the distinguished title of "JOE" ELLIS.

In speaking of that great philanthropist and eminent statesman, Governor Young, "JOE" ELLIS further remarks:

"Every account from Utah shows that the sway of the arch-impostor is as undisputed as ever."

Will "JOE" please point out to his

readers one act or word of Governor Young, or one doctrine which he teaches, or one practice in his religion or politics that is an imposition? But, continues he,

"The Saints and Elders submissively acknowledge his authority, and bow to his mandates."

Why did the United States appoint Brigham Young Governor, if they did not desire "the Saints and Elders," and all other citizens of that territory to "submissively acknowledge his authority and bow to his mandates?"

"The murmurs and complaints," says the editor, "that occasionally arise, seem to emanate chiefly from new comers, unused to the iron rule that awaits them; but they soon find they have no choice but submission or flight; and they are lucky if, at the cost of being despoiled of their property, they are able to emerge from the meshes of the Mormon net."

The laws and authorities of Utah do not prohibit "new comers" nor old comers from murmuring and complaining just as much as they please. They have the most perfect freedom in this respect; there is no more restraint upon grumbling in Utah than there is here in England. What the editor means by "*the iron rule that awaits*" the new comers we cannot imagine. Does he mean that the laws of the territory, submitted to the United States' Congress, and sanctioned and approved by that illustrious body, are an "*iron rule?*" Does he mean that the Governor, and Judges, and other authorities appointed by Congress are an "*iron rule?*" Does he mean that the execution of these just and wholesome laws is an "*iron rule?*" "But," says "JOE" ELLIS, in speaking of these new comers, "they soon find that they have no choice but submission or flight." Not exactly correct, Mr. Editor, the laws of Utah require "submission" or *punishment*, according to the nature of the crime. "*Flight*" or banishment is no part of the penalty of Utah's laws. If a man murders, commits adultery, or any other capital crime, he has not the choice of "*flight*," but must submit to the penalty of death. The thief, the robber, the swindler, have no choice of "*flight.*" If a man forfeits his property by fines, or by debts, he will be "*despoiled*" of a sufficient amount to satisfy the demands of the law, and no more. "The meshes of the Mormon net" are just strong enough, and broad enough, to catch both persons and property, where either are legally forfeited. If this is what the editor means by "*iron rule*," we feel proud to acknowledge such a wholesome government.

In speaking of Governor Young, the editor remarks,

"Not being able to tolerate any authority but his own, he is continually embroiled with that of the United States."

Will *The Telegraph* point out one single act of Governor Young, either in his private or official capacity, in which he has violated the laws or Constitution of the United States, or rebelled in the least particular against that government? We defy the whole world to bring the least particle of evidence against him or against the Church over which he so ably presides, to substantiate these false, though often reiterated charges.

But listen! let us hear what the famed editor "JOE" further says,

"One of the latest exploits of BRIGHAM YOUNG and his associates, is the burning of the records of the Supreme Court of Utah, together with about nine hundred volumes of law, belonging to the offices of the district judge."

This is a grave charge, indeed, were it true, but it lacks that very essential element called *truth*. But "JOE" must not be charged with the fabrication of this falsehood; it originated in San Francisco, California, about eight hundred miles from Salt Lake. Its author was the notorious Judge Drummond, who, upon his appointment as a district Judge for Utah, left his amiable wife in Illinois, and took with him a picked-up lady, with whom he criminally lived, and whom he called MRS. DRUMMOND. Upon his arrival, it so happened that some of his wife's relations living in the territory, discovered his crime and made it public; and the righteous, pious judge, no doubt, thought it prudent to make tracks for California. It was he who forged the ridiculous story about the members of the Legislature of Utah being crippled and near-sighted. But "JOE," of the *Telegraph*, very candidly acknowledges that he can "learn but little that is reliable" from Utah, and we are inclined to believe that his stock of information must

be very small, indeed, when he resorts to such base calumnies and vulgar denunciations.

Says the *Telegraph*, Judge Drummond

"Refers to a charge delivered by him on a statute enacted by the Legislature of Utah Territory, providing for the punishment of Polygamous intercourse."

The statutes of Utah are published: and we beg to inform the *Telegraph* that no such law can be found in the volume, and no act has ever been passed, condemning the Divine institution of Polygamy in that territory. The Legislature of that territory have too much good sense to pass such an infamous, unjust, and anti-Scriptural law.

But we will let "JOE" continue his story: he says,

"By the Mormons BRIGHAM YOUNG is held as a better authority than Judge Drummond, [Quite true, Mr. Editor, you can tell the truth now and then] and as the latter frankly confesses, 'The only law that can be enforced in Utah territory is the law of the Church, of which, by the way, the former is the supreme interpreter.'"

This is a most glaring falsehood. The civil laws of Utah are just as independent of ecclesiastical or Church laws as in any territory of the Union. Each religious denomination in Utah regulates its own members by its own discipline; while the civil laws gives to each equal protection. The Latter-day Saints have no more rights or religious privileges guaranteed to them by the civil laws of Utah, than the Methodists, Baptists, Quakers, &c.

The *Telegraph* further asserts that Brigham Young

"Now aims at temporal as well as spiritual ascendency—a dangerous assumption, as he is situated, since of necessity it compels the American government, unwilling as it may be to interfere, to put down so daring a rival to its own rightful authority."

Will the *Telegraph* inform its readers, what "temporal ascendancy" Governor Young "now aims at?" The United States have appointed him to the highest post of honour in the territory. Does he aim at some office still higher? Or has he assumed any temporal powers which the American Government has not vested in the office of Governor? In what respect is Governor Young considered a "daring rival" to the United States? Has he waged war, either in word or deed, upon the Constitution, laws, or authority of that government? Has he ever manifested the least desire to throw off a Republican form of government, and establish something else in its stead? The answer of the *Telegraph* to these reasonable questions, will impart some light to its readers, and will reflect far greater honour upon the talents of "JOE," than abusive epithets and wholesale slanders against an innocent and persecuted people.

"We cannot doubt," continues he, "that it will, sooner or later, be viewed as an imperative duty, on the part of the United States, to subvert the whole system of Mormon government."

Now the "Mormons" have two kinds of government: one is their ecclesiastical or Church government, with which the United States have no right to interfere; the other is a Republican form of government, established by the United States, themselves, for the benefit, not only of "Mormons," but of all other people who become citizens of Utah. This latter form of government, Congress has no power to subvert or alter without destroying its own Constitutional fabric. "JOE'S" confident expectations, therefore, have a very slight chance of being realized, while the American nation remains a Republic.

"JOE" says, that he

"Shall rejoice heartily, at any steps that may be taken by the American Government to break up this gigantic imposture, which is a festering sore upon society, and cries aloud for a cure."

To hasten the consummation of his joys, would it not be magnanimous for "JOE" to recommend the re-establishment of the "holy Inquisition?" Don't you think, sir, that a few hundred thousand of poor "Mormons" put to death by pious editors, would reflect great honour upon your profession? Perhaps your fertile imagination will be able to suggest to the United States, some feasible plan of destroying the eighty thousand men, women, and children who inhabit Utah. Could not "JOE" leave the editorial chair, for a short season, and offer his services as commander-in-chief of a mob to march against the unoffending "Mormons?"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 279.)

[April, 1842.]

Saturday, 2nd. I paid Hugh Rhodes $1150, for a farm.

The fourth regiment of the second cohort of the Nauvoo Legion was organized. Jonathan Dunham was elected Colonel, James Brown, Lieutenant-Colonel, and Jesse P. Harman, Major of the same, consisting of four companies.

Monday, 4th. Transacted business at my house with Josiah Butterfield, concerning the Lawrence estates; and closed a settlement with William Marks in the counting room, and paid him off, principal and interest to the last farthing, for all that myself or the Church had had of him.

Tuesday, 5th. Settled with brother Niswanger.

Wednesday, 6th, of April, 1842, being the first dayof the 13th year of the rise of the Church of Jesus Christ of Latter-day Saints, a Special Conference had been appointed at the City of Nauvoo, but it was so wet and cold, it was not prudent for me to go out, as my health was not good, and I spent the day with my family. Brother Hyrum and Elders Brigham Young, Heber C. Kimball and Willard Richards called on me in the morning, and I gave them instructions how to organize and adjourn the Conference. Before they left, brother Hyrum and the Twelve present bore testimony that they had never heard me teach any principles but those of the strictest virtue, either in public or private.

Conference Minutes. Special Conference of the Church of Jesus Christ of Latter-day Saints, City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him. and said he would be happy to have an opportunity of laying his statement before the Conference at a convenient time. President William Law, General Bennett, President *pro tem*, and President Hyrum Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country, if required, in common with all good citizens, we ought not to be behind any of our neighbours in point of good order, neat uniforms and equipments, and a well organized and thoroughly disciplined Legion.

Thursday, 7th.

Conference met. President Joseph Smith had the several Quorums put in order and seated. He then made some very appropriate remarks concerning the duties of the Church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God, and the inconsistency, folly, and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was, to bring the case of Elder Page before them; and that another object was, to choose young men and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering, and such things as those of us who have gone before them have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the non-performance of his mission to Jerusalem. He said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone; Elder Page considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no Elders ever were more in concert on a mission than they were while together. They made a covenant in Quincy to stand by each other while on the mission, that if they were insulted or imposed upon they would stand by each other, even unto death, and not separate unless to go a few miles to preach a sermon, that all moneys should go into one purse, and it did so.

Elder Hyde, in Indiana, first said he would go to visit brother Knight, and that Elder Page should stay and preach; he assented, and went and returned to Indianopolis. Elder Page had a mare given him on account of both. Elder Hyde then took the mare, went on, left his luggage with Elder Page; while away he sold the mare for $40, and received $60 more as a donation from the

man to whom he sold the mare; he returned, they preached at Dayton and received a handsome contribution. Elder Page preached sixteen miles off, and raised a Branch. Elder Hyde went to Cincinnatti, revised the "Missouri Persecutions," got 2,000 copies printed, paid for them, and took part of them with him, and left a large box full, and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia, purposing to visit Churches en the way; he left Elder Page $23,31. Elder Page returned to Dayton and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual. Elder Hyde told him, that it was possible they might be from one to two years before they would leave America, as it would take upwards of $1000 each to take them to Jerusalem and back, that it would be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring. Elder Page accused himself of not using better economy in proceeding on his journey.

There came out a piece in the paper, stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper, acknowledging the justice of the charge, but wisdom prevented its being published; preached about Washington, &c., gathered funds for the mission in Westchester and in Philadelphia.

Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom, &c., but they were disappointed in him when they saw him; he raised funds for the mission, the most liberal was in Philadelphia. He intended to sail on the 25th of July, but the brethren said that if he would remain two weeks, they would raise funds for him; they found that it would take longer, and he decided to stay a month, he then received a command through a letter from President Hyrum Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by President Joseph Smith and Elder Brigham Young.

Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed he had done right, but if he had been in his place, he would have tarried for him until the spring. The reports of his having apostatized, &c., returned even from this place to New York. Many reproved him for leaving Cincinnatti for Dayton.

President Joseph Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise, to each other, and Elder Page showed a little grannyism. He said that no two men, when they agreed to go together ought to separate, that the Prophets of old would not, and quoted the circumstance of Elijah and Elisha, 2 Kings ii., when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven; and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again the Lord made use of Elder Page as a scape goat to procure funds for Elder Hyde. When Elder Hyde returns, we will reconsider the matter, and perhaps send them back to Jerusalem; we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put and carried that we hold Elder Page in full fellowship.

Voted that Elder Page be sent to Pittsburgh.

Sung a Hymn—Adjourned for one hour and a-half, at one o'clock.

Met agreeable to adjournment — Choir sung a hymn—Prayer by Elder H. C. Kimball.

Elder L. Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go and preach, who have not been before ordained. Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go and preach.

President Hyrum Smith spoke concerning the Elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power, having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the Seventies, and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again. He then spoke in contradiction of a report in circulation about Elders H. C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a sister had been shut in a room for several days, and that they had endeavoured to induce her to believe in

having two wives. Also cautioned the sisters against going to the steamboats.

President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp, the editor of the *Warsaw Signal*.

Baptisms for the dead, and for the healing of the body must be in the font, those coming into the Church, and those re-baptized may be done in the river. A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the moneys to be put therein, by those baptized, the remainder to go to the use of the Temple.

Sung a Hymn.

Ordinations to take place to-morrow morning. Baptisms in the font also.

There were 275 ordained to the office of Elder, under the hands of the Twelve, during the Conference.

Friday, 8th.

Conference assembled. Sung a Hymn. Prayer by Elder H. C. Kimball.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labour in the vineyard, &c. Spoke of his own travels and the fruits of his labours as an encouragement to the young Elders who were going into the vineyard.

President Joseph Smith said the baptisms would be attended to, also the ordinations.

Sung a Hymn.

Elder John Taylor preached a sermon while the ordinations and baptisms were going on, on the subject of infidelity, showing that the arguments used against the Bible were reasonably, scientifically, and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman, who was followed by Elder William Smith; then the Conference closed by the benediction of President Joseph Smith.

JAMES SLOAN, Clerk.

Saturday, 9th. In the morning I attended the funeral of brother Ephraim Marks, and in the evening attended City Council.

The following brief extract is from Elder Wilford Woodruff's Journal—

The Saints in Nauvoo assembled at the house of President Marks, at an early hour in the morning, to pay their last respects to the body of Ephraim Marks, son of President William Marks, who died on the evening of the 7th. A large procession formed and walked to the Grove, where a numerous congregation had assembled. President Joseph Smith spoke upon the occasion with much feeling and interest. Among his remarks he said, "It is a very solemn and awful time. I never felt more solemn; it calls to mind the death of my oldest brother, Alvin, who died in New York, and my youngest brother, Don Carlos Smith, who died in Nauvoo. It has been hard for me to live on earth and see these young men upon whom we have leaned for support and comfort taken from us in the midst of their youth. Yes, it has been hard to be reconciled to these things. I have sometimes thought that I should have felt more reconciled to have been called away myself if it had been the will of God; yet I know we ought to be still and know it is of God, and be reconciled to His will; *all is right*. It will be but a short time before we shall all in like manner be called: it may be the case with me as well as you. Some have supposed that brother Joseph could not die; but this is a mistake: it is true there have been times when I have had the promise of my life to accomplish such and such things, but, having now accomplished those things, I have not at present any lease of my life, I am as liable to die as other men.

I can say in my heart, that I have not done anything against Ephraim Marks that I am sorry for, and I would ask any of his companions if they have done anything against him that *they* are sorry for, or that they would not like to meet and answer for at the bar of God, if so, let it prove as a warning to all to deal justly before God, and with all mankind, then we shall be clear in the day of judgment.

When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us: Our affections should be placed upon God and His work, more intensely than upon our fellow beings.

(*To be continued.*)

NOT to feel misfortunes is not the part of a mortal; but not to bear them is unbecoming a man.

ALMOST every man wastes part of his life in attempts to display qualities which he does not possess, and to gain applause which he cannot keep.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 300.)

"What now? O! priest in sable garments clad,
Why fly thy poisoned darts? why—why so mad?
Why wears that solemn face those troubled lines?
What curs'd restraint thy pent-up wrath confines?
Pray! what's the matter? Has some rustic lout,
Marred all thy wares, or witting, found thee out?
With truth for bait, and for line the "Book,"
Has Joseph gill'd Levi with a hook?"
. . . . . .
"Meanwhile the Seer by holy influence moved,
No nerveless foe nor idle servant proved;
For arm'd with truth and with the Spirit-sword,
With John-like power dispens'd the Gospel word.
The wondrous Book was scatter'd far and near,
Which met with many a mad contemptuous sneer;
But found among the motley multitude,
The honest heart, the humble and the good."

UNPUBLISHED POEM.

1. In order to realize the weight of the evidences in favour of the Book of Mormon, we should keep in mind the particular circumstances in which Joseph Smith was placed previous to, and at the time of the publication of that book. Had he been a man of learning and experience; well versed in ancient history, especially in the Hebraic and Egyptian; familiar with the distinctive character of American antiquities; having access to the libraries of the learned, himself a *savant* of no common grade; still the evidences (yet accumulating) in favour of that volume would have been all-sufficient to demonstrate its divine authenticity. But the entire reverse was the case. Notwithstanding that a determined effort was made after he removed from the State of New York, by hunting up evidence at Palmyra and Manchester, to prove the Book of Mormon to be a mere *human* production, and although various charges were brought against him, yet so well known was it that he was an unlearned youth, that the idea of charging him with an education did not occur to his active opposers. They made charges against him, but no person either in Palmyra or Manchester accused him of ever buying a book or entering a library.

2. Had the people of these towns read that book, they might have taken another view of the matter. But while it was in press, they (good souls!) resolved by a mutual covenant that they would not purchase, and so for lack of sale the book would finally be used as waste paper, and that would be the end of it. So prophesied the Palmyrians. But the result disappointed them. The book was spread far and wide, and there were people who would read; and as its internal evidence is the most convincing, many believed. I thought in this place to extract largely from the Book of Mormon, to shew the reader its political, ethical, and theological excellencies; but in a book which contains so much of that which is excellent, I concluded that the only way to do it justice, was to refer the reader to the book itself. Get the Book and read it.

3. After the Book of Mormon had been published several years, and gathered by means of its doctrines, thousands of believers; after it had been subjected to the most searching criticisms, for

With careful eyes the pious *savans* sought,
From inward proof to bring the work to nought;
Who by their *false quotations* made the book,
Quite half as Paine had made the Bible look;

the sectarian world came to the conclusion that they *must* account for its production after a manner as yet untried. Two things were certain: 1st, Intrinsi-

cally considered it was a good book: 2nd, Notwithstanding its grammatical imperfections, it was a work far above the literary qualifications of Joseph Smith. To admit its divine origin could not be thought of. In this strait, resort was had to Spaulding's Romance.

4. The Rev S. Spaulding had written a romance, of which the American Antiquities formed the subject. This was done in Ohio, but after his decease his widow returned to Boston, where she still kept the manuscript. The story to be told was, That the manuscript had been taken to Patterson's printing office at Pittsburg—that while there Sidney Rigdon purloined and copied it—returned it to the office—from it made the Book of Mormon, and sent it to Palmyra to be published by Joseph Smith. This was the story; the point now was to make it good.

5. Priest Storrs, of Holliston, Massachusetts, or one D. P. Hurlburt, forged a letter over Mrs. Davison's (late widow Spaulding) signature, identifying the Book of Mormon with her late husband's work, and Hurlburt called on her and took the manuscript to publish at the halves, but afterwards wrote to her (so she said) "That it did not read as he expected, and he should not publish it." And, hear it, O! ye cavillers at "Mormonism!" Spaulding's manuscript *has never been set to type!* Notwithstanding the wonderful increase of the Church of the Latter-day Saints, and the serious consideration which both religionists and politicians have been compelled to give to it; and although the notoriety of the Book of Mormon commenced more than thirty years ago, and for the last twenty the Spaulding fable has been the mighty evidence adduced against it, and the *argumentum ad hominem* against Joseph, yet, strange to say! his most active opposers, though called upon by the Saints to publish Spaulding's manuscript, have never suffered it to see daylight!

6. Now it requires but little common sense to know, or common honesty to confess,

1st. That if the Book of Mormon is a plagiarized copy of, and surreptitiously taken from Spaulding's manuscript, the most effectual, nay, the only successful way to convince a reading public of the fraud, would have been to publish the original manuscript. And

2nd. It is equally certain, that when Joseph's active enemy D. P. Hurlburt took that manuscript with the intent to publish it as evidence against the Book of Mormon, he would not, could not but have done so if it had answered his purpose. It is to be borne in mind that Hurlburt was not alone in the matter, for Mrs. Davison says, That when he called upon her, he "presented letters of commendation from several ministers." And at the time, it was known to the Saints, that an association of priests with Hurlburt at their head was in existence, whose object was to prove the Book of Mormon a fraud. They were chafed and maddened at losing their congregations, or parts of them, by means of that book, and finding no place for sound argument within and yet against itself, they had no other resource left but the vain attempt to prove it a fraud.

7. Future generations will marvel that the "Manuscript Found" was never published, whether as against the Book of Mormon or not. Certainly no mere manuscript since the art of printing was discovered ever had so wonderful a notoriety. But nothing can be more certain than the conclusion to which every candid mind must come, that the Book of Mormon and "Manuscript Found" have neither fellowship nor relationship with each other. No other evidence is needed than this: The enemies of the Book dared not publish the manuscript.

8. For the benefit of the reader, I will briefly state, that Mr. Spaulding removed from Ohio to Pittsburg in 1813 or some time thereafter, and that Mr. Patterson the printer returned to Mr. Spaulding his manuscript some time before he died. He died in 1816. *See the Davison Letter.* Now at that time Sidney Rigdon had never seen Pittsburg. He at that time was a youth, and was at home labouring on his widowed mother's farm for his and her support. Here he remained until the year 1819, improving his leisure hours in education; at which time he commenced the study of divinity with the Rev. Andrew Clark, of the regular Baptist Church. In the month of May of the same year, he removed to the State of Ohio and studied with the Rev. Adamson Bently. In 1822 he removed to Pittsburg and took the pastoral charge of the First Baptist Church in that city, which was at least six years after the "Manuscript Found" had been returned to Spaulding,

and had been by his widow "carefully preserved." *See Davison Letter.* In 1826 Rigdon removed into Ohio, where in October, 1830, he first beheld the Book of Mormon, about six months after it was published. *See Pratt's Reply to Laroy Sunderland.*

9. In 1844, Joseph Smith sent Sidney Rigdon to Pittsburg to take charge of the Mormon Church in that city, where he publicly laboured as a minister of the Church of the Saints, and contended for the divine authenticity of the Book of Mormon. Now the priests of Pittsburg had lost not a few of their followers through the preaching of the Mormon Elders, for one of the largest and most flourishing of the Mormon congregations in the United States was there located; and consequently they had not only a lively ill will against the book, but a most capital opportunity to gratify it in the person of Sidney. At this time the Spaulding story had been spread far and wide over the States and Europe. Now can we suppose that those priests had not been to Mr. Patterson's office to get the testimony of the facts which, the psuedo Davison letter says, were notorious: viz., that Rigdon had copied Spaulding's manuscript, in order that they might confront him there and then, face to face? Unreasonable. Yet no such thing occurred. Mr. Rigdon remained in Pittsburg as a "Mormon" preacher, unmolested, and contended as freely for the truth of the "Mormon" book as he could have done in any other place. Now what does all this show? Does it not prove to a demonstration the utter falsity of the Spaulding fable? It does: for had there been the slightest grounds on which to predicate that story, it was not possible that so fair an opportunity could have gone unimproved.

10. The time, however, is now past when the publication of the "Manuscript Found" can work either good or ill to the Book of Mormon. Indeed, at this late day, it would be no easy matter for the public to receive a book under that caption without suspicion. The blood of good men has affixed the seal of truth to the Golden Book, and the weight of their testimony is sufficient to overbalance all that can be alleged against it. In so far as outward testimony can go, it may fearlessly challenge the world. It is the inner evidence by which it must be judged in all coming time.

11. The Spaulding Fable is the same both in character and in kind as the story, that the disciples stole the body of Jesus, though with less reason. For the body of our Saviour had been entombed, and yet the grave was empty. Some persons must have taken him away by night, and who but his disciples! So argued the Jews, because they, to oppose the Gospel, were willing to deny their own doctrine of the resurrection. To the unbeliever their story was probable; but this latter story does not carry with it even the semblance of probability.

12. The contents of the Book of Mormon, then, were truly dictated by Joseph Smith, a boy, unlearned, and without experience. What was then written as it fell from his lips, has made a greater sensation in the world than any book in modern times. Its theology partakes more of the divine and less of the human than can be found in the Articles of Faith of any church in Christendom; and it bids fair to accomplish a greater work than has ever been accomplished by a book, except the Bible, and equal with that. It is impossible to contemplate this without serious reflections. How came he possessed of that fund of knowledge contained in the Book of Mormon? Humanly it was impossible; divinely it might be. Hence, when we duly consider this, and all the other circumstances connected with his life—his ministry—his martyrdom, the conviction fastens itself upon the mind, that the Book is true, and that Joseph was an inspired man.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 16, 1857.

DEPARTURE.—The ship *Westmoreland*, Captain R. R. Decan, bound for Philadelphia, cleared on the 24th of April, and sailed on the 25th, having on board 540 souls of the Saints from the Scandinavian Mission.

The following returning missionaries from England, were also on board—Matthias Cowley, Henry Lunt, Lorenzo D. Rudd, and George W. Thurston, making 544 souls in all.

These brethren have done a good work as missionaries in England, and return to their families, and the bosom of the Church, with the blessings of God, and of their brethren, upon their heads.

Elder Matthias Cowley was appointed President of the company, with Elders Henry Lunt and Olaf N. Liljenquist as his Counsellors.

May the blessings of heaven attend these Saints, deliver them from the dangers of the sea, and give them a safe arrival at their place of destination.

APPOINTMENTS.—Elder W. C. Gregg, the President of Cambridgeshire Conference, is released from his Presidency of said Conference, and appointed to travel under the direction of Elder Daniel Davies, the President of the Essex Conference.

Elder George Teasdale, of London, is appointed to preside over the Cambridgeshire Conference.

The Eastern Glamorganshire Conference is hereby divided into two; one of which is to be called the Cardiff Conference; the other to retain the original name. The division to be made under the counsel and direction of President D. Daniels.

Elder Samuel Roskelly is appointed to preside over the Cardiff Conference, and is required to make the necessary organization, by appointing a general Book Agent, selecting travelling Elders, &c.

Elder Thomas Phillips is released from the Presidency of the South Conference, and is appointed to travel and preach the Gospel, under the direction of Elder Robert F. Neslen, the Pastor of the South, Wiltshire, and Land's-End Conferences.

Elder Samuel Neslen is appointed President of the South Conference.

Elder James Lavender is appointed to labour in the London Pastorate, under the direction of Pastor James D. Ross.

Elder Daniel Page is appointed to the Pastoral charge of the Norwich Pastorate.

MOVEMENTS OF ELDER BENSON.—President E. T. Benson left Liverpool for Birmingham on Saturday, 2nd instant, with the expectation of spending a few days in that place, preaching to the people. He expects to leave Birmingham sometime during the following week, so as to be at Nottingham by Sunday the 10th. From Nottingham he contemplates visiting the Bradford and Sheffield Conferences.

THE EVIL INFLUENCE OF RICHES.

BY ELDER BERNARD SNOW.

"For the love of money, which is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 10.

To the careful reader and close observer, nothing can be more apparent than the truth of this language of the Apostle Paul. Indeed, if we search the pages of holy writ attentively, we shall find no one truth more faithfully advocated, or more vividly portrayed than this; that the love of riches, or worldly goods, totally disqualify its possessor for the reception of the Gospel of life and salvation. The Gospel of Jesus Christ and riches stand out in bold and open opposition, one against the other, and seem quite as averse to amalgamation as oil and water.

Without referring the reader to the many denunciations against riches, by the

Prophets and men of God of olden time, let us briefly notice what the New Testament teaches respecting this matter. No sooner had our Saviour attended to the ordinance of baptism, that he might "*fulfil all righteousness*," and the Eternal Father had witnessed His approval of the act by His own voice from heaven, than he was led by the Spirit into the wilderness, and was there tempted by the devil.

He who had exhibited such arch cunning in deceiving our first parents, had not forgotten anything of his shrewdness during the lapse of four thousand years; but had rather improved. He readily seized upon the strongest incentives he could command, to induce the humble Nazarene to turn aside from his high and holy mission. After taking him up into a high mountain, and shewing him all the kingdoms of the world, the extended, rich, and fertile plains, the numerous towns and cities, abounding in luxury and wealth, with all that seemed calculated to render life desirable and happy, he says, "*All these things will I give thee, if thou wilt fall down and worship me.*" But even this temptation Jesus withstood, which was the climax of his triumph. "*Then the devil leaveth him; and, behold, angels came and visited him.*" Well might Satan *then* leave him, with sad disappointment, since this, his last and wisest scheme had failed. Well might he turn away, in despair, when the all-powerful and syren-like charm of riches, by which he had seduced so many souls, till they had "*erred from the faith, and pierced themselves through with many sorrows*"—the most powerful lever ever within his control—had proved *futile*. Well might angels come and minister unto him, and thus witness the joy of heaven, in the triumph of righteousness over the love of worldly gain and glory.

John the Baptist, while preaching repentance in the country round about Jordan, when asked by the multitude, "*What shall we do?*" replied, "*He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*" Luke iii. 11. Here we discover that the very first requisition made of them, was one which aimed to overthrow their covetous disposition, and put an end to the hoarding up of wealth, and the hardening of their hearts to the sufferings of their fellow-men. In a word, it was a requirement, which, if obeyed, would bring them to a level, or system of equality.

Again, our Saviour, in person, upon the mount, commanded his disciples not to lay up treasures on earth, but in heaven, saying, "*For where your treasure is, there will your heart be also.*"

How true, indeed, is this saying, which is amply illustrated and demonstrated before us every day of our lives; and, at the same time, it is proved that, in by far too many cases, the treasures of mankind are confined to this earth alone. If we meet and mix with the motley throng just landed on our shores, natives and representatives of other nations and different climes, we shall at once observe a difference in costume, in airs and manners, and listen to a variety of different languages, many of which to us, perhaps, will sound like unmeaning gibberish; yet translate them all into plain English, and our word for it, you will find the subject of their conversation, in almost every instance, is immediately connected with the getting, or losing of pounds, shillings, pence, and farthings. If you attend church on the Sabbath, as you wend your way thither, in the midst of the throng who compose the sanctimonious worshipping assembly, you will be more likely to hear discussed the rise and fall in the prices of cotton, sugar, teas, coffee, and tobacco, than anything which pertains to eternity; and on your return, to be entertained with a dissertation on the state of the bank, manufactures, or railway stocks, than the things of salvation.

Says our Saviour, "*Ye cannot serve God and mammon.*" "*Take no thought, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? For after these things do the Gentiles seek: . . But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.*" See Matt. vi.

How far, is the practice of world from the teachings of Christ. With them this saying is practically reversed and riches has become the first and foremost consideration.

Read the parable of the sower, Matt. xiii.—"*He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he be-*

cometh unfruitful." Please mark this language. In this parable, riches are compared to thorns among which the seed fell, and which sprang up and choked the seed, that it could not grow.

As thorns are detrimental to the growth of seed sown in the earth, even so are riches opposed to, and destructive of, the word of truth and salvation sown in the heart and understanding of man. "*The deceitfulness of riches.*" This, as we have before intimated, is the strongest lever of the enemy of all righteousness, by which to accomplish his designs in leading men captive into perdition. Take the world at large, and we ask *what is*, according to the customs of the times, the criterion of a man's respectability, or his Christian piety? Ans. The amount of his valuation in pounds and shillings. If he be rich, though a reckless libertine, and wholesale adulterer, yea, even a murderer, there is no lack of fawning friends, of high respectability (even like himself) to whitewash over his hellish villany, and set him up as a pattern of respectability. Such we grant is not acknowledged in the written statutes, but practically it is true. This state of affairs is brought about by the devil, by whose cunning many are led to turn a deaf ear to the word of God, supposing that riches, with the praise and glory of men, will ensure their salvation.

Of such did the Apostle speak, 1 Tim. vi. 5, "*Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*" It is ever the tendency of riches, to lead men into temptation and transgression. They live a life of ease and indolence, in direct violation of the command. "*Six days shalt thou labour, &c.*" and indulge in many articles of food and drink, commonly termed luxuries, which are but the veriest curse to them, in fostering and increasing their animal propensities and passions, by which they are led to gross licentiousness, till they and their conduct become a stench in the nostrils of the Almighty. Hear what Paul says on this subject, 1 Tim. vi. 9, "*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition.*" Alas! too many will, ere long, realize the truth of this saying, and will *lift up their eyes in torment*, having enjoyed their good things in this life, while very many who suffer hunger, cold, and privations here, uncared for, yea, despised by their rich and opulent neighbours, will bask in the smiles and favors of him who said, "*Blessed are the poor in spirit, for theirs is the kindgom of heaven.*" The whole spirit and tenor of the Gospel is decidedly opposed to the love of riches. We read that a certain ruler on one occasion came to our Saviour and asked, what he should do to inherit eternal life. Jesus reminded him of the commandments. Said he, "*All these things have I kept from my youth up.*" Jesus said, "*Yet lackest thou one thing: Sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful.*" Says Jesus, "*How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God!*"

We might cite many more passages to show that the spirit of the Gospel is decidedly incompatible with the love of the wealth of this world, but this should suffice. We have given enough to show, that in the heart where the spirit of Christ dwells, there is no room for selfishness or covetousness, but as *he* ever sought occasion to relieve the miseries and sufferings of mankind, and to minister unto the poor and despised of this ungodly world, *they* who are the happy recipients of his spirit and grace, will manifest it by their works, and will drink of the purest heavenly joy within the reach of mortals here below, in dispersing the clouds of sorrow and shades of grief which gather round full many a disconsolate widow's and orphan's home, by imparting freely to their necessities, and kindling a smile of hope and gratitude, to chase away their sadness. Oh, what a happy boon is theirs — a foretaste of the sweet joys of heaven! They begin to realize the truth of the saying, "It is more blessed to give than to receive." They experience a joy that is unspeakable, to which a covetous man is a stranger. For them, on the morning and evening air, the prayers of the humble poor rise like grateful incense to heaven; and angels rejoice over, and speak peace to, the souls of their benefactors! And *they*, indeed, shall know the truth of the word of Christ, "*Seek first the kingdom of God, &c.*" for inasmuch as they have triumphed over sel-

fishness, and have manifested their faith by their works, and lived in the practice of pure and undefiled religion, which is, "*To visit the widows and fatherless in their affliction, &c.,*" they will have all things added unto them; for God will not suffer them to lack the means of doing good and working righteousness, if they are faithful to their calling, and know how to *use the things of this world as not abusing them.*

Truly has the Apostle said, that while men coveted after money, "*they have erred from the faith, and pierced themselves through with many sorrows.*" What a sad spectacle does the world present, in reference to the faith here spoken of.

Among the hundreds of classes or divisions of so called Christians, with their established creeds and formulas, each crying, "This is the way, walk ye in it," we search for the faith once delivered to the Saints, but search in vain.

We look for the spirit of power which was manifested through the primitive Christians to the glory of God and the blesssing of the unfortunate; which caused the lame and impotent to leap for joy, the deaf to hear, the blind to see, the lepers to be cleansed, &c.; but, alas! we look in vain! With each, we find, indeed, "*a form of godliness,*" but they "*deny the power thereof;*" and while they profess to believe the testimony of the Scriptures, they in practice reject it, and despise those who receive it.

The clergy enter upon their profession as the lawyer, doctor, or merchant does upon his, simply for a livelihood. The young man who, in the choice of a profession, fancies the life of the clergyman, to be one of comparative ease, and especially lucrative, feels at once a solemn impression that he is called to preach the Gospel. He spends a number of years, perhaps, to complete his education, and to prepare himself with the full armour of the particular sect of which he is to become an expounder, that he may be able, with great skill, to wrest the Scriptures from their plainness, and show their particular creed to be *par excellence* of truth.

According to their skill and cunning, and the beauty of their rhetoric, is the scale of their value; for they, like all articles of sale, *have* their valuation, and generally go to the highest bidder. One thing is especially worthy of notice, viz., the Lord always happens to call them to that place or situation which commands the highest rate of compensation.

Now we would not presume to question their obedience to the calls of God, provided always, that *money* is admitted to be their God.

What a contrast between the ministers of our day and those who lived and preached the doctrines of Christ in their purity in earlier ages! who both laboured and suffered reproach, bonds, imprisonments, stripes, shipwrecks, hunger and thirst, fastings, cold and nakedness! Such was the compensation of preachers of the Gospel formerly, and the like cause will produce the like effect even in our day. "*They that will live godly in Christ Jesus, shall suffer persecution.*" Woe be unto us when the world speak well of us, we may know of a surety that we have cause to repent. Verily have the sects of modern Christendom "erred from the faith," through their covetousness!

As we look around us upon society, and behold the disparity of condition everywhere existing, the excess of luxury and wealth, associated with ease and indolence, on the one hand, and the poverty, misery, and degradation attending on honest industry in manual labour on the other, the question involuntarily arises — Did God create man equal, endowed with the same natural rights? which must be answered in the affirmative, "*He hath made of one blood all nations.*" He is the Father of our spirits, and mankind one universal brotherhood.

What, then, is the cause of this disparity of condition? The Apostle will answer the question, "*For the love of money is the root of all evil.*"

What is it that steels the heart of the daring and reckless pirate against every impulse of humanity, as he seizes his trembling victim and plucks his life out with cool indifference? *The love of money!*

What has nerved the hand of the midnight assassin, with dagger uplifted o'er his sleeping victim, and bade him strike the fatal blow? *The love of money!*

What has peopled our jails and prisons with thousands of helpless, hopeless, despairing, and degraded tenants? *The love of money!*

What has directly and indirectly, brought about the wretched state of public prostitution of virtue and chastity, which prevails to such an alarming extent

in all (so called) Christian countries? *The love of money!*

In fact, we can scarcely call to mind any general evil which may not be justly charged, directly or indirectly, to the love of money; while, on the other hand, there is nothing good, no grand benevolent, or ennobling principle which comes within our knowledge, which is not embraced in the Gospel of Christ.

Is it a wonder, then, seeing that the love of riches is so directly opposed in its nature and tendency to the Gospel and the doctrines of Christ, that so few rich *did* in former times, or *do* at present embrace the truth? Verily, No. We should not expect it, for "*Not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise, &c.*" 1 Cor. i. 26, 27.

The Gospel is peculiarly adapted to the poor in all ages. When John, who was cast into prison, had heard of the works of Christ, he sent two of his disciples to ask Jesus whether he was the one which was to come. He replied, "*Go and shew John again those things which ye do hear and see.*" And among other things specified as evidences to John, was this, "*the poor have the Gospel preached to them.*"

Again, we read that "*the poor heard him gladly.*"

The poor and oppressed were the special objects of his holy mission. "*The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.*" Luke iv. 18.

What soul-inspiring joy, what heavenly consolation does the Gospel afford the humble poor. They are enabled to look forward, by the eye of faith, to that time when a crown of righteousness is promised by the Lord, the righteous Judge, to all them who love his appearing. Lift up your heads, and make merry in your hearts, ye faithful poor, who live in obedience to the laws of God, and though the finger of scorn and derision is pointed at you, nay, more, though you are cast out from your employment by your rich and oppressive masters, because you have taken upon you the name of Jesus, remember the Lord careth for you! Remember the words of our Master, "*Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven!*

To the rich we say, awake from your slumber! Arouse from your drowsy lethargy, and behold the signs of the times!

Behold the judgments of an offended God, which are near, even at your doors! Repent! repent! and no longer harden your hearts, saying, "My Lord delayeth his coming!"

Break the fetters of covetousness by which you are bound! Strike off the scales from your eyes, which are sealed there even to blindness, by "*the deceitfulness of riches!*"

Repent, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost!

Impart freely of your substance to the poor, and you shall have treasure in heaven!

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, January, 26, 1857.

President Orson Pratt.

Dear Drother—I take pleasure in forwarding to you the enclosed Statistical Report, which shows that there has been baptized in this mission, during the latter half of the past year, 575 persons, which is an evidence that the darkness which covers these nations is fast giving away before the light of truth. The Elders have much opposition to encounter from the priests and authorities in different places, though not as much as formerly. The work is progressing and spreading abroad, and the Lord does indeed bless the efforts of the Elders and the Saints, who are generally faithful in bearing testimony, and spreading the written word.

Those holding the Priesthood are obedient to counsel, and persevere in their labours.

As you will see from the enclosed balance sheets of the accounts of the funds, we have been able, in the past half year, to remit to you in all £919 16s. 2d., besides all that the Saints have to offer for spreading the work in this wide mission. We are very thankful to you and President Benson for his visit to us, in company with Elder Kay. It was indeed a cheering time to us all, one long to be remembered, and beneficial to the Saints, and the work in general.

From the accompanying emigration lists, you will learn that 788 souls are preparing to leave Scandinavia in the spring. The spirit of gathering prevails among the Saints, and those that have a little more means than they need themselves, are very willing to assist their friends and acquaintances, who have not means of their own.

The law of tithing was introduced the last quarter, and the spirit thereof penetrates the hearts of the Saints; they rejoice in it. It will help to roll on the work, and release the Conferences from debt. We are getting our temporal matters in good order, which will strengthen the mission. I would here say, that I feel thankful to my heavenly Father, that I am considered worthy to labour in His kingdom, and to bear witness to these nations, of the truth of the everlasting Gospel, and that I am faithfully assisted by the brethren, who are called to labour in the Priesthood, and I can also say that the prospects in general are good, praised be the Lord.

My kindest love and respects to you and Presidents Benson, Little, and the brethren associated with you, wherein brother C. Widerborg joins.

I am, as ever, your humble servant in the Gospel covenant,

H. C. HAIGHT.

[As an apology to brother Haight, for not having published this letter sooner, we would state that in consequence of a press of matter, it was laid aside for the time; other communications have shared the same fate, but will appear as fast as possible—ED.]

VARIETIES.

TART.—Diogenes, being asked of what beast the bite was most dangerous, answered—"Of wild beasts, that of a slanderer; of tame, that of a flatterer."

THE earthquake which was felt in San Francisco on the 9th January, seems to have extended nearly throughout the entire length of the State. The shock was felt at Sacramento at forty-five minutes past seven o'clock a.m., in San Francisco at fifteen minutes past three, at San Diego and other points along the southern coast at about half-past eight o'clock. At the latter place it was more severe than any similar visitation within the memory of its oldest inhabitant. Men and women rushed from their houses into the street; the shock lasted several minutes. By express from Fort Tejon we learn that the shock was also felt at that place and lasted from three to five minutes, shaking down adobie walls and chimneys. One Mexican woman was killed. Many of the streams throughout the lower country were turned from their usual channels.—*Alto Californian*, Jan. 20.

THE HUSBANDRY OF GOD.—Otho, an agriculturist, said one day to his neighbour, Gotthold: "For many years I have observed thy works and thy ways; but one thing seems to me most precious, and yet most strange. Though thy fate has often changed, and though many tribulations and afflictions have come upon thee and thy house, yet are thy countenance, thy words, and thy ways always serene and calm, in the evil days as in the good. Teach me how thou dost accomplish this?" Then Gotthold answered: "This may be explained in few words. My own calling and daily labor teach me. I have learned to look upon myself and my life as upon a field." At those words Otho looked at him as though he did not comprehend him, and Gotthold continued: "Behold, my brother, when affliction comes I think of the plow and the harrow, which dig up the soil that the weeds may die, and that the seed may take root. Then I search for the barren spot in my soul and the weeds that may grow in me. These must be destroyed, and that must be cultivated, if any fruit is to grow and prosper.—Sometimes I look upon my tribulation as upon a thunder-cloud, which comes on dark and menacing, but afterward brings rain and

cools the air; and I think, when it is past, the sun will shine again. Behold, thus I look upon myself and life as a field. And shall the field say to the husbandman, "What dost thou?" Then said the other: "Thou tellest me of the fruit instead of the root. Tell me, I pray thee, how hast thou attained unto these thoughts and feelings?" And Gotthold answered and said: "From whence can spiritual gifts come, but from Him who sendeth down rain and sunshine on our fields and bringeth forth bread from the earth?" Behold, we are his field."—*Keummacher.*

THE EVERLASTING GOVERNMENT.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—DANIEL.

In the tranquil night, when the spell of sleep
  Was spread o'er the earth like a cloud,
When the minions of silence vigils keep
  And mind wears a dreamy shroud—
The Angel of Time, of our little globe,
  Stood at my bed in a misty robe:
  And in his left hand he held a scroll,
    Whose border hung down to the ground;
    With meaning signs he touch'd the roll,
    Drawing mystical circles 'round.

And an ancient came from the spirit land,
  A Seer of the great Jewish line,
On his forehead the stamp of wisdom's hand,
  His face wore a lightning-like shine.
He pointed to Time of the symbol scroll,
  Tracing the lines on his mystic roll.
  And a name he gave of one of old,
    For wisdom prophetic renowned,
    Who did the image-dream unfold,
    Startling sages that stood around.

Then the Prophet spake and the signs made clear,
  As traced by the first angel's hand;
And of kingdoms they meant, so said the Seer,
  And they symbol'd every land.
The circles of Time, when a sign was done,
  Figured the course of a kingdom run.
  And the scroll was full of mystic lines,
    Of empires long gone with the past,
    And kingdoms now, he mark'd *their* signs,
    Leaving Bab'lon's symbols last.

And a line was drawn outside of the scroll,
  By Time with a stroke of his hand,
And it figured a reign that would control
  The people of every land.
The Prophet then said—"Eternity's sign,
  "See 'tis beyond the limits of Time.
  "And the God who shakes earth with a nod,
    "His Latter-day work hath begun,
    "The king shall come of Jesse's rod,
    "Making circles when Time has done."

E. W. TULLIDGE.

ADDRESSES.—John Sanderson, 15 Wilton Street, Leicester.
G. D. Keaton, Bridge Place, Faversham, Kent.
E. Harding, East Road, Bridport, Dorsetshire.
William Smith, George Gates, } Normon's Court, Milbourn Street, Carlisle.
Daniel Page, Edwin Scott, } Latter-day Saints' Chapel House, St. Paul's Opening, Norwich.

MONEY LIST, APRIL 24—MAY 1, 1857.

	£	s	d
Robert Philp	8	0	0
Benjamin W. Brindle (January 29)	5	0	0
Josiah Holmes	10	0	0
James Rogers	8	7	0
Benjamin W. Brindle	25	0	0
John Mellor	2	0	0
Carried Forward	£58	7	0
Brought Forward	£58	7	0
Simon Irwin	5	0	0
John Hyde	2	0	0
Thomas Clark	12	0	0
William Shires	2	0	0
William Norris	3	12	0
	£82	19	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XIX. Saturday, May 23, 1857. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 310.)

[April, 1842.]

Sunday, 10th. I preached in the Grove, and pronounced a curse upon all adulterers, and fornicators, and unvirtuous persons, and those who have made use of my name to carry on their iniquitous designs.

The following brief synopsis is from the journal of Elder Wilford Woodruff—

Joseph the Seer arose in the power of God; reproved and rebuked wickedness before the people, in the name of the Lord God. He wished to say a few words to suit the condition of the general mass—and I shall speak with authority of the Priesthood in the name of the Lord God, which shall prove a savor of life unto life, or of death unto death. Notwithstanding this congregation profess to be Saints, yet I stand in the midst of all characters and classes of men. If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. Yes, I am standing in the midst of all kinds of people.

Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins.

We have thieves among us, adulterers, liars, hypocrites. If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.

What is the reason that the Priests of the day do not get revelation? They ask only to consume it upon their lust. Their heart are corrupt, and they cloak their iniquity by saying there are no more revelations. But if any revelations are given of God, they are universally opposed by the priests and Christendom at large, for it reveals their wickedness and abominations.

Many other remarks of interest were made,

Monday, 11th. I was at the Lodge, and at home.

Mr. Horace Palmer, who was on his way from Dunkirk to Westfield, about three o'clock this morning, states that when about three miles from Dunkirk he was suddenly surrounded by a painful vivid light proceeding from a quantity of jelly-like substance, which fell on and about him, producing a sulphurous smell, a difficulty of breathing and a severe sensation of heat. As soon as he could so far recover from his astonishment as to look up, he saw the body of a terrific meteor passing above him, and appearing to be about a mile high. Its size appeared to be three or four feet in diameter, and nearly a mile in length. Its dimensions soon varied, becoming at first broader, and then diminishing to one fourth less than its former size, when it apparently separated in pieces, and fell to the earth; and immediately after he heard the explosion, which he says was tremendous.

When Mr. Palmer arrived at Westfield, his face had the appearance of being severely scorched, and his eyes were much affected, and he did not recover for two or three days. Mr. Palmer is reputed to be a man of integrity and of temperate habits; and his story, though marvellous, is generally believed.

The meteor was seen by several other people, who speak of luminous bodies being detached from it. Its progress was attended by a noise, similar to that of a train of cars on a railroad.

A man who saw it from Salem, represents it to have been of dimensions much larger than described by Mr. Palmer. The report of the explosion was heard also at Buffalo.

Tuesday, 12th. I attended the meeting of the lodge. The Twelve, namely, Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Wilford Woodruff, John Taylor, John E. Page, and Willard Richards, Clerk, assembled in the Lodge room, at four o'clock p.m., and appointed John Taylor, Brigham Young, and Heber C. Kimball, a committee to make arrangements for the payments due from President Smith as Trustee in Trust, to Mr. Wilkie, and voted that Randolph Alexander go on a mission south to preach the Gospel. Also voted that the Twelve unite their influence to persuade the brethren to consecrate all the old notes, deeds, and obligations which they hold against each other, to the building of the Temple in Nauvoo, and that Willard Richards write an Epistle in the name of of the Twelve on that subject, and publish it in the *Times and Seasons*, which he did as follows—

AN EPISTLE OF THE TWELVE TO THE SAINTS IN AMERICA, GREETING.

Beloved Brethren—We have whereof to congratulate you at the present time, as we have the opportunity from day to day to witness the progress of the building of the Temple of the Lord in this city, and which is and must be accomplished by the united exertions of the labours of the brethren who reside here, and the tithings and contributions of those who are scattered abroad in the different States.

In this glorious object the hearts of all the faithful are united, the hands of the labourer are made strong continually, and the purse strings of the more opulent are unloosed, from time to time, to supply those things which are necessary for upraising the stones of this noble edifice; and it may truly be said that the blessing of the Lord is upon His people; we have peace without, and love within the borders of our beautiful city; beautiful, indeed, for situation is Nauvoo; the crown of the great valley of the Mississippi, the joy of every honest heart.

Although all things are more prosperous concerning the Temple, than at any former period, yet the Saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of His people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building enclosed before another winter, so that the joiner can be employed during the cold weather; and we would again call upon all the Saints abroad to unite in making their deposits in banks *known* to be *good* and *safe*, and forward their certificates to the Trustee in Trust, as speedily as possible; when trusty men are not coming immediately to this place who can bring your offerings. All will want the privileges and blessings of the sanctuary, when it is completed; and all can have their wishes; but they can obtain them only by faithfulness and diligence in striving to build.

We praise our God for the liberality which has hitherto been manifested; many have given more than was required of them, many have given their all, but they have done it cheerfully; they have done it voluntarily; and they shall have a great reward; for the blessings of heaven and earth shall be multiplied unto such; even the blessings of that Priesthood which hath neither beginning of days nor end of life.

While there are those who, of their abundance, have built unto *themselves fine houses*, and who ride in *carriages* and on *horseback*,

and regale themselves with the good things of the *land*, and at the same time they have left the Lord's House untouched, or, if touched at all, have touched it so lightly as scarce to leave the print of their little finger: their reward will be according to their deeds, and unless they speedily repent, and come up with their abundance to the help of the Lord, they will find in the end that they have no part nor lot in this matter; their gold and silver will become cankered, their garments moth-eaten, and they will perish in their own slothfulness and idolatry, leaving none to mourn their absence.

But, brethren, the Temple will be built. There are hundreds and thousands who stand ready to sacrifice the last farthing they possess on the earth, rather than have the building of the Lord's house delayed, and while this Spirit prevails no power beneath the heavens can hinder its progress: but we desire you *all* to help with the ability which God has given you; that you may *all* share the blessings which will distil from heaven to earth through this consecrated channel.

This is not all. It will be in vain for us to build a place where the Son of Man may lay his head, and leave the cries of the widow and the fatherless, unheard by us, ascending up to the orphan's God and widow's friend. It is in vain, we cry Lord, Lord, and do not the things our Lord hath commanded; to visit the widow, the fatherless, the sick, the the lame, the blind, the destitute, and minister to their necessities; and it is but reasonable that such cases should be found among a people who have but recently escaped the fury of a relentless mob on the one hand, and gathered from the half-starved population of the scattered nations on the other.

Neither is this all. It is not sufficient that the poor be fed and clothed, the sick ministered unto, the Temple built:—no! when all this is accomplished, there must be a year of Jubilee; there must be a day of rejoicing; there must be a time of release to Zion's sons, or our offerings, our exertions, our hopes, and our prayers will be in vain, and God will not accept of the doings of His people.

On those days of darkness which overspread our horizon; when the wolf was howling for his prey around the streets of Kirtland; when the burglar was committing his midnight and midday depredations in Jackson County; when the heartless politician was thrusting his envions darts in Clay—and when the savage war whoop, echoed and re-echoed through Far West, and Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages, naked and defenceless, from their once peaceful homes, to seek a shelter in a far distant land; many of the brethren stepped forward to their rescue, and not only expended all they possessed for the relief of suffering innocence, but gave their notes and bonds to "obtain more means, with which to help those who could not escape the overwhelming surge of banishment from all that they possessed on earth."

Death, wounds, and sickness, from the mob, and the cold and shelterless situation of the brethren, followed in quick succession; and all the means which could possibly be obtained from each other, in addition to the noble charities of the citizens of Illinois, were brought into requisition to sustain a remnant of the Saints, who now mostly inhabit this place.

To accomplish this, the President and Bishops loaned money and such things as could be obtained, and gave their obligations in good faith for the payment of the same; and many of the brethren signed with them at different times and in different places, to strengthen their hands and help them carry out their designs; fully expecting, that, at some future day, they would be enabled to liquidate all such claims, to the satisfaction of all parties.

Many of these claims have already been settled; many have been given up as cancelled by those who held them, and many yet remain unsettled. The Saints have had many difficulties to encounter since they arrived at this place. In a new country, destitute of houses, food, clothing, and nearly all the necessaries of life, which were rent from them by an unfeeling mob—having to encounter disease and difficulties unnumbered, it is not surprising that the Church has not been able to liquidate all such claims, or that many individuals should yet remain involved, from the foregoing circumstances; and while things remain as they are, and men remain subject to the temptations of evil as they now are, the day of release, and years of jubilee cannot be; and we write you especially at this time, brethren, for the purpose of making a final settlement of all such claims, of brother against brother; of the brethren against the Presidency and Bishops, &c.; claims which have originated out of the difficulties and calamities the Church has had to encounter, and which are of long standing, so that when the Temple is completed, there will be nothing from this source to produce jars, and discords, strifes and animosities, so as to prevent the blessings of heaven descending upon us as a people.

To accomplish this most desirable object, we call on all the brethren who hold such claims, to bring them forward for a final settlement; and also those brethren who

have individual claims against each other, of long standing, and the property of the debtor has been wrested from him by violence, or he has been unfortunate, and languished on a bed of sickness till his means are expended; and all claims whatsoever between brother and brother, where there is no reasonable prospect of a just and equitable settlement possible, that they also by some means, either by giving up their obligations, or destroying them, see that all such old affairs be adjusted, so that it shall not give occasion for difficulties to arise hereafter. Yes, brethren, bring all such old accounts, notes, bonds, &c., and make a consecration of them to the building of the Temple, and if anything can be obtained on them, it will be obtained; and if nothing can be obtained, when the Temple is completed, we will make a burnt-offering of them, even a peace-offering, which shall bind the brethren together in the bonds of eternal peace, and love, and union; and joy and salvation shall flow forth into your souls, and you shall rejoice and say, it is good that we have hearkened unto counsel, and set our brethren free, for God hath blessed us.

How can we prosper while the Church, while the Presidency, while the Bishops, while those who have sacrificed everything but life, in this thing, for our salvation, are thus encumbered? it cannot be—arise, then, brethren, set *them* free, and set each other free, and we will all be free together, we will be free indeed.

Let nothing in this Epistle be so construed as to destroy the validity of contracts, or give any one license not to pay his debts. The commandment is to pay every man his dues, and no man can get to heaven while he justly owes his brother or his neighbour, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is.

We remain,

Your brethren in the Gospel of Peace,

B. YOUNG, President,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
W. RICHARDS, Clerk.

MILITARY APPOINTMENT.—James Arlington Bennett, of Arlington House, Long Island, is hereby appointed Inspector-General of the Nauvoo Legion, with the rank and title of Major-General: his place to be supplied when absent, by the Major-General of the Legion.

JOSEPH SMITH, Lieutenant-General.

City of Nauvoo, Illinois,
April 12, A.D., 1842.

To be continued.

REFUTATION OF CHARGES AGAINST BRIGHAM YOUNG.

(*From the "Mormon."*)

Before finishing with this outrageous letter-writer, we deem it but justice to ourselves to notice at some length his charging Governor Young with the murder of Captain Gunnison and Colonel Babbitt. To his Excellency Governor Young is laid the charge of employing men to murder those who are supposed to be opposed to him, and then charging it to the Indians. The charges of an annonymous writer merits no attention; but we shall notice this, as the same charge has been made by Drummond, and his letters are printed in nearly every paper, and have been the principal cause of the present excitement among editors. Speaking of Colonel Babbitt's death, this annonymous accuser says—

"It was a serpent-wise policy to prevent his telling tales at Washington, as he was on his way there—to stop his breath."

Facts well known to the Administration at Washington, and as well known to the *Herald*, that published the lying outrage of this Goliath, show the wickedness of the charge. Colonel Babbitt's murder on the Plains is laid to the "Mormons" as they feared he should say something against them on his arrival at Washington. Now, Colonel Babbitt left Great Salt Lake City for Washington, and was accompanied by Judge Appleby, and Abraham the Jew crossed the plains at the same time with them. Judge Appleby and the colonel never were separated from their departure from Utah till

their arrival at Washington, save during two or three days that the colonel called upon his father at Boonsville, Missouri. Colonel Babbitt was not killed till after he had been to Washington, seen the Government, transacted his business, and was between Forts Kearney and Laramie, on his way home. This accusation shows the wickedness of the heart of our anonymous accuser. He had heard of the colonel's death on the Plains, and straightway conceived that it would suit his plans to accuse the Governor of the massacre, and allege at the same time that there were some terrible secrets to be told to the Government. But of the colonel's death we shall say more. He was in this office the day that he left for Utah, and we, in the presence of half-a-dozen gentlemen, discountenanced the colonel's plan of travel across the Plains. Every person then present considered that the colonel was imprudent to travel almost alone across that country, and dissuaded him against it. We learned at the time, through the Council Bluffs *Bugle*, edited by his friend and relative, Mr. Johnson, that the colonel had at that city likewise been persuaded against travelling with so little protection. We have disposed of the anonymous writer's charge about stopping his breath before he got to Washington. Here is the charge of Drummond in his letter to the Attorney-General at Washington—

"The late Secretary of the Territory, A. W. Babbitt, was murdered on the Plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves; and that they were sent from Salt Lake City for that purpose, and that only."

We could state many things within our own knowledge that would at once show the falsity of this charge; but we shall quote from the *Bugle*—

"The arrival on Sunday eve of a train from Salt Lake under command of Captain W. J. Hawley, places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information—

"Near the 'Sweet Water,' he met Messrs. Kimball and Ferguson. This is about 200 miles West of Fort Laramie, and 300 east of Salt Lake. He heard from them the rumour, and in order to get at the facts, he remained with Mr. Trist, the Indian agent, for several days. The Indians had come into the Fort and reported that twelve of them had attacked Colonel Babbitt while one of his men was away, and after the Colonel had fired his double barrel gun and his two revolvers, one of the Indians crept behind the wagon and tomahawked the Colonel. Frank Rowland and Sutherland were also killed."

"The Indians said the Colonel fought like a grizzly bear.

"When at Fort Kearney, Captain Hawley learned that Major Wharton had in his possession the papers (including a draft of $8,000) and some of his hair. His watch was obtained by a Frenchmnn, from the Indians. Altogether about eighteen whites have been killed.

"Next week we shall have more space for particulars."

From the next number of the *Bugle*, we quote the following—

"He (Colonel Babbitt) left his family last spring to visit Washington upon Official business, visiting this place both upon going and returning. With a number of friends, we accompanied him to Florence, N. T., on the last of August, from whence he started out to Utah, with only one attendant. Upon arriving at Fort Kearney, he found that the Cheyennes had attacked his freight train of Government property and killed four of the party, and taken the stock and every other valuable they desired.

"Here Mr. Babbitt stopped a week to gather up what could be found of the scattered property, purchase other teams, obtain drivers and start the train again, himself starting forward with two attendants, viz.: Frank Rowland and a Mr. Sutherland. They stopped at two o'clock when twenty-eight hours out, and having travelled one hundred and twenty miles, a band of twelve mounted Cheyennes, whose hand and arms were yet reeking with the blood of the murdered, bore down upon them with a wild shout and a hideous yell. Mr. S. was away from the wagon a short distance. Mr. R. stood near by apparently petrified, and was shot down by a score of well-aimed arrows. Mr. B. after hailing the Indians, fired, first his rifle, then his revolving pistols at them, but being still hard pressed, clubbed his rifle, and, backing towards his carriage, fought desperately and effectually, and single handed and alone as he

was, would have stood a chance to have come off victorious over more than half a score of savage warriors, had not a blood-thirsty wretch come up behind him into the uncovered wagon, and with his tomahawk felled him to the earth. Mr. S. endeavoured to save himself by flight, but was also overtaken and killed." . . .

This anonymous accuser of the Mormons speaks as ignorantly of Captain Gunnison as he did of Colonel Babbitt. He says—

"It was the same policy that prevented Lieutenant Gunnison from reporting the true state of things in Utah."

If he had known anything of Captain Gunnison he would have known that the Captain has published his views of the "state of things in Utah." But we shall quote from Drummond's letter to Judge Black. He says—

"Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others were murdered by the Indians in 1853, under the order, advice, and directions of the Mormons."

We shall not take the trouble to meet this accusation, but submit the following from the work of Mr. Carvalho, the artist, who accompanied Colonel Fremont's last expedition to the Rocky Mountains. Mr. C. says—

"We arrived at Fillmore City, in Parvain Valley, Millard County, at five o'clock. This valley is sixty miles long and fifty miles wide; the Seveir Lake is forty miles from Fillmore. Within ten miles of the city to the west, four fresh water lakes are to be found. Fillmore City, contains one hundred and fifty families, one thousand head of cattle, three hundred sheep, saw-mills, and flour-mills, &c., &c. A wall of adobes is built all round the city, protecting the inhabitants from the Indian aggressions.

"Captain Gunnison's party were encamped at Cedar Spring, in this valley, at the time of their massacre.

"This afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to the Parvain Indian's camp, to see their celebrated chieftain, Kanoshe, whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols, and mounted on a noble horse. He has a Roman nose, with a fine intelligent cast of countenance, and his thick black hair is brushed off his forehead, contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labour, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio, and displayed the portraits of a number of chiefs, among which he selected Wa-ka-ra, the celebrated terror of travellers, anglicised Walker, (since dead). He took hold of it and wanted to retain it. It was, he said, 'wieno,'—a contraction of the Spanish 'bueno'—very good. I also learned from him, through the interpreters, the following facts, relating to Gunnison's massacre.

"There were about thirty Parvain Indians, encamped six miles, N.W. of Gunnison's camp, on Cedar Springs. Potter, a Mormon guide, and one of the exploring party went out to shoot ducks; one of the Parvains was also shooting rabbits, and hearing the explosion of fire-arms, he marked the direction, and followed the men to their camp. This Indian was the son of a Parvain Chief, who was killed by a party of emigrants, under command of Captain Hildreth, about two weeks before. Marking the spot, he repaired to his own camp, and commenced to make inflammatory speeches to his tribe; he made a fictitious scalp out of horse hair, attached it to a pole, and elevating it, commenced the war dance; the rest of the Parvains continued dancing until midnight.

"They were incited to revenge, for the unprovoked murder of their old chief; who, together with some women and young men, went into Hildreth's camp merely to beg food. They were ordered out, and force was used to take away their bows and arrows; in the scuffle, one of the Americans got his hand cut with an arrow-head, when they were fired upon with rifles, and several persons killed; among them this old chief.

"The Parvains, before day, started for Gunnison's camp, surrounded the party who were breakfasting under cover of the willows which grew on the banks of the creek. Captain Gunnison was the first man who had finished his breakfast; he arose, and while speaking to his men, the Indians with a tremendous yell, fired upon them. Captain Gunnison raised his hands and beckoned them to stop. The men immediately fled, only one man fell by the first fire on the spot. The men's first endeavours were to reach their horses; the Indians pursued them, and shot them from their horses. The American party never fired a gun, the last man fell three miles from camp.

"Kanoshe, the chief, was sixteen miles away from the scene of the massacre, and knew nothing about it. One of the tribe

brought a horse into camp, and told Kanoshe what had transpired. Kanoshe took the horse to the Mormon settlement, (Fillmore) and gave it up to the authorities. He then proceeded to the Indian camp for the purpose of procuring the property of the slain, to render it up to the Americans. The Parvains were exasperated at his interference, and several arrows were aimed at him to kill him.

"His indomitable courage alone saved him. He finally persuaded them to give up the papers and effects of the slain, which he delivered to the proper authorities. The Mormon guide was also slain."

The charge of Drummond about the "Mormons" poisoning the Hon. Leonidas Shaver, is in perfect keeping with the charges to which we have replied. We shall only say that Judge Shaver was highly respected by the "Mormons" in Utah, and his death was sincerely regretted.

In closing this lengthy notice of the present charges against "Mormons" in Utah, and the rumour of force being sent to that Territory, we cannot do better than ask the administration at Washington, and all who have any respect for themselves as citizens of the United States, can they, with the knowledge of these facts, wonder that the "Mormons" have had little respect for such filthy defamers as Drummond and men of his stamp, who have been sent out there as Federal officers?

LATEST FROM UTAH.—MR. FERAMORZ LITTLE.

(*From the "Mormon."*)

This gentleman called upon us on Wednesday, on his way to Washington. We have already published on account of his trip with the last mail from Utah. He was greatly surprised to read in the papers about the "the state of things in Utah." He says it is going from home to get news with a vengeance. He has handed us the following—a copy of a letter he sent to the editor of the *New York Herald*. We shall see if friend Bennett means anything like fair play.—ED.

Merchant's Hotel, N. Y., April 15, 1857.

Editor *Herald*.

Sir—As myself and Mr. E. K. Hanks are the last persons who have come to the States from Great Salt Lake City, I deem it my duty to bear testimony against the lying scribblers who seem to be doing their utmost to stir up a bad feeling against the Utonians. We left our homes on the 11th of December, brought the last mail to the States, and certainly should know the state of things there. The charges of Judge Drummond are as false as he is corrupt. Before I left for the States, I was five days every week in Great Salt Lake City, and I witness to all the world that I never heard one word of the burning of nine hundred volumes of law, records, &c., nor anything of that character, nor do I know, or ever heard of anything of the dumb boy story he talks of.

There is only one house between my house and the Penitentiary, said to contain "five or six young men from Missouri and Iowa," and I do know that up to the day I left, there were only in that place of confinement three Indians, who were convicted at the time of Colonel Steptoe's sojourn there, for having taken part in the massacre of Captain Gunnison and party, which Drummond now charges upon the "Mormons," even though Colonel Steptoe and the United States' officers then in Utah investigated the affair thoroughly and secured the conviction of the three Indians alluded to. This is an unblushing falsehood, that none but a man like Drummond could pen.

The treasonable acts alleged against the "Mormons" in Utah are false from beginning to end. At Fort Kearney we learned all about the murder of Colonel Babbitt, and do know that that charge against the "Mormons" is but another of Drummond's creations.

I have but a short time at my disposal for writing, but must say, that I am astonished to find in the States, rumors against Utah. We left our homes in peace, dreaming of no evil, and we come here and learn that we are the most corrupt of men, and are preparing for war.

Yours, &c.,

FERAMORZ LITTLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 23, 1857.

THE NOTORIOUS JUDGE DRUMMOND.—This infamous scoundrel and dastardly wretch, having escaped from the just penalty of the law, is still running at large, endeavouring to hide his own filthy, and most heart-sickening crimes, by abusing and slandering the "Mormons." Our readers will recollect that this man, though an ignorant, back-woods pettifogger, was appointed by President Pierce to fill the honourable office of one of the associate justices for the territory of Utah, which had been rendered vacant by the death of the Hon. Leonidas Shaver. After DRUMMOND had secured his appointment, he left his wife in the State of Illinois, and started for Utah. On his way, he picked up a woman, slept with her during the whole journey, boarded and bedded with her while in the territory, calling her MRS. DRUMMOND. It so happened that the real wife of this beastly criminal had some relations living in Utah; and thus the crime of the degraded judge was discovered; prosecutions were about to commence against him, and the majesty of the law to be enforced; but the horrible monster escaped to California.

While in Fillmore city, the capital of Utah, he sent Cato, his negro slave, to murder Levi Abrahams, a Jewish merchant; but the negro was foiled in the brutal attempt, and the black-hearted judge was apprehended for the crime; and would, without doubt, if he had been brought to trial, have been sent to the Penitentiary; but out of respect for his official dignity, it was concluded to drop proceedings, and save the poor wretch from the punishment of the law, which his crimes so richly deserved.

This lying, adulterous, murderous fiend, having escaped from the punishment of his execrable crimes, has pretended to make a report to the Attorney-General of the United States, giving his reasons why he resigns his office as associate judge in Utah. That any one in the civilized world could be found silly enough to be duped with such barefaced, monstrous lies, related, too, by such a notorious criminal, whose black deeds were publicly exposed many months ago, is a strange anomaly, and exhibits the weakness and gullibility of the human mind. But stranger still, to see popular editors, who professedly have some respect for their own characters, pretending to give credence to such absurd, most improbable, Don Quixote falsehoods. We would not disgrace our columns by noticing such a loathsome specimen of humanity as that scapegrace, were it not that gentlemen of the press are trying to impose these known absurdities and slanders upon their readers, as the veritable truth. But now for the lies contained in DRUMMOND'S Report.

Lie "1. Brigham Young, the Governor of Utah Territory, is the acknowledged head of the 'Church of Jesus Christ of Latter-day Saints', commonly called Mormons, and as such head the Mormons look to him, and to him alone, for the law by which they are to be governed; therefore, no law of Congress is by them considered binding in any manner."

There is no man in America or England, in the least acquainted with the views or practices of Governor Young and the "Mormons" who does not know the above statement to be a wilful, infamous lie, without the most distant shadow of a foundation. When and where did Governor Young or the Church, ever violate even the least of the laws of the United States? When and where did he or the Church ever

violate one of the civil laws of Utah?' When or where did he or the Church ever believe or teach, either in public or private, verbally or in writing, that the laws of Congress, or the Constitution of the United States, or the civil laws of the Territory, were not binding upon him or the "Mormons?" Such an instance cannot be pointed out, since the existence of the Church either in Utah or in the States. There is not a people upon the face of the whole earth more devoted and loyal to their government, than are the peaceable, industrious, unoffending citizens of Utah. They are wedded to the Constitution and laws of the American Republic. Indeed, they go further than other citizens; for it is incorporated in their articles of faith, that the form and Constitution of the American Government were the products of the inspiration of the Almighty. To deny its authority and laws would be a direct denial of the divinity of the revelations which God gave through Joseph Smith; it would be a denial of "Mormonism." It would be a flat denial of the constant teachings, counsels, and practices of Governor Young. It would be a denial of the patriotic examples and practices that have conspicuously characterized the Saints in all the horrid persecutions they have suffered. What! Does this infernal liar, DRUMMOND, suppose that he can make any sensible man believe that Governor Young and the "Mormons" have concluded to deny "Mormonism;" to deny the revelations given through their martyred Prophet; to deny their own teachings; to deny their own articles of faith; to deny the whole platform of their religion, for the sake of turning rebels to the great Central Government of the American Union, a government, too, which they believe God himself established through their illustrious fathers? As well might he tell us, that the "Mormons" had formed or created the Great Salt Lake; erected the Rocky Mountains to prevent an invasion of their territory, and sent an earthquake upon California to frighten the inhabitants.

Lie "2. I know that there is a secret oath-bound organization among all the male members of the Church, to acknowledge no law save the law of the Holy Priesthood, which comes to the people through Brigham Young, direct from God, he, Young, being the vicegerent of God, and the prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization."

This is only a repetition of the absurd and ridiculous lie, invented by the Missouri murderers in the year 1838, pretending that the "Mormons" had an "oath-bound organization" among them, called "DANITES" or "DESTROYING ANGELS," whose business it was to destroy the Gentiles. There were some poor, silly people then who actually pretended to believe this malicious slander; never once thinking that those who were base enough to murder defenceless women and children, were also wicked enough to slander their murdered victims, in order to justify themselves in their horrible butcheries. This same lie is now renewed by this pious whoremonger of a judge, who fled from the territory to escape the penalty of the civil law. If he ever returns to that territory, he will be able to learn very effectively whether the civil law is respected in Utah or not. He will then learn, to his deep sorrow, that the "Mormons" "acknowledge" the civil and criminal laws, without requiring, in his case, the aid of "the law of the Holy Priesthood," as he calls it.

Lie "3. I am fully aware that these are a set of men set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church (the names of whom I will promptly make known at a future time)."

This is only an enlargement of lie 2nd, and a mere repetition of the absurd stories introduced in such novels as "Female Life among the Mormons." It is very curious, indeed, that such a band of murderers and robbers should exist among fifty thousand or a hundred thousand inhabitants, and no one detect it, until discovered by this beastly adulterer. But, then, "the names" are to be made "known at a future

time." Why not make them known now? Why not give one instance of some murder committed by them? Why not substantiate some of these charges with some little evidence? If such a band exists, whose business it is to rob and murder "persons who may question the authority of the Church," how is it that the property and life of Drummond escaped? How did the lying Secretary Ferris and his wife escape? How have the hundreds of Gentiles, who have resided in Utah for years, escaped? How have the hundreds of dissenting "Mormons" who have inhabited the territory year after year, escaped? How do hundreds of others who leave the Church and return to the States, or emigrate to California, escape? These robbers and murderers must be very dilatory, indeed, in carrying out their hellish object, "by special order of the Church," if they have robbed and murdered no one. Strange that one hundred thousand people could live in a territory year after year, and not even an average of one murder annually happen among them. Strange, that an organized band "*set apart by special order of the Church*" to the high calling of murder and robbery, should not be able to compete with the unorganized murderers among the civilized and pious Christian nations. Nay; not even to kill one-fiftieth part as many as are murdered in civilized California? One would naturally suppose that there would be somebody, every now and then, mysteriously disappearing; that the property robbed would be discovered. But here we have the wonderful anomaly of a band of robbers and murderers, but no one murdered or missing; no plundered property found or identified.

Lie "4. That the records, papers, &c., of the Supreme Court have been destroyed by order of the Church, with direct knowledge and approbation of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

In other communications said to have originated with this slanderer, it is stated that about 900 volumes of the laws of the United States were burnt. Though we have had no information in relation to this accusation, only what originated with DRUMMOND, yet we do not hesitate to pronounce this, also, a wicked, malicious falsehood. We are too well acquainted with the good people of Utah, and with the frank, open-hearted, liberal principles of Governor Young, to believe, for one moment, that either his Excellency or the Church would be guilty of such a low, mean, contemptible act, as the one laid to their charge in this statement. The very acts of the Governor and Legislative Assembly of the territory, during the past winter, prove the falsehood of this charge. The principal business of the Assembly, during the late session, has been to select and compile from the Acts of Congress all laws or parts of laws, in the least degree applicable to Utah, or other American Territories, so that the same might be condensed into one volume, that the citizens of the territory might the more readily learn the United States' laws, governing them. Does this look like wishing to burn and destroy the laws of Congress? Does this appear like acknowledging "*no law save the law of the Holy Priesthood?*" As well might Drummond have accused the "Mormons" of burning the Congressional Library in the Capitol at Washington City, as to have charged them with this dastardly lie. But it is of a similar character to his other absurd slanders.

Lie "5. That the Federal officers of the territory are constantly insulted, harassed, and annoyed by the Mormons, and for those insults there is no redress."

That Drummond might have been "insulted, harassed, and annoyed," scorned, derided, and hated, for his criminal connexions with his picked-up harlot, we do not feel disposed to doubt. But that any decent, half respectable Federal officer was ever "insulted, harassed, and annoyed by the Mormons," is entirely false. Indeed, Chief

Justice L. H. Reed, and his successor Chief Justice J. T. Kinney, both speak in the highest terms of praise, of their cordial reception among the "Mormons." Associate Justice Z. Snow received such a cordial welcome that he fell in love with the people and their doctrines and joined the Church of the Saints, and is now an able missionary of our doctrine in South Australia. Associate Justices George P. Stiles and Leonidas Shaver were received with the greatest marks of respect, and highly honoured by the Governor and all the inhabitants. All these Federal officers, with many others, have given the most unequivocal testimony directly in opposition to the slanderous absurdities of Drummond.

Lie "6. That the Federal officers are daily compelled to hear the form of the American Government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome, and wicked manner that the evil passions of man can possible conceive."

The annual enthusiasm of one hundred thousand "Mormons" in celebrating the 4th of July—the day of the American Independence—gives the lie to this 6th charge of Drummond. If "the masses," and "all the leading members of the Church" slander and abuse "the chief executives of the nation," how did it happen that they named two or three of their counties in honour of these distinguished men? or that they named the capital city of Utah—FILLMORE, in honour of that illustrious President? That there may have been individuals in Utah who have been displeased with some of the acts of the American Presidents, and who have freely expressed their opinions in relation to the same, we do not doubt. But are the "Mormons" in Utah the only ones in the American nation that exercise the freedom of speech? Do all the States and Territories speak in the highest terms of respect of their "chief executives?" or do the different political parties traduce and abuse them, both verbally and in their periodicals? We do not hesitate to say, that there is not a State or Territory in the American Union, but what abuses, vilifies, and reproaches the chief Magistrate more in one week, than the citizens of Utah would do during the whole term of his administration.

The next accusation is that Governor Young exercised the legal authority vested in him by the United States, in pardoning two criminals sentenced to the Penitentiary. Is this the first case that has happened, where Governors of States and Territories have exercised their executive authority in the pardon of criminals? Who does not know that this is of very frequent occurrence throughout the whole Union?

The next charge is that the civil and legal Courts of Utah have sentenced five or six young men, who were guilty of no crime, to the Penitentiary. If Drummond had been tried for his notable crimes, and by the law sentenced to imprisonment, we have no doubt that he would have pleaded not guilty. The Courts of Utah have too much respect for the law to imprison any person not guilty of crime. The Court Records will show the crimes for which all convicts are sentenced. Moreover, the United States' Supreme Court for that territory have power to reverse or confirm the decisions of the lower Courts; this is a thorough preventative against unjust, illegal imprisonments.

The next lie, Drummond has worded as follows—

"I also charge Governor Young with constantly interfering with the Federal Courts directing the grand jury whom to indict and whom not, and, after the judge's charge to the grand juries as to their duties, that this man Young invariably has some member of the grand jury advised in advance as to his will in relation to their labours, and that his charge thus given is the only charge known, obeyed, or received by all the grand juries of the Federal Courts of Utah Territory."

The following facts will show the utter impossibility of this malicious lie having even

the semblance of truth. In the first place the territory of Utah embraces a large tract of country some six hundred miles in length, and three hundred and fifty in breadth, including an area of about two hundred and twenty-five thousand square miles. Many large settlements of towns, villages, and cities have been promiscuously formed throughout this large domain. This whole territory has been divided into three judicial districts; and the United States' Judges are each assigned to a district, in which he holds his Federal Courts at different times and places. Grand juries are appointed in about twenty counties. Now, we ask, how would it be possible for Governor Young to communicate with all these grand juries, dispersed through so large a territory, frequently sitting simultaneously at the distance of four, five, and six hundred miles from each other? It must be recollected that there are no railroads nor telegraphic wires in the territory, and frequently whole months pass away without any news or communication between the distant settlements, where grand juries are sitting. And yet, in the face of all these impossibilities, Governor Young is represented as controlling the decisions of "*all the grand juries of the Federal Courts of Utah Territory!*" Wonderful man, this Governor Young! to have such extraordinary powers! Only think of the marvellous wonder of being in twenty counties at the same time, prying into all the intricate cases of each of the grand juries, and controlling their decisions! But, then, all this must be true, say popular editors, for the great, the immaculate judge Drummond says so!

The next charge is penned as follows—

"Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others, were murdered by the Indians in 1853, under the order, advice, and direction of the Mormons; that my illustrious and distinguished predecessor, Hon. Leonidas Shaver, came to his death by drinking poisonous liquors, given him under the order of the leading men of the Mormon Church in Great Salt Lake City; that the late Secretary, A. W. Babbitt, was murdered on the plains, by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves, and that they were sent from Salt Lake City for that purpose, and that only; and as members of the Danite band they were bound to do the will of Brigham Young, as the head of the Church or forfeit their lives."

The causes which led the Indians to murder Captain Gunnison and his party, *including some "Mormons,"* are too well known to need any comments from us. We merely state that some wicked "Gentile" California emigrants wantonly murdered some one or more of the Indians, and the latter in revenge murdered some of the "Mormons," together with Captain Gunnison, and some of his party. It is very strange, indeed, that Chief Justice Kinney, and other Federal officers who have diligently inquired into these Indian murders, have never made the heart-rending discovery, that they were all perpetrated "under the order, advice, and direction of the "Mormons!" About what time, did this run-away criminal form his "heart-rending" "conclusions?" Was it while he was in the territory, or after he had fled from justice? In regard to the highly respected, Hon. Leonidas Shaver, we take pleasure in saying, that the Governor, and all the inhabitants of the territory who were acquainted with his sterling integrity and upright course in his official capacity, considered him as an ornament to society, and an honour to the Federal Government who had appointed him to that distinguished position. His death, though long expected from his excessive, constant, and long-habituated use of opium, caused the tear of mourning to fall from many an eye. His loss was deeply deplored by the whole community, and his funeral was attended by the highest honours. We, ourself, were solicited by Hon. Chief Justice Kinney to preach the funeral sermon of this distin-

guished Federal officer. His loss was still more keenly felt, when contrasted with the heart-sickening, beastly conduct of his successor, who has the unblushing impudence to state that his "predecessor" "came to his death by drinking poisonous liquors, given him under the order of the leading men of the Mormon Church." Drummond has not told us how he himself was murdered by the "Mormons." If he had reported his own death to the Attorney-General, we presume that there would have been editors wicked enough to have pronounced it all truth. Next, we are gravely told that "the late Secretary of the Territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders, under the particular and especial order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians."

Now, where did this murder happen? Answer: some seven hundred miles from Salt Lake City. Who committed this murder? Answer: the same persons who fell upon several trains of emigrants, and indiscriminately butchered men, women, children, and infants. But who were they? The Cheyenne Indians have confessed that they themselves were the murderers; and that they did it in retaliation for the lives of those whom the United States' troops had shot down. These same Indians state that Babbitt fought for his life, like a grizzly bear; but that they tomahawked him; and that they shot Sutherland, a "Mormon," who was with Babbitt; and that having killed the same number of whites that the troops had killed of Indians, they were satisfied to make peace, which they did with the United States' officers at Fort Laramie. With all this contradictory evidence, public and before the world, this Don Quixote of a judge, pretends to report that "Danite" "Mormons" came seven hundred miles, being sent by "*the particular and special order*" of Governor Young and others, "for that purpose and that only." Why did not Drummond tell us that the "Mormons," and not the negroes, last winter, murdered the southern slaveholders in the United States? that the "Mormons" poisoned Bonaparte on the Island of St. Helena? and that the "Mormons," and not the English, destroyed the Russian armies, during the late war with the Western Powers? Such assertions could not have failed in finding believers, especially if backed up by the denunciations of popular newspapers, such as the *London Times*, *London Illustrated News*, *&c.*

"But," says Drummond, "I could, sir, *if necessary*, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable territory."

O don't, Judge Drummond, "refer to a cloud of witnesses;" it's *not* "*necessary.*" Your word alone is abundantly sufficient! and then only think—"the lives" of these witnesses would be in such imminent danger! O spare them! their lives "*would not be safe for a single day!* especially the witnesses in California, where they have only one single State to protect them! O, don't betray their innocent blood! For who can doubt your word? it's so reasonable—so consistent—so very probable—so agreeable to priests and editors! it would be such a pity to spoil it with *unnecessary witnesses!*

To Presidents of Conferences.—Presidents of Conferences will please to use their influence in sending this Number of the *Star* to Editors of Papers, respectfully requesting them to publish our answer to Judge Drummond's Report, or any other articles of interest in any of our other periodicals. Editors are complaining that it is very difficult to obtain anything reliable about "Mormonism." Give them every opportunity which they desire. The excitement is so great, that any reliable information on this subject gives increased sale to their respective papers.

ARRIVAL.—We learn from the Liverpool *Daily Post*, that the ship "George Washington," on which the first company of this season's emigrating Saints sailed, arrived at Boston, April 20, after a passage of twenty-two days. We hope to get the particulars by the next mail.

APPOINTMENT OF GOVERNOR FOR UTAH.—We extract the following from the *Daily Post*, of May 9, 1857:—

"WASHINGTON, APRIL 24.—The Governorship of Utah has been tendered to Major Ben. M'Culloch, and it is believed that he will accept the appointment. A letter is now on its way to him, requesting his presence in Washington.

The design of the Administration is to pursue a peaceful policy towards Utah, in order that the laws may be executed, and the rights of every inhabitant in the Territory protected without recourse to arms."

EXCOMMUNICATION.—We learn through a letter from Pastor Hatch, that Thomas Euans, who was appointed to labour under the direction of the President of the Bradford Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints. The Saints are cautioned against being imposed upon by this man, who has already practised deceit for selfish purposes.

MR. THOMAS BULLOCK, IN REPLY TO JUDGE DRUMMOND'S CHARGES.

London, May 3, 1857.

Elder Orson Pratt.

Dear Brother—Having read in the *Times*, a long letter from Judge Drummond, on the subject of "burning the laws of Utah Territory, &c.," I feel to write a few of my ideas, and, perhaps they may be of benefit.

When the Pioneers went to the Great Basin of the Rocky Mountains, in 1847, it belonged to the Government of Mexico, and as Mexican land we entered it, and took possession.

In the spring of 1848, a treaty of peace was made at the close of the war, which ceded the land to the United States.

When the emigration from the United States arrived there in 1848, the people in solemn assembly made a Constitution, organizing that land into "The State of Deseret;" they sent a Delegate to Congress, and made laws to govern the people; among those laws was one, incorporating the Church of Jesus Christ of Latter-day Saints, with all their religious forms and ceremonies; and granting equal protection to all other religious denominations.

The Congress of the United States afterwards granted a Constitution, organizing the same boundaries into the "Territory of Utah," and empowered the Governor of that Territory to order a census to be taken, on which, to apportion the members of the Legislature.

The Legislature of Utah was organized according to the Organic Act, and they re-confirmed all the laws of the State of Deseret, which were applicable to Utah Territory.

The Legislative Assembly, which was elected annually by the people, made laws, which were published at the end of each session.

At the close of the Session of 1855, a feast was given by the Hon. Secretary, A. W. Babbitt, when Chief Justice Kinney, the Assistant Judges and Attorney-General, bore testimony to the good and wise laws, enacted for the government of Utah. And they also bore testimony to the loyalty of her people as American citizens, and of their integrity and morality, socially, politically, and religiously.

The Utah laws, as published to the world, were sent to the Congress of the United States, (who had the repealing power) and were approved. . . . .

I have no knowledge of any books or

laws having been burned in Utah, either with or without Governor Young's knowledge or consent, and such a thing could not have transpired without my knowledge, up to the time of my leaving there last fall, which was after Drummond left for California.

In the Session of 55-6, which sat at Fillmore City, a few amendments were found necessary, and made. Judge Drummond frequently sat within the bar, and made suggestions to the members; those suggestions were discussed, and adopted when found necessary; thus, I consider, that Utah Territory had as concise, and perfect a set of laws to govern the people, as their situation required.

In regard to the charge of murder of Mr. Secretary Babbitt, Mr. Margetts and others, the company of men who crossed the plains with me last fall, first heard of the massacre on the 24th September, at Independence Rock. On the 3rd of October we passed the Indian agency a few miles east of Fort Laramie, where eighteen lodges of the Indians were camped, and who wanted to be at peace. We were told at Fort Laramie, and also by the Indian agent, that they were the men who had killed the whites, and that they acknowledged to having done it, in retaliation for a number of Indians who had been killed near Fort Kearney by the United States' troops. They warned us, fearing that we were too few in number to pass through the Indian country in safety. Thus do I know that Drummond published an abominable falsehood.

And as to the charge of the "Mormons" having given the lamented Hon. Judge Leonidas Shaver, "poisonous liquors which caused his death," is known to be a deliberate, wicked lie. As I was the Inspector of liquors for the Territory of Utah, I am knowing of the fact, that he bought the greater portion of the liquors that he drank from Messrs. Livingston and Kinkead, merchants in Great Salt Lake City, since 1849; and who are not members of the "Mormon" Church, and it is well known by the people in Utah, both Saints and sinners, that Judge Shaver did not, at the time of his decease, lodge with a "Mormon," neither was his Doctor a "Mormon," he got his drugs from the United States; the person who opened the window and found him dead, the greater part of the witnesses and the jury on the coroner's inquest, were not "Mormons;" but the "Mormons" universally lamented his death; and now we see, that if it had pleased Almighty God, that his life had been spared, Utah Territory would not have been cursed with such a despicable, immoral, lewd man as Drummond has proved himself to be.

I indignantly deny the unblushing falsehoods made in the letter of Judge Drummond, and declare to all who read this letter, that the day will come, when in the presence of assembled millions, his lies will be made manifest, and then will also be manifest whether this letter be true or not. Governor Young's conduct will then be known to all the world, and the lies of his traducers manifestly revealed, when they are sent to receive their reward.

O Lord enable me to do my duty, as faithfully as Governor Young has done his.

I have been as brief as the subject will allow me, therefore please excuse.

I remain, dear brother Pratt,

Yours, very obediently,

THOMAS BULLOCK,

Formerly Clerk of the House of Representatives of Utah Territory.

[We have been personally acquainted with Elder Thomas Bullock for many years, and know him to be a man of truth and veracity, and we recommend all candid inquirers after information from Utah, to peruse his letter. Elder Bullock is an Englishman by birth, who embraced the Gospel, and emigrated to America, his adopted country, some twelve or fourteen years ago. He is lately from Utah, on a mission to his native land.—ED.]

VARIETIES.

A VIRTUOUS mind in a fair body is, indeed, a fine picture in a good light; and therefore it is no wonder that it makes the beautiful sex all over charms.

HAPPINESS is not in a cottage, nor a palace, nor in riches nor in poverty, nor in learning, nor in ignorance, nor in passive life; but in doing right from right motives.

THE SEARCH FOR HAPPINESS.

"Seek and ye shall find, knock and it shall be opened unto you."—JESUS.

Ye countless hosts who throng life's busy stage,
From early years to careworn hoary age,
In eager search for some Elysium bright,
Whose joys prospective charm your mental sight,
Some antidote for pain and sorrow's throes,
Some healing balm, some cure for human woes,
Some beacon light to guard from evil's way,
Some star to lead to an eternal day.

From regal thrones where tinsell'd honours hang
To haunts where reigns chill penury's sharp pang,
Where unassuming myriads toil and pine,
And worth lies slaughter'd at ambition's shrine;
Through every grade and clime, in every age,
One object still your fervent thoughts engage.
True Happiness, by each and all confess'd,
Your hope—your aim to be supremely blessed;
Your strong desire to know the joys above,
Where all is peace and harmony and love.

Yet, Ah! How devious the paths ye tread,
Each by some ruling spirit onward led,
'Mid doubts and sorrows falt'ring, on ye go,
For ever strange to joys ye fain would know.
List, erring mortals, hear instruction's voice,
And make the wisdom from above your choice.
Seek not the day where reigns Egyptian night,
Nor yet in perfect weakness seek for might:
Seek not for order where confusion reigns,
Nor confidence where but distrust obtains:
Seek not for life, and harmony, and peace,
Where woe and death's dread elements increase;
Hear the Great Teacher and his sayings keep,
That which ye sow, that shall ye also reap!

Stand in your ways and seek the good old paths,
Where virtue's heroes won unfading wreaths;
Give ear: For joyous news to human-kind
Is spread abroad, and all who seek may find;
A Prophet's voice is heard through every land,
And all the way of life may understand;
The sombre shades of Error's deepest night,
Are fleeting fast before celestial light:
O hear ye all the Gospel's joyful sound,
In it a cure for all your ills are found!
Seek then above for truth and wisdom pure,
Yea, ask of God, and light from Heav'n secure.

The Priesthood's power to Earth is come again,
To lead, instruct, and make salvation plain,
To teach, to comfort, and dismiss your fears,
To cheer and bless you in this vale of tears;
To show how unity and Truth shall spread,
Till Earth's redeem'd, and every sorrow fled:
Till all is pure and holy once again,
And angels mingle with the sons of men:
Till all shall know and do our Father's will,
And endless joys shall every bosom fill;
Then the Redeemed shall shout with one accord,
Glory and Praise to our Almighty Lord!
And like the voice of many waters sing,
Honour and might to Heaven's Eternal King!

Sheffield. WILLIAM CLEGG.

ADDRESSES.—Lewis Bowen, to be left at the Post Office, Abersychan, near Pontypool, Mon.
J. A. Jefferys, Latter-day Saints' Chapel House, St. Paul's Opening, Norwich.
Jonathan Jackson, Mrs. Roberts', Seaman's Yard, Old Spittle Gate, Grantham.

MONEY LIST, MAY 1—8, 1857.

	£	s	d
David James, per William Pace	2	12	0
William Budge	30	0	0
Simon Irwin, per Thomas Phillips	5	11	7
William H. Perkes	8	0	0
Henry Brown	3	10	0
James Chaplow, per William Smith	3	0	0
Carried Forward	52	13	7

	£	s	d
Brought Forward	52	13	7
John Mellor	5	0	0
Benjamin W. Brindle	5	0	0
William B. Child	5	0	0
Richard Holt, per J. Hobson	3	0	0
John Holsall	3	0	0
	73	13	7

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XIX. Saturday, May 30, 1857. Price One Penny.

GOVERNOR'S MESSAGE:

PRESENTED TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH,

DECEMBER 18, 1856.

(*From the "Deseret News."*)

To the Honourable the Council and House of Representatives of Utah Territory:

Gentlemen—It is with pleasure that I embrace the opportunity again afforded to present for your consideration those matters of interest which pertain to the growth, prosperity, advancement, and well being of our young and thriving Territory.

Through the blessings of an Allwise Providence, we have been favoured with peace, quietness, general health, and a fair portion of the bounties of the earth, partially compensating for the losses of crops and stock of the previous year.

Let our gratitude and praise be given unto the Lord of Hosts for these mercies and favours, and with them may wisdom and understanding continue to flow unto us.

In accordance with Acts of the Legislative Assembly, a Constitution was formed and adopted, the census taken, and delegates chosen to present our application to Congress for admission into the Union as a Sovereign and Independent State. Recent advices from our delegates show that our application has not been presented, owing to the intolerance evinced by the predominant party in the House of Representatives.

The enumeration of the inhabitants showed a population of near 77,000 in this Territory, and it is presumed that the addition to our numbers, since that was taken, would amount to about twenty thousand. This gives an aggregate equal to or exceeding the ratio of representation for Congressmen, removing every objection, if any were made, to our admission, on the score of insufficient population.

The financial condition of the Territory being sound, but little need be said on that subject. The accompanying reports of the Auditor of Public Accounts and Treasurer, however, show the small balance of three hundred dollars and eighty-eight cents against the Territory, if the assessments were all collected; Auditor's warrants in circulation, amounting to $6032,38; a lessened revenue for the current year of $2348,89, owing, it is presumed, to losses of crops and cattle, and to less than the usual amount of merchandize in market. I do not consider any

increase of the ½ per cent. necessary, believing that, with the usual degree of prosperity, that rate will produce sufficient for all needful purposes.

The following appropriations have not been drawn from the treasury—

Amount appropriated for State House arrearages, $15078.92.

Amount appropriated for establishing boundary lines, $11318.00.

Amount appropriated for educational purposes, $2500.00.

Amount appropriated for a military school, $1000.00.

It is desirable that the Legislative Assembly lend its pecuniary aid, only for the accomplishment of those objects manifestly and immediately conducive to the public interest; among which are the construction of roads and bridges, the promotion of the cause of education, domestic productions, and manufactures, the public defence, and the usual expenses attending the administration of Government, which last mentioned are principally defrayed by the General Government, in consideration of our still remaining in a Territorial organization.

The annual State Fair, or Exhibition of Home Productions and Manufactures, was held in Great Salt Lake City on the first three days of October last, and displayed a commendable interest on the part of the people in supplying our wants with articles of home production. There was a great variety of fruit, vegetables, cereals, stock, and manufactured articles brought into competition, not so much for the prizes offered, as to gratify a laudable ambition to excel and bear the palm of superior merit and excellence. This is a harmless ambition, and worthy of still further encouragement. Policy as well as interest dictates that we, as a people, should rely more upon home productions for our consumption.

For the advancement and progress of our Territory, we should enact such laws as are necessary for her benefit, the development of her resources and most conducive to her interest, regardless of what other States or Territories may have seen proper to adopt. The dissimilarity of existing circumstances might make theirs a bad example or precedent for us to follow, though beneficial to them. To cull from the experience and history of the past, for the benefit of the future, seems wisdom, and so it is, so far as applicable to our condition; when it is not, it betrays a lack of forecast and penetration which disqualifies and renders inconsistent those who shelter beneath the shades of precedents. To review the laws, alter and amend where necessary, and adapt them to the present wants of the people, seems to attend the duties of Legislation in this age of progression and reform.

Owing to the absence and supposed death of the Secretary, Mr. Almon W. Babbitt, and there being no probability of an appointee of the General Government arriving here before another year, I supplied the place by the appointment to that office of William H Hooper, Esq., as Secretary *pro tem.*

The peace of the Territory has remained uninterrupted during the year, except by a few Indians who commenced hostilities in Utah County in the early part of March, which, though soon suppressed, caused the death of seven persons, mostly herdsmen, and the loss of a large amount of stock. The depredatory Indians escaped, and have since returned to their usual haunts, except the hostile chief, who has fled to the Moquis for shelter. A suitable degree of care should be exercised to provide the Territory with arms, supplies of camp equipage and ammunition, to be kept in store for emergencies of a similar nature.

In conclusion, permit me to add that, while we congratulate ourselves upon the peace, union, and prosperity which so eminently attend our efforts, we continually invoke Him who rules in the affairs of men, for wisdom to enable us to perform the duties devolved upon us with ability before Him and fidelity to our constituents.

BRIGHAM YOUNG.

Utah Territory,
Executive Department,
December 8, 1856.

EVERY MAN USEFUL.—God has distributed his gifts. It takes a score of them to make one man. One supplies the swift sagacity; another the cautious logic; another the impelling force; another the hope; another the practical tact; one supplies general principles, another the working plan.

PUBLIC MEETING OF THE MORMONS IN BIRMINGHAM.

DISGRACEFUL OPPOSITION.

(*From the Birmingham "Daily Press."*)

Yesterday evening, according to public announcement by placard, a public meeting was held in the Music Hall, in this town, for the purpose of hearing addresses from Messrs. Orson Pratt, and Ezra Benson, "two of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." There were about 1,200 persons present, of whom 800 might be said to be Mormons. As will be seen from the subjoined report, the proceedings of a public meeting in the free discussion loving town of Birmingham, were most vulgarly and outrageously interrupted, and brought to an abrupt termination. On the platform were the following Mormon Elders—Messrs. O. Pratt, E. Benson, W. S. Muir, C. F. Jones, and G. Taylor. A choir, consisting of about fifty young men and women were stationed in the orchestra. The proceedings commenced at eight o'clock with the singing of a hymn, commencing "Hail to the brightness of Zion's glad morning," which was creditably executed; after which prayer was offered up by Elder Jones, in which he besought the Almighty to accept their endeavours to uphold His great work in this town, and to help His servants whom He had chosen to carry forth His purpose in these last days. The prayer concluded with "through Jesus Christ thy Son."

Elder ORSON PRATT then came forward, and after some introductory observations, he said that in the Church in this town they felt that they must place their confidence in that God who had, in His abundant mercy and goodness, re-organised His Church and kingdom on the earth for the last time. They looked to Him for strength, power, wisdom, and utterance. If He assisted them, loosed their tongues, and enlightened their understandings, they might be able to edify the congregation before him, otherwise they were deeply sensible that their efforts would be in vain. Whilst sitting in his seat, he thought it would not be amiss to take a passage of Scripture as a text and foundation for the commencement of his remarks, although it was not customary with him to do so. He had therefore selected a passage of Scripture, and if he felt led by the Spirit of the Lord in relation to it, he would follow it up; if not, and any other subject presented itself, he would take it up instead, and confine his remarks to it. The text he had selected was the 11th verse of the 11th chapter of the prophecy by Isaiah—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The Christian world, so called, had been reading the prophecies of the holy Prophets, and looking for their fulfilment. They had been looking forward to that glorious era when the dispersed of Judah and the ten lost tribes should be brought back, and again placed in their own land. At least, most of the Christian world believed that doctrine, and great efforts had been made at different times by religious bodies, and organized societies, to assist in the development of that prophecy. They had looked forward to this period as one of the great events of the last days to usher in the glorious reign of peace, to usher in that happy period when the Lord Jesus shall be revealed from heaven with his mighty angels, and reign on the face of the globe for one thousand years. They had looked on the event of the restitution of the house of Israel as to precede the coming of Christ in the clouds of heaven; but notwithstanding that such people looked on this as an event that must be fulfilled, yet there were few individuals in the Christian world that were looking for the accomplishment of the event in the way predicted by the holy Prophet, who stated that this event should be accomplished

preparatory to the coming of the Son of God. Almost every Prophet of ancient times had touched on the gathering of the house of Israel, and pointed out the means by which that gathering should be brought about. It was his intention that evening to call their attention to the subject of the means that were to be used in the accomplishment of the purpose of the Almighty in the fulfilment of the words of the text, which must have reference to the ingathering of the house of Israel, not from the Babylonian captivity, but from their long dispersion among all those various nations mentioned, and even the isles of the sea, and bring them back to their own lands. In order to accomplish this work, the text said, "The Lord shall set his hand" to accomplish it. It was not, therefore, to be accomplished by human wisdom, or by uninspired men, organizing societies for the gathering of the Jews. It was not to be accomplished by mankind forming a fund for the purpose, but the Lord Himself was to do the work—"He shall set His hand a second time." The Lord did, in ancient times, set His hand to gather Israel from the Babylonian captivity—the Jews, not the ten tribes, but the two and a-half tribes of the house of Judah, to bring them to Jerusalem, that they might re-erect their temple. This might be considered the first time the Lord "set His hand" to recover his people from their captivity. Some would consider this referred to their redemption from the land of Egypt. However that might be, one thing was certain, that the setting of the Lord's hand to accomplish this work, appeared here to be speaking of all those nations, and could not have had reference to the time when He brought them from Babylon. In what way was the Lord to do that work? Would it be by sending uninspired missionaries to those different nations where Israel was scattered—by sending forth men who had no power to prevail with God and receive a revelation from heaven—by sending men in their own wisdom, as missionaries had been sent to heathen nations for many years past? Was that the way the Lord intended to redeem Israel from their long dispersion? Why if there were ten thousand times the number of missionaries who had already gone forth among the heathen nations, they never would be able to effect a work of such magnitude. If they had all the wisdom, talent, and learning of all the colleges and universities, and understood all the languages of the earth, yet they could not accomplish the great work of the restitution of the house of Israel. The Lord did not intend that the work should be accomplished by human wisdom, but He would set His hand a second time,—signifying that a second work was to be set up to deliver Israel from every nation under heaven. The "Mormons," so called by the world, but the Latter-day Saints declared to the world that one of the great objects of the bringing to light the Book of Mormon (a copy of which he had in his hand) to this generation, was to bring about the restitution and redemption of the house of Israel. Any one who would read that work diligently, would find no subject more extensively taught in it, than that of the redemption of Israel in the latter-days. That book alone showed it, and it was brought to light for the special purpose of showing that the deliverance of Israel should be from the four corners of the earth. (Here a cry of "Who wrote it?" was set up, which was followed by interruptions which never ceased till they ended in the breaking up of the assembly.) Mr. Pratt endeavoured to proceed with his exposition, but the cries of "Who wrote it?" "Answer the question," again assailed him. He then said,—If you will remain silent, we will agree to tell you who wrote it. (Cries of "Who wrote it?" I am proud to say, (continued Mr. P.) that I am a firm believer in this book called "The Book of Mormon," and have been for twenty-seven years past, or nearly that. ("Who wrote it?" Here some one was being violently ejected from the meeting, which occasioned hisses, and a cry of "Is that Mormonism?")

Mr. Pratt resumed. He said I am well acquainted with the individual who wrote this book. (Uproar, and cries of "Answer the question," "Turn him out.") I ask you to keep your seats and preserve order, and we will tell you who wrote the Book of Mormon. It was written in the English language by a variety of persons. (Cries of "Who is the author?") Joseph Smith's wife wrote a portion of it. (Laughter, and cry of "Well done Joseph's wife;" another cry being "Which of 'em?" causing much laughter.) Mr. Pratt mentioned another name, Owen Audrey, [Oliver Cowdery,] as we understood, as having written some portion

of the book, and then added "and various other scribes wrote certain portions of it, as it was pronounced by the lips of inspiration by the Prophet Joseph Smith." (Groans.) Now I have told you who wrote the Book of Mormon. (A voice—"Was Joe Smith inspired?") If you will keep order we will give you information of the finding of the plates, and their translation, and we will leave our text, as it is your anxiety to know something concerning the matter. Joseph Smith, a man with whom I am well acquainted, with whom I have boarded month after month in his family, being well acquainted with him when he was but a youth. He was a favoured instrument in the hands of God in bringing forth this record which I have in my hand. (Cheers and hisses.) Joseph Smith, when he was but a little boy, unacquainted with the translations of the day, unacquainted with science—(a voice, "How many wives had he?")—unacquainted with the doctrines and creeds of religious denominations—a poor farmer's boy, between fourteen and fifteen years of age, when God Almighty sent holy angels to him. (Groans, cries of "oh," and uproar.) Now, some of you actually believe in gentility. We have to say to our congregation that order must be kept, or we shall be under the necessity of dismissing our meeting. (Cries of "Order.") We have rented this hall for the purpose of enlightening the people (Laughter) as to our doctrines, rules, and regulations. (Groans and uproar.) If there are any who do not like them, it were better for them to have remained where they were rather than have come here to disturb the meeting. (Groans.) I suppose you consider these solid arguments against "Mormonism." If uproar be an argument, if disturbance be an argument, then the people must have had abundant evidence to establish the truth of idolatrous worship in ancient times, for when Paul endeavoured to proclaim before the people the Christian religion, they stopped their ears, and cried out for the space of three hours, "Great is Diana of the Ephesians." (A voice: "Was that at Athens?") I suppose they considered that disturbance a knock-down argument to Paul's religion and testimony. (Cry of "Prove the doctrine of polygamy from the Bible—answer the question.") We should say to our friends, unless there can be order—(cries of "Give us the answer")—we shall be under the necessity of dismissing the meeting. We have not called upon the people to pay for their seats, we have rented this Hall in order to give the people an opportunity of hearing us, and we should be glad to address them if they will keep silence. (A voice: "We come to be enlightened, but not to be bamboozled." Several women here left the Hall.) Under the circumstances we dismiss our meeting, unless order is restored. (A voice: "Will the honourable gentleman grant my request, and answer the question?")

Mr. PRATT—There is no compulsion of any one to believe what we say, but we should like to be heard. (A voice, "Your tale won't do here.") This (continued Mr. P.) is a free country. We do not ask you to believe "Mormonism" unless you consider it reasonable. If any individual in the earth ought to know what "Mormonism" is, it is the speaker now addressing you. I have had twenty-seven years experience in the Church. (Cries of "Give us the benefit of it; how many wives have you got?") Since 1830, I have endeavoured to publish these principles, and did so when there were not fifty "Mormons" in the world, and travelled tens of thousands of miles in the United States without purse or scrip, taking my knapsack in my hand, and going from city to city and town to town, publishing these principles. (A voice—"And deceiving the women.") I should not have done this if I had not known that the Book of Mormon was true. (Cry of "Only your word for it.") Knowing it myself to be true, I felt it a duty enjoined on me by the Almighty to proclaim its principles to the children of men. (A voice—"The Almighty never told you that one man was to have five women.") I have not applied for gold and silver, it is not my object. My object is not to preach for the praise, applause, or honour of men. My congregation can testify that there is little honour or praise in publishing these doctrines to the world. We do not go preaching for honours or salaries, nor to get silver or gold. (Groans.) I must say to my friends who are desirous to hear me, may God bless them. Amen? ("Amen!" responded by Mormonites, followed by groans, and a cry of "Yankee doodle.")

Mr. MUIR next came forward, but was

greeted with groans, and demands for an answer to the question put to Mr. Pratt. He said it must be self-evident to them that they were fooling away their time. There were hundreds present who wished to hear them speak, and they had invited the public to come there. They charged them nothing for it, though it must have cost them much money to get that building for their benefit. If they were determined not to let Mr. Pratt preach, why they must have come for nothing. (A voice—"How many wives have you got?") That (indignantly observed the speaker) is not your business. If I have more wives than one, I keep them, and I do not ask you for anything. (Immense groaning and uproar.) Will you keep order? (Cries of "Answer the question," another person shouting out, "We shall have the *Times* of last week, and read it here next week, about the resignation of the chief magistrate of Utah.")

Mr. MUIR—I once thought this was a free country. I find it is too free in many instances. It will be much better if order is kept. You need not believe that which you consider untrue. Believe that which is true, and leave that which is false. (A cry, "It is all false.") Then why do you come here? If it is "all false," why do you not go home? Why not let those who believe it enjoy their right as free men and free women? (Cries of "Answer the question," and "Let us bid him good night.") You must be aware that no good can result from disorder. Religion does not tend to disorder. God does not encourage disorder. (A voice—"Tell us what you worship; I will prove you worship Adam.") If any man can prove that I worship Adam, he is at liberty to prove it, and have the Hall the same as we have, and I promise to come and not disturb you. I would be ashamed of such a thing. (Cheers, and cries of "Fair play.")

It was here arranged that the choir should sing a hymn, in order to restore quietness. The hymn was beautifully sung, to the fine old tune of "Calcutta." At its conclusion it was cheered lustily as a capital performance, a person calling out, "Some sense in that."

Mr. EZRA BENSON next rose. He called on them to investigate the truth. (Hear.) The truth would hurt no man. The truth was what would save the people. They did not wish them to embrace the principles of "Mormonism" unless they chose, which they were free to do or not. But they certainly wanted the privilege of telling the people what it was they believed, and which they firmly believed to be the Gospel of the Son of God. They asked no more of them than what they would ask under like circumstances. (Hear.) If they would not give them a candid hearing and investigate their principles, what could they tell their friends when they got home? They could tell them they had had a mess of confusion, and that it was a disgrace to the people of Birmingham. And if they should happen to find at a future day that "Mormonism" was the work of God, they would be glad to hide their faces from every human being on the earth. The Lord said in Amos, "He will reveal His secrets to His servants." Now he wanted them to know that the Lord had inspired men to whom He speaks by angels, visions, dreams, and other manifestations of His power. That was the way He did anciently. He (Mr. B.) had not embraced a religion he was ashamed of. He was not ashamed of the Gospel of the Son of God, for it was the power of God to all who embraced it, whether preached by "Mormons" or any other people. If they had the truth, it would save them, for truth had power in it. (Groans.) I tell you (said Mr. Benson) in the name of the Lord God of Israel that Joseph Smith was a Prophet of the Most High God. (Immense groaning, and "Where is that in the Bible?") He was inspired by the mighty God of Jacob, and I warn every one of you in the name of Jesus, to repent of your sins; to cease to do evil, learn to do well, and you shall be saved. (This passage was uttered during a storm of groans.) The Lord shall reward you who came to make disturbance, according to your deeds. That is all I have to say. (Cheers, groans, and a cry of "Who ordained Joseph Smith to be a Prophet?")

Mr. PRATT here rose, and said we will now dismiss the meeting on account of the continued disorder. (Immense groaning and uproar.)

The parties then left the platform, the room being for some time occupied by persons, some disorderly, and others arguing for and against Mormonism, and denouncing the conduct of its opponents on this occasion. It was not until the lights were reduced that the Hall was cleared.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 324.)

[April, 1842.]

Wednesday, 13th. I introduced Messrs. Backenstos, Stiles, and Robinson into the Lodge Room in the morning, and Samuel H. Smith, William Smith, and Vinson Knight in the evening.

About 150 Saints, from England, landed in Nauvoo from the steamer *Louisa*, and about 60 from the *Amaranth*.

Thursday, 14th. Calvin A. Warren, Esq., Lawyer, from Quincy, arrived, and commenced an investigation of the principles of general insolvency in my behalf according to the Statutes, for the United States' Congress; had previously instituted a General Bankrupt Law, by which any individual who was owing to a certain amount more than he was able to pay, could make out a schedule of his property, and of debts due from himself, and by a specified process, pass the same in the hands of a Commissioner, Government agent, or "Assignee," who could make a dividend of all his effects, and pay his creditors whatever per centage his property amounted to, and then the individual was at liberty to start anew in the world, and was not subject to liquidate any claims which were held against him previous to his insolvency, although his property might not have paid but the least per centage, or none at all.

The justice or injustice of such a principle in law, I leave for them who made it, the United States. Suffice it to say, the law was as good for the Saints as for the Gentiles, and whether I would or not, I was forced into the measure by having been robbed, mobbed, plundered, and wasted of all my property, time after time, in various places, by the very ones who made the law, namely, the people of the United States, thereby having been obliged to contract heavy debts to prevent the utter destruction of myself, family, and friends, and by those who were justly and legally owing me, taking the advantage of the same act of bankruptcy, so that I could not collect my just dues, thus leaving me no alternative but to become subject again to stripping, wasting, and destitution, by vexatious writs, and law suits, and imprisonments, or take that course to extricate myself, which the law had pointed out, for not the hearers of the law are justified, but the doers of it.

Friday, 15th. Editorial of the *Times and Seasons*.

BAPTISM FOR THE DEAD.

The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran, as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*.

But while one portion of the human race are judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes "*his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men [not according to the narrow, contracted notions of men, but] "according to the deeds done in the body whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, "not according to what they have not, but according to what they have," those who have lived without law, will be judged without law, and those who have a law, will be judged by that law. We need not doubt the wisdom and intelligence of the Great Jehovah; He will award judgment or mercy to all nations according to

their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is either made eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ, for our Saviour says, "that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*," evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Saviour, says, that "he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah," 1 Peter iii. 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify. "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. Isaiah has it—"*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house*." Isaiah xiii. 7. It is very evident from this that he not only went to preach to them, but to deliver, or bring them *out of the prison house*. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the Kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited*." Thus we find that God will deal with all the human family equally, and that as the antediluvians had their day of visitation, so will those characters, referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 30, 1857.

MAIL FROM UTAH.—We have just received the Utah mail, which has brought us letters from President Young, Elder Woodruff, and others, to date of February 3; also the *Deseret News*, of dates from December 17, to February 4. We publish in this number of the *Star*, President Young's letter, which contains many items of interest to the Saints. We have extracted from the *News*, Governor Young's Message to the Legislative Assembly; also several other items of interest, which it would be well for those non-members of the Church, who are so much concerned about the affairs of Utah, to read.

The news is quite cheering. The reformation is taking deep root, and the Saints are being strengthened by the power of God to endure the trials that await them. The Lord has said that He will have a tried people; and as the Latter-

day Saints are His people, they may expect that He will give them many opportunities to prove themselves, as He gave to ancient Israel.

The reformation among the Saints in Utah is like that recommended in the Scriptures. It carries with it confession and restitution; two essential ingredients of repentance—without which all others are useless. We say to the Saints in Europe, do likewise: let your repentance be such as need not be repented of. Pray much and earnestly for the Holy Ghost, and by its light search the recesses of your hearts, and as you discover therein things that are contrary to the will and mind of your Heavenly Father, cast them out, and go on from grace to grace until you arrive at the "measure of the stature of the fulness of Christ."

Dear Saints, many sore trials of your faith await you; but if you do as you are told, like Paul, you will be able to count them all joy. These trials will work for you a far more exceeding and eternal weight of glory. Job, though a righteous man, was sorely tried; the ancient Prophets, the Apostles, and true Saints in every age and dispensation have suffered from the opposers of truth. You wish to dwell with them and to be partakers of the same glory as they have received; to do so, you must prove yourselves as they have proved themselves.

"After much tribulation, then cometh the blessings." It has been necessary, ever since the Church was organized in 1830, to heat the furnace every few years that the gold might be purified, and the dross separated therefrom.

We expect the enemies of the Kingdom of God in this, as in all former dispensations, to do all they can to destroy the Saints; but we have nothing to fear but sin: let us do right, and the God of Israel will provide for us. If needs be, He can feed us as He fed ancient Israel, and He can provide us with garments that wax not old. God will bless those who choose to suffer affliction with His People, rather than enjoy the pleasures of sin for a season.

The Church has fled into the wilderness, and we expect that old serpent, the Devil, to cast waters out of his mouth to destroy them; but we are assured that timely deliverance will be wrought in God's own way. It is impossible but that offences will come, but woe unto that man or nation by whom they come.

The people of the United States have acted a similar part to that of the Jews, who crucified their Lord. By their persecution they will cause salvation to go unto the ends of the earth; but they will bring swift and certain destruction upon themselves. It will come to pass, that every nation that sanctions their doings will share the same fate. So beware, ye high ones, ye kings, rulers, and magistrates, of all nations! humble yourselves before the Almighty, and do right; administer justice to all your subjects, religiously and politically; for God hath again spoken through His Prophets, and this He requires at your hands, that all may be free to act upon their agency, in view of the establishment of His Kingdom upon the earth—over which Christ will reign as King of Kings, and Lord of Lords.

A time of peace, plenty, and good health, is now enjoyed by the Saints in the mountains, and they are quite anxious to have all the Saints with them to enjoy the same heavenly blessings. Their love for the European brethren has been abundantly proved by the last season's sacrifices made by them for the deliverance of the emigrating Saints from the difficulties by which they were surrounded, in consequence of so late a start across the Plains.

LATTER-DAY SAINTS' MEETING IN BIRMINGHAM. — We publish in this paper, from the *Birmingham Daily Press*, a report of a meeting held in Birmingham by Presidents Pratt and Benson, in the Music Hall, which was hired by them. This Editor

has acted the part of a gentleman. He is a man of liberal views, far in advance of those narrow-hearted, contracted Editors and croaking orators, who would, had they the power, stop the ears of the people against hearing what the Latter-day Saints declare to be truth. Since the Saints thus declare, in the name of the Lord, none are justified in refusing to hear; but if a man gives their doctrines a fair, calm and an impartial investigation, and cannot believe them, he will at least, in a coming day, have more excuse for his sin of rejection, than one who will have to say, "I know that the Elders bore testimony that they were sent of God to teach the truth, but I would not hear them." We pity the miserable condition of those whose system of religion is so rotten, that they fear to bring it in contact with the light of reason —to put it to the test of scrutiny and comparison with the religion of the Bible. Shame on you! Editors and Priests, who resort to calumny and wholesale assertions of "Awful delusion," "Polygamy an abomination," &c., &c. Why not show us in the Bible where it is written that polygamy is an abomination—that it is adulterous or sinful, if the Scriptures warrant you in saying so? Otherwise, cease trying to make void the law of God by your traditions.

THE MORMONS AND THEIR OPPONENTS.

(*From the Birmingham "Daily Press."*)

A long series of experiments, attended with a frightful shedding of tears and blood, has been tried to find out the best means of extirpating heresy and putting down false doctrine. Persecution has failed to do anything but rouse the zeal and kindle the enthusiasm of the persecuted sect: martyrdom had been regarded by many as a seal to the truth of that for which the martyr dies: and whether a church is a true or false one, the saying has been found correct, "the blood of the martyrs is the seed of the church."

By degrees, persecution was found to be a failure, and bit by bit it was given up. Old Fox, of the Book of Martyrs, addressed Queen Elizabeth in favour of the Anabaptists, but he confined himself to the modest request that they should not be burned, and offered her Majesty a large choice of other punishments: "There are," says he, "chains, there is exile; there are branding and stripes, and even the gibbet; this alone, burning, I earnestly deprece." And so slowly burning and hanging gave way to pillory, fine, and imprisonment; these to civic disqualifications, and that now is going fast. The law allows large liberty to opinion, and, with a few not improper restrictions, every man has a right to utter forth his parable or prophecy as he pleases. In every society there are laggards, slow to come up to the advanced spirit of their time. Some amongst us still would like pains and penalties against the Roman Catholics, and others, like that stupid, antiquated Lord Ravensworth, would rake up mouldy statutes against free-thinking and infidelity. Birmingham has a character for being as liberal and free a town as any, but there are still in it men who substitute clamour for argument, and "rowdyism" for reason. The Mormons engaged the Music Hall, that two of their Apostles might expound their creed to the benighted unbelievers in their sacred mission. Whatever we may think of the Church of Jesus Christ of Latter-day Saints, and however much we may prefer the saints of the former days, we cannot but respect earnest propagandism on the part of those who believe that they have important truths to communicate. We saw the notice of this meeting, and sent one of our reporting staff to set down what was said, with the intention of affording to ourselves a text on which to found some consideration of the strange phenomenon "Mormonism." Instead of order and rational silence, riot and noise prevailed. Some Brummagem boobies thought that they were serving morality and truth by rude questions and noisy inter-

ruptions, and the meeting had to be broken up; and no doubt, the Latter-day Saints marched off, with a sense of martyrdom, to record that evening's row as another item in the long list of persecutions to which they have been subjected.

Surely there are men in Birmingham able to hold a controversy of reason and sense against Mormonism, and if the system is to be overthrown, it must be by sound argument and better teaching, and not by bawling, after that old fashion of which Mr. Pratt reminded his noisy auditors in a sentence which we quote, as showing far more good sense than was exhibited by his interrupters:—"If uproar be an argument, if disturbance be an argument, then the people must have had abundant evidence to establish the truth of idolatrous worship in ancient time, for when Paul endeavoured to proclaim before the people the Christian religion, they stopped their ears, and cried out for the space of three hours, 'Great is Diana of the Ephesians.'" These Pagan wise-acres have their descendants in Birmingham. Amongst the disturbers were some that should know better, and amongst them were some whose right to throw the stone at the Mormon polygamy is doubtful. Adultery, fornication, and wife-beating are so rare amongst us that this question of polygamy raises a storm of virtuous indignation in every breast. We expressed an opinion of polygamy yesterday in speaking of Pagans; our hatred of it is not diminished when practised by men who take to themselves the name of a Church of Jesus Christ. The revival of such a practice by Englishmen is a subject that requires deep thought to account for it, and serious reflection as to how best to stay its spread. Noise will not do it, and Lynch law has failed. Joe Smith's murder made him a martyr: and the more Mormonism is bawled at the more obstinate it will become. Mormonism has *done* too much to be puffed away by an impertinent question or an untimely song. A creed that has a Book, a Prophet and Apostles; that has built cities, peopled waste places, caused thousands to leave their native land to go into a country they know not, has in it a force that cannot be put down by the roar of guns or the hissing of geese. If a prophet be a true one, let us learn his truth; if false, let us come at once at the proof of his falseness, and the secret of his success. To us the Book of Mormon is a dreary, weary, almost worthless modern imitation of the Bible; in the creed of Mormon, if there is anything new it is not true, and what is true is not new. The polygamy of the Mormons we loathe; the Great Salt Lake has no attractions for us: and we see no chance of our ever becoming "Latter-day Saints." Still, we claim for a Mormon Apostle the liberty we accord to the Apostle of what is commonly, but wrongly, called Irvingism; to the Oratorian and the Jesuit; to the Ranter and the Secularist; to the Southcottian; to the Jewish Rabbi; the Mahometan and the Hindoo; to the Princes of Oude, and the humble Lascar. Show that polygamy is practised here in England by the Mormons and the law is ready to punish; but as long as they break no law they have a right to freedom of speech and freedom of worship, and experience and wisdom should keep us from giving to them the false glow, which even the semblance of persecution sheds upon the absurdest doctrines and the foolishest practices.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
January 31, 1857.

Brother Orson Pratt—Another mail reminds me of my duty to you, and the interests of the kingdom of our God in Europe. You are always remembered by us in our fervent and faithful prayers, and I believe that inasmuch as you have given heed to our former counsels, and sought the Lord for a larger portion of His Spirit, ere this, you have a portion of the hallowed fire which has aroused and warmed thousands of the gathered Saints.

The "Reformation," as it has been called, has begun, not a change in our religion, nor of the principles revealed from the heavens through Joseph, but a

change in the practices, and an arousing of the people from habits of lethargy, and its salutary influences are already perceptible. We have appointed two or more "Home Missionaries" to each ward in this city, and drawn up a list of questions to be asked the Latter-day Saints. Those missionaries go from house to house, and examine every individual therein separately; and, as a consequence, we have had this people examining themselves minutely; much honest confession and restitution have been made. Many of those who are called Saints have found out that their prayers were dull and formal; that they had spoken evil of one another and of the Priesthood; that they had lied, and doubted some of the revelations given through Joseph Smith, &c., &c.

This catechism has been as a mirror to the Saints, reflecting themselves in truth.

Your family enjoy good health. This winter has been cold, and protracted, yet the health of the Saints is good, and peace abounds, and union is on the increase.

I presume you have heard of some of the movements at Washington in reference to us. Brother Heywood is dismissed from his Marshalship, and much of the paper issued by him is yet unpaid. Judge Drummond incurred heavy expenses by his foolish courts here, especially at Fillmore, then signed certificates of expenses, or in other words, orders for payment on the United States, when at the same time, he wrote to Washington direct, ordering the departments there most emphatically not to pay them!

Peter Dodson, a Gentile here, agent for M. Hockaday, is appointed Marshal, and it is expected by some that a new Postmaster, two new Judges, Prosecuting Attorney, and, perhaps, a Governor will be appointed before Franklin Pierce leaves the White House.

My own health is good, and, I doubt not, will improve as the season becomes milder, so that I can stir out a little more.

Brother Orson: as I besought you before, so do I now. Seek earnestly, constantly, and in mighty faith, to have much of the Spirit of the Lord, and stir up the Saints in England to awake and reform.

The hand-cart scheme of immigrating the poor is now no longer a problem, but a happy and an important reality; we now know that by this mode much time and means can be saved, and the poor more numerously gathered.

The Saints here are awaking from a drowsy stupor and lethargy to live their religion, and do right. The different Quorums begin to trim up and are active for good, and I expect a more faithful discharge of all duties, by all of the Priesthood, and all that are called Saints. All the meetings are now numerously attended.

We have appointed Daniel H. Wells to the Presidency, in the place of J. M. Grant, deceased. Brother Heber C. Kimball enjoys very good health this winter; brother Joseph Young, senior, has been very sick. Brother Heber presided over the Council, and brother Hosea Stout over the House. The Legislature held its session here, after meeting at Fillmore and adjourned to this place. We had a time of peace and good order in the Social Hall here—of order and despatch, such as exist in no other political assembly on the earth.

The coping of the Temple wall is finished, and we have plastered two sides of the said wall the same as my houses.

The stone-cutters are busy preparing stone for commencing our labours again on the foundation of the Temple; and the people are busy digging the canal to Cottonwood, that we may have the rock conveyed by this means.

This winter has been unusually severe. We have had eight feet of snow fall since the first of November last, which would yield, when melted, a depth of seventeen inches over all the surface here; and we at present live in clouds of hoar-frost, even during the day. This, according to former observations, indicates an abundant season.

Judge Phelps, with the aid of his son Henry, keeps a record of the weather, wind, atmosphere, and stars. They have erected the embryo of an observatory. There has been an average of two feet of snow on the ground over this Valley for some weeks; excellent sleighing, but bad for cattle. We have removed our stock from the island, and sent most of it south, some to Grantsville.

I purpose going north in the spring, to our northern settlements, &c., and shall take a company with me. We also purpose sending you additional aid soon, among whom are two of my nephews, Joseph W. and Brigham H. Young. I

trust they will carry with them some portion of that sacred fire, which now warms many bosoms here.

Brother Heber C. Kimball has spoken much truth lately, and in much plainness. The most of the people are now better prepared to receive stronger food, and to learn more truth, "which the *womb* of their minds is opening to receive, that they may bring forth intelligence and obedience." Brother Wells has also spoken freely to the people since his appointment.

The bread and cup we have withheld from the Saints for some months, to afford them space and time for repentance, restitution, and preparation for a renewal of their covenants.

Brother Joseph Young, sen. was taken down after Brother J. M. Grant's death, and has been nigh unto the world of spirits, but it has pleased our Father in Heaven again to restore him; and though weak in body, he enjoys much of the Holy Spirit, the Comforter. I feel again to say to you, Brother Pratt, labour with all your might, as a workman that needeth not to be ashamed, righly dividing your words of truth, with much wisdom, in all meekness and patience. And may the Spirit of the Lord and of your calling aid you. Keep yourself pure and holy, that your tabernacle may always be a proper habitation for the Holy Ghost, whose power, I pray the Lord, may be made manifest in and through you.

It is worthy of notice, that almost all the sisters who have this season crossed the Plains in the hand-carts, have got husbands; they are esteemed for their courage and perseverance. I doubt not but many of their friends in England are already informed of this fact.

The applications for increase become more numerous, and I am satisfied, that thus the Lord can and will raise up, in righteousness and purity, a more noble race, and more speedily, than to send missionaries to the East Indies or Siam to make "Mormons."

At the same time, I desire the Elders in England to remember their covenants, and make no new ones till they see me.

We have had no dancing—no theatrical representations, this season; and the peace and contentment among the Saints is greater than you have ever witnessed; they appear more willing to do as they are told—to abide counsel.

Reflecting on our present position and that of our enemies—our prospects and theirs—I have come to the conclusion, and have an abiding hope, that the little Hebrew maid shall, at no distant day, come into favour, while Haman and his tribe will be hung up to wither through the endless years of future eternities, when the honest imprisoned will be redeemed; then, at last, our enemies may be remembered, just before those who have shed innocent blood, or have said of the death of Jesus and Joseph—"it was merited and well done"—shall be dissolved and dwindle into an inglorious nonentity.

No news from the inward eastern mail yet. The weather began to moderate on the evening of the 27th. Rain has fallen more or less since, and the deep snow begins to sink, and our mountain pines again are seen.

Brother Orson Hyde has arrived from Carson Valley, and has taken hold in the Reformation, with good spirit.

Some property has been destroyed here this winter by persons unknown to us; with the intent, probably, to plunder and rob. This was annoying to me, but I think we shall discover the perpetrators.

The facts connected with this year's immigration are peculiarly worthy of note—1st. All the Saints of the last companies came in on a principle of equality such as has not existed since Saints began to migrate: they *all* had to be helped in. The independent companies, and the hand-cart Saints, of all grades and circumstances, arrived here, having with them only the clothes they wore; these have cost us less trouble since their arrival, and done more good for themselves than any company that has preceded them, apparently under more favourable circumstances.

2nd. All the clothing and other property which they paid for, and for the freight and hauling of it, that belonging to the hand-cart companies was left at Florence, and that of the independent companies at Devil's-gate; and the means thus expended are now beyond the reach of their present necessities. Again their property left at Florence and at the Devil's-gate will, in all probability, be spoiled, or the most of it, before it can be brought on here. Therefore, I would suggest,

1st. That all who can will come by hand-carts, and—

2nd. That they bring nothing with them but what they wear, or may wear of

necessity on the road, and can carry on their hand-carts. Thus you will perceive the money usually spent in England for extra clothing and unnecessary "fiddle-faddles"—for extra freight on the same, and for hauling this across the Plains, can all be saved; and most assuredly may be more profitably used on the arrival of the Saints here. Who will believe it? Who will act accordingly? Can we persuade men to do right! and to leave the Missouri river by the 1st of July.

None of our remarks in this letter are to be construed so as to interfere with our remarks on the extent of the emigration, contained in our letter to you of 7th of December last. . . . .

The mail to the east will be carried out this time by Wm. A. Hickman and others, and will be carried, subject to our directions, by various brethren, and to it we purpose adding an express and carrying company, for freight, passengers, &c.

May the wisdom and knowledge of God and His Spirit inspire you!

BRIGHAM YOUNG.

NEWS FROM UTAH.

(*From the "Deseret News."*)

THE LEGISLATIVE ASSEMBLY.—As previously noticed, organized in the State House in Fillmore, on the 8th instant. In the Council, the Hon. Heber. C. Kimball was elected President; Leo Hawkins, Secretary: John T. Caine, Assistant Secretary; George D. Grant, Sergeant-at Arms; Samuel L. Sprague, Messenger; Richard Harrison, Foreman; and Cyrus H. Wheelock, Chaplain.

In the House, the Hon. Hosea Stout was elected Speaker; James Ferguson, Chief Clerk; James H. Marteneau, Assistant Clerk; William H. Kimball, Sergeant-at-Arms; Brigham Young, jun., Messenger; William Derr, Foreman; and Jesse Haven, Chaplain.

Pursuant to adjournment, the Council and House of Representatives convened in the Social Hall, in Great Salt Lake City, on the 18th instant, when his Excellency Governor Young, communicated his Message to the Assembly in joint session, which was read by Mr. James Ferguson, Chief Clerk of the House, and five hundred copies ordered to be printed.

Standing Committees in the Council.

On Printing—Albert Carrington.

On Military—D. H. Wells, W. H. Dame, F. D. Richards.

On Elections—A. Carrington, D. H. Wells.

On Claims—W. Woodruff, L. E. Harrington.

On Judiciary—D. H. Wells, A. Carrington, L. Snow.

On Public Works—L. Snow, F. D. Richards.

On Incorporations—L. Farr, L. E. Harrington.

On Roads, Bridges and Ferries—W. H. Dame, J. Morley, B. F. Johnson.

On Education—W. Woodruff, L. Snow, F. D. Richards.

On Library—D. H. Wells, L. Farr.

On Engrossing—A. Carrington, L. Snow.

On Petitions—L. E. Harrington, J. Stoker.

On Agriculture, Trade and Manufactures—W. Woodruff, A. Carrington, L. E. Harrington.

On Revenue—F. D. Richards, W. Felshaw, L. Farr.

On Counties—L. Snow, B. F. Johnson.

Standing Committees in the House.

On Judiciary—J. C. Little, A. Johnson.

On Petitions and Memorials—J. C. Snow, J. C. Wright, J. W. Cummings.

On Claims—H. B. Clawson, E. Reese, J. Lewis.

On Military Affairs—J. C. Little, A. P. Rockwood, I. C. Haight, H. B. Clawson.

On Revenue—J. C. Snow, S. W. Richards, J. D. Parker.

On Education—W. W. Phelps, S. W. Richards, J. C. Wright.

On Agriculture, Trade, and Manufac-

ture—P. Maughan, G. Peacock, C. W. West, J. A. Young.

On Counties—I. C. Haight, I. Bullock, J. G. Bigler.

On Roads, Bridges, and Ferries—A. Johnson, D. Spencer, T. Grover.

On Indian Affairs—A. McRae, N. W. Bartholomew, E. Reese.

On Herding—J. W. Cummings, J. C. Snow, D. Spencer.

On Engrossing, Printing, and the Library—S. W. Richards, J. Lewis, J. A. Young.

On Corporations—G. Peacock, A. Mc Rae, I. Bullock.

On Appropriations—A. P. Rockwood, A. McRae, D. Evans.

On Elections—J. C. Wright, D. Evans, J. C. Snow, W. W. Phelps.

On Public Works—J. D. Parker, C. W. West, I. C. Haight, J. G. Bigler.

ELECTION OF OFFICERS. — In Joint Session, January 5, 1857, the following officers were elected by the Legislative Assembly—

A. Carrington, Chancellor of the Deseret University.

Regents.

Wilford Woodruff,
Hosea Stout,
D. H. Wells,
W. W. Phelps,
Samuel W. Richards,
William Willes,
Orson Hyde,
F. D. Richards,
John T. Caine,
Robert L. Campbell,
Joseph A. Young,
Leo Hawkins.

Daniel Spencer, Treasurer of Deseret University.

H. B. Clawson, Territorial Treasurer.

James W. Cummings, Auditor of Public Accounts.

Thomas T. Brown, Territorial Road Commissioner.

Alex. McRae, Territorial Marshal.

Hosea Stout, Attorney-General.

James Leithead, District Attorney, 1st district.

Jesse N. Smith, District Attorney, 2nd district.

Jesse W. Fox, Surveyor-General.

W. C. Staines, Librarian.

H. B. Clawson, Recorder of Marks and Brands.

Daniel Cairn, Warden of Utah Penitentiary.

W. Woodruff, A. P. Rockwood, S. W. Richards. } Inspectors of Penitentiary.

Elias Smith, Probate Judge, Great Salt Lake County.

W. W. Phelps, Notary Public, Great Salt Lake County.

John D. Parker, Probate Judge, Davis County.

James Leithead, Notary Public, Davis County.

C. W. West, Probate Judge, Weber County.

Wm. Critchlow, Notary Public, Weber County.

John C. Wright, Probate Judge, Box Elder County.

Samuel Smith, Notary Public, Box Elder County.

Peter Maughan, Probate Judge, Cache County.

George Bryant, Notary Public, Cache County.

Isaac Bullock, Probate Judge, Green River, County.

Lewis Robison, Notary Public Green River County.

John P. Barnard, Probate Judge, Malad County.

James Frodsham, Notary Public, Malad County.

Dominicus Carter, Probate Judge, Utah County.

Aaron Johnson, Notary Public, Utah County.

Allen Weeks, Probate Judge, Cedar County.

James H. Glines, Notary Public, Cedar County.

George W. Bradley, Probate Judge, Juab County.

Zimri H. Baxter, Notary Public, Juab County.

George Peacock, Probate Judge, San Pete County.

John Eager, Notary Public, San Pete County.

Wm. Felshaw, Probate Judge, Millard County.

Benjamin Robinson, Notary Public, Millard County.

Philo T. Farnsworth, Probate Judge, Beaver County.

John M. Davis, Notary Public, Beaver County.

James Lewis, Probate Judge, Iron County.

Calvin C. Pendleton, Notary Public, Iron County.

John D. Lee, Probate Judge, Washington County.

Charles W. Dolten, Notary Public, Washington County.

Alfred Lee, Probate Judge, Tooele County.

Lysander Gee, Notary Public, Tooele County.

Luke Johnson, Probate Judge, Shambip, County.

Robert H. Porter, Notary Public, Shambip County.

Mr. A. L. Taussig, of the 15th Ward Tannery, has shown us some specimens of French enamelled and French kid leather, which, in beauty of finish, and every requisite in articles of that kind, we have never seen excelled in any market. He also exhibited some sole leather, far superior to much that has heretofore been offered for sale.

Such skill most justly deserves the best of trade encouragement, to the fullest extent of its ability to supply demand; and will, so far as known, command the best of paying patronage, while keeping within a proper range of prices asked for like important articles.

So late as October 5, the Indian war in Oregon presented an unsettled aspect; many of the whites seemed inclined to exterminate the natives, whether guilty or innocent, while the Indians were not inclined to be unresistingly slaughtered without just cause.

THE GOSPEL PROCLAMATION.

Hark! 'tis the sound of the great proclamation,
In deep-toned strains from on high;
The cry is passing from nation to nation,
"The Bridegroom's coming is nigh."
O'er the land, o'er the sea, the Saviour shall reign,
And "Peace on the earth, good will unto man,"
Shall angels' sweet voices be chanting again.

List! for it tells of old Israel's redemption,
Passing like music along;
And did you not know the Prophets make mention,
Again would Jacob be strong.
His seed shall inherit the land and the main,
When "Peace on the earth, good will unto man,"
By angels' sweet voices is chanted again.

Sound loud the trump of this last dispensation;
Sound it through every land;
Let the glad tidings of Gospel salvation
Be wafted from strand to strand.
And the chorus shall swell in a thrilling strain—
"Now, peace is on earth, good will among men,
And angels' sweet voices are chanting again."

E. W. Tullidge.

Addresses.—Samuel Roskelley, 6 Great Frederick Street, Cardiff, South Wales.
Edward Samuel, care of Mrs. Sandle, near the "Three Crowns," St. Peter's, Ipswich.

MONEY LIST, MAY 8—15, 1857.

	£	s	d
Lewis Bowen	4	0	0
Charles Harman	2	0	0
Caleb World	5	0	0
Richard Provis	20	0	0
Carried Forward	£31	0	0
Brought Forward	£31	0	0
William Brownlow	2	0	0
Edwin Scott	5	0	0
	£38	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XIX. Saturday, June 6, 1857. Price One Penny.

A DISCOURSE, DELIVERED BY PRESIDENT EZRA T. BENSON,

AT A PRIESTHOOD MEETING, HELD IN THE WHITECHAPEL HALL, LONDON, ON MONDAY EVENING, APRIL 6TH, 1857.

I feel very happy to meet with the brethren this evening. I believe it is six weeks ago since I preached to you in this Hall. We had a good meeting then, and I do not know why we should not have a good time to-night. I wanted to hear brother John L. Smith talk a little; he has come from a place where they have not the privilege of talking so freely as we can this evening. May the Lord bless him. If he talks there, as he has done here, I am sure the work will roll on. When I was in Sweden, I did not talk quite so loud as I do here, or, perhaps, I should have had to run off without my coat.

Our subject six weeks ago was *Reformation;* requiring all, from the Pastor downwards, to carry out the instructions of our beloved Prophet, President Young. If I remember right, I gave some instructions to the Elders upon the order of the kingdom, how to set the Branches in order, and how to conduct meetings properly, for God's house is "a house of order." I wish to see those instructions carried out, and I expect to see the time when the attention of the people will be so attracted towards the Elders, that when they are preaching, if the door opens, the congregation will not turn their heads every time to see who enters, and I do not care how soon that time comes, even if it begins this very night. If you will exercise faith, and let all outside business *stay* outside, we will have the Spirit here. Great things are required of you, brethren, because you hold the Priesthood; you have to lead the people, and you ought to be as fathers in the room of masters, and set them an example in all things. You should also be examples to your families, and to do that you must preside over yourselves, bring your feelings in subjection to the will of our Father in heaven, and be governed at all times by the dictates of His Holy Spirit. Then you will have power to preside over your wives, over your children, over a Branch of the Church, or anything else that might be placed under your watch-care. If you have not the power to govern yourselves, you will never have power to govern any one else; and if you cannot save yourselves, you will never be able to save others, but will have to get somebody to save you.

When I was here before, my subject was reformation. It is the same now, and if I stay in this country five years longer, I shall continue to preach reformation to the people. I suppose the ma-

jority of this congregation have renewed their covenants by baptism? [Elder Budge —yes, sir.] I feel thankful to hear it, my heart rejoices and my spirit is glad. If you had not done it, I should have preached the same sermon to-night, but as you have been obedient thus far, I feel to lay some other matters before you. You know, brethren, the Prophet says we are to receive "line upon line, precept upon precept;" that is the way we progress, we cannot stand still, there is not a Saint in the world that can do it, they must either go onward in the eternal path of progression, or they must go backward toward darkness and death.

I have never in the course of my experience found a stopping place in "Mormonism." Every man who ceases to exercise the duties of his calling, from that very moment loses strength and is on the path of retrogression.

Then we have to *continue* in obedience, to "put our shoulders to the wheel," and exert ourselves to roll forth the kingdom of our God, by doing so we shall obtain a *right* to *claim* the blessings of the kingdom, and not without. I will promise every man that he will have what he earns, not a particle more! Neither Jesus Christ nor any of the Prophets have promised any more, and those who expect to obtain salvation, honour, glory, power, or any of the blessings of eternity, upon any other principle, will find themselves miserably mistaken.

I do not know how these teachings suit you, I have not asked you, and I never do. My object is to build up the kingdom of my God, I have no other in view, and I do not want to preach at all, nor travel, nor do anything else, unless I can do some good to my brethren, and further the interest of this great work. This is my object in speaking to you to night. If I were to consult the condition of my lungs, and my constitution, I should keep my seat. But I feel that the kingdom of God requires all our attention, all our time, and all our strength; and that we should use all the wisdom and power that we can obtain from our Father in heaven. This kingdom is worth all the attention of every man on the earth, or it is worth nothing at all, and men should consecrate their means, their talents, their language, and all their arts and sciences, to roll forth the purposes of God. But how few, how very few, there are who are willing to do it!

I suppose this is the majority of the Priesthood in the London Conference. What a small number in proportion to the inhabitants of this great city! The prophecy of Isaiah will be fulfilled, "the inhabitants shall be burned and *few* men left"—and why will this be? Because their attention is taken up with the things of the world; they have set their hearts upon silver and gold, upon fine raiment and delicate food, and they think more of these things, and of their bellies, and of the gratification of their appetites, than they do of the kingdom of God. The comforts of life are good in their place, but the kingdom of God must be the *first* thing in our minds, it must take the *lead* in our thoughts, and other things will come in their time and order.

Do right. How can we do right? By doing the will of our Father in heaven. The Apostle James says, "If any man lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not." Here is a glorious promise. If we "lack wisdom," if we do not know our Father's will, we have but to ask Him, and He will grant us wisdom, He will make His will known unto us, and He will not find fault with us for importuning Him. We can learn His will through the channel He has appointed, even His servants who hold the Priesthood, and He will give us His Spirit to testify to the truth of their words.

We should all do right. If we have entered into the spirit of the *reformation* we will, and we shall be ready to do as we are told. We have commenced to do right ourselves, we have made a covenant to live in the spirit of our holy religion; what is the next thing we are required to perform? *To preach the Gospel to the Gentiles.* The Lord wants you to lift up your voices like the sound of mighty thunder, and warn this wicked generation of the coming judgments of the Almighty; to call upon them to cease from their abominations and turn unto the Lord. Thousands and millions of the people are hastening on the road to death, they know not God, they know not the plan of salvation, and shall we stand idly by, and make no effort to arrest them from rushing onwards in the soul-destroying path? I think I hear you cry with united voice —no! Then I call upon you all to go

forth in the name of the Lord, and sow the seed of the Gospel. We have received authority to preach, and can impart it to any who are worthy. I have called upon brother Budge to see that the Gospel is sent into all the region around, and into every nook and corner of this city; and I have called upon Pastor Ross to see that it is done throughout his Pastorate. I wrote to President Pratt this morning, and told him that I did not know of a better place than London, to find Elders to send out into the ministry.

I feel like cutting all the travelling Priesthood loose, they have made themselves *local*. They have been bound to a great extent. If they have been wanted to preach to the Gentiles, they have said, "Oh, I am a *presiding* officer! It is not for *me* to go to the Gentiles, I must eat from the public crib, I must get clothes from the public funds, I must keep around among the Saints, for I am a PRESIDENT!" We are going to turn the tables over. An important item in the reformation is to go to the Gentiles, and preach the Gospel to them. The work of the Lord will prosper among you.

Go into a town where an Elder has been sent to preach; ask the people if they know such a man; "Oh, no," is the reply; "we never heard of such a person." Well, I want to see the Elders brought into notice, I want to see them made public characters, and I want them to preach, so that the ears of the Priests may tingle, and that the attention of the people may be irresistibly attracted towards the Gospel of Jesus Christ. I want you, brethren, to build up the kingdom in the region around London, and when you are called upon, go forth in the name of the Lord. *Fast and pray!* till the Holy Ghost rests down upon you in such power, that the influence which proceeds from you shall be felt by all who hear you!

It is our privilege to overcome all the designs of the wicked, even as Joseph our beloved Prophet did in the days of his youth, when he received the plates containing the Book of Mormon. He had to preach, to translate, to plan, and to run about from place to place, to hide the plates, while the devils and wicked men were close at his heels, seeking to frustrate his plans, and to destroy the work; but by the power of God, which he obtained through fasting and prayer, and through exercising mighty faith, and by humbling himself before the Lord, he conquered them all, and did a greater work upon the earth than any Prophet that preceded him, excepting only the Son of God. Do we not pray to the same God, and is He not willing to assist *us?* He is not changed, and if we will ask in faith, *we* also shall obtain the power which is necessary, to enable us to spread the truth, and overcome the machinations of evil spirits and the wicked designs of ungodly men.

Brother Brigham says in his letter that he wants the Gospel preached throughout the British Isles. His instructions have to be carried out; they must be; and I intend, by the help of God, to see that they *are* carried out. I want you to help me. I do not intend to call you out individually, myself, but I leave it to brothers Ross and Budge. As brother Brigham says, there are plenty of native Elders who are fully competent to preach the Gospel, without so many Elders being sent from Zion. Prepare yourselves, ye Elders of Israel? settle your families, and go forth without purse or scrip to labour for the Lord.

Set your minds on the salvation of men, and you shall be prospered. Read the promises of God in the Book of Doctrine and Covenants, "You shall not go hungry nor athirst," if you are faithful in all things, "neither be weary in body, limb, or joint, and a hair of your head shall not fall to the ground unnoticed;" and the Lord says that He will send His angels before you and prepare your way. I do not want you to preach a sermon and then come back again, but I want you to leave your workshops and become *travelling* preachers. Go to the Gentiles and preach to them in their houses, and you shall be fed and clothed, and the way shall soon open for you to gather to the mountains. Would I work for the Gentiles when I can work for the Lord? No! and you may work for them till doomsday, and all you will get will be scarcely enough to keep soul and body together. Would I exchange my position for that of any Gentile in Britain? No! I am making more property than any of them, I am accumulating more wealth, only it is not visible. I am working for my Father in heaven, and He has promised good wages to His servants, even a *hundredfold* for all their labours. Hear His words,

"Verily I say unto you, he that shall leave father or mother, wife, or children, houses, or lands, for my sake and the Gospel's, shall receive a hundredfold in this present time, and in the world to come life everlasting!" Everything I have at present belongs to the Lord, what I have is only lent. And we shall never have anything of our own, until we have been proven, and are found worthy of it. Do you not pray for the Lord to spread the Gospel? Go forth and show by your *actions* as well as by your *prayers*, that you wish to see the Gospel spread; and do not ask the Lord to perform that which you can do yourselves. If you want to preach to the people, go where the people are. The Prophet says, "The Lord shall send for many fishers, and they shall fish for them, and for many hunters, and they shall hunt for them." Why should not you be the Lord's fishers and hunters? Why should not you be "fishers of men" and go forth to "hunt" up the "seed of Israel?"

In travelling to preach this Gospel, we must use wisdom, "be ye wise as serpents, and harmless as doves."

It is on my mind more than anything else to call upon the Elders to preach to the Gentiles. The people must be warned, and the Lord says He will "cut His work short in righteousness." It makes no difference to us whether the people *receive* our testimony or not, but they must all *hear* it. We do not want you to work upon their feelings by talking about the torments of hell, but to lay before them good sound doctrine; and when you preach do not say too much about sectarian religion. If you should be led to chastise the Priests for their iniquity, get the attention of the people fastened on you first, and when you do it, give them a "good one" and have done with it. I sometimes chastise them, and they deserve it, for God never suffered a greater set of infidels to live. Do they believe the Bible? No more than we do the writings of Tom Payne, nor half so much, for he wrote *some things* that are true, and we are willing to receive truth no matter from whence it comes.

But do not pull any one's house down, until you have built a better one for them. Suppose some one was to tell you your house was a decaying fabric, and commence pulling it down. Would you look upon him in the light of a friend? No! But if he were to build you a splendid mansion, and say, "Come out of your old building, and take possession of this beautiful structure," you would receive his invitation with joy and delight. Instead of trying to pull down other religions seek to build up the kingdom of God. Preach the Gospel of Jesus Christ, in plainness, in meekness, but yet with power.

I feel as though I were in the Tabernacle, talking to the Elders who were going out on missions. Well, you *are* going on missions. We want you *all* to feel that you are called to preach the Gospel. Some of the brethren seem to think because they have not been to Zion, and have not received their endowments that they are not qualified to preach, and have not sufficient authority to do much in this work. But I tell you that there are men in this Hall, who are better, far better, in my eyes, than some who have been to Zion; for they sit themselves down at their ease, and their influence is leaving them; and unless they arouse themselves from their sleep, their strength will leave them like Sampson's when he was shorn of his locks in the lap of Delilah. I want you to feel, brethren, that as you hold the Priesthood of the living God, your words are just as important, and your testimony as powerful, when spoken by the Spirit of the Lord, as the words and testimony of the American Elders. Some men's heads have grown to a large size since they have been in this country. "Oh! I have been to Zion and have received my endowments!" Why not show it by your works, for where much is given much is required, and where great power is conferred, great results are expected! Brethren, be encouraged! Be led by the Holy Ghost, and your words will be the word of God. Let no opportunity slip, that offers itself to you, to publish the Gospel. I could weep day and night at the opportunities for spreading the truth which are thrown away by the servants of God.

We want faith, brethren, and to feel the power of God resting upon us, as it did upon Enoch, that we may cry repentance to this generation, wake up the nations from their death-like slumbers, and make the old Priests fall trembling from their easy chairs. And we must humble ourselves and "acknowledge the hand of the Lord in all things." To

illustrate this I will tell you a little of my experience.

When I first came into the Church, I wanted to go and preach the Gospel, but brother Kimball told me it would not be wisdom at that time. In 1842, I was called upon to take a mission. It was close times just then, and I had no one to go to and ask them to take care of my family, but I left them what I had, and said, "The Lord will provide for you, and see that you lack nothing that is needful." I went to Illinois, where the mobbing fever was at such a height. I went trusting in the Lord, and if I had not so much learning as the priests, I knew that this work was of God, and neither they, nor all the devils, could knock it out of me. I knew that Joseph Smith was a Prophet of God, and that was of more weight than all their arguments. It is the *testimony* that goes to the honest heart. I knew if I had to rebut argument, that I might be used up, but I had knowledge which they did not possess.

The second time that I preached was at Chambersburgh on the Illinois river. I obtained permission to preach in the school house. I gave out an appointment, and invited the people to attend. At the appointed time the place was filled. I put my trust in the Lord, and I never felt more liberty in my life. I felt as though I was about two inches from the floor. The people were so silent that you might have heard a pin drop, for the power of God was upon them. I preached about an hour and a-half, and when I had concluded, the people said they never had heard such a sermon in their lives. Well how did I feel? Why instead of being humble before the Lord, I felt, I am a preacher, gentlemen, hurrah! I can preach as well as the rest of them. With this feeling I stood before my next congregation, but did I feel the same power as before? No. I preached, it is true, and *it was nobody else but me*, for the Lord was not in it; it was about the driest discourse that ever I heard in my life, and if I could have taken my hat and walked off, I should have felt very thankful. Well, this did me good, for I learned to put my trust in the Lord. Let us all do so, brethren, and we shall never be confounded.

We want "Mormonism" spread to the ends of the earth. Some men are taking it in hand to expose "Mormonism;" if they do that they will be sure to tell the truth. We want "Mormonism" exposed, for it is beautiful and holy, and the more it is exposed, like the opening of a beautiful flower, the more glorious and lovely does it appear. But when men take it in hand to expose our religion, they get the assistance of the devil—and you know he commenced a lying mission in heaven, and has been faithful to it ever since—so that instead of unveiling our principles, they only tell lies.

Well, brethren, go forth and "expose 'Mormonism'" to the world, and you shall have my blessings and prayers, and you will have the faith and prayers of the brethren in Zion; for they are praying continually in behalf of those who are engaged in preaching the Gospel, and they know how to pray, so as to obtain what they ask for. You are only children now, but bye and bye if you continue in well doing, you will grow to full stature in the Gospel, and receive more power, more light, and more of the blessings of the Lord; and more responsibility will be placed upon you, because you will have more strength to bear it.

May God Almighty bless you, my dear brethren, be of good cheer, be strong in the Lord! gird up your loins and go forth like mighty warriors to the battle! clothed with the armour of salvation, wield the bright sword of the Spirit, and God will give you power to perform such deeds of valour, as will cause your names to be numbered among the names of those who have fought the good fight and have overcome all things; and with them you shall sit upon the thrones which shall be prepared, and wear the never-fading crowns of glory, which the righteous Judge has promised to the pure in heart! God bless you all in the name of Jesus Christ. Amen.

CAUSE AND EFFECT.—The distinguished and venerable Professor Silliman, in a speech, when referring to his excellent health and spirits at the age of 76, said that at thirty, being dyspeptic and feeble, he determinedly cut off all stimulants, and has used none since; he always ate plain, nutritious food, and drank nothing but plain drinks; he avoided tobacco in every form. Every morning he used the sponge and cold water, and felt no less power of endurance than when he was a young man, and no abatement of intellectual power.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 344.)

[April, 1842.]

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the morning stars sung together for joy," the past, the present, and the future were and are, with Him, one eternal now; He knew of the fall of Adam, the iniquities of the Antidiluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, apostacies, their crimes, their righteousness and iniquity, He comprehended the fall of man, and their redemption, He knew the plan of salvation and pointed it out, He was acquainted with the situation of all nations, and with their destiny, He ordered all things according to the council of His *own* will, He knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come.

The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of; for instance, it is common for many of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state he must remain eternally in hell without any hope: Infinite years in torment must he spend, and never, never, never, have an end; and yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means, indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men, who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies: the other sends for three different praying men, a tailor, a shoemaker, and a tinman; the tinman has a handle to solder to a can, the tailor has a button-hole to work on some coat that is needed in a hurry, and the shoemaker has a patch to put on somebody's boot; they none of them can go in time, the man dies, and goes to hell: one of these is exalted to Abraham's bosom, he sits down in the presence of God and enjoys eternal, uninterrupted happiness, while the other, who was equally as good as him, sinks to eternal damnation, irretrievable misery and hopeless dispair, because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan.

The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil.

If human laws award to each man his deserts, and punish all delinquents according to their several crimes, surely the Lord will not be more cruel than man, for He is a wise legislator, and His laws are more equitable, His enactments more just, and His decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the Gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus would be equally absurd; for "how can they believe on him of whom they have not heard, and how can they hear without a preacher, and *how can he preach except he be sent;*" consequently neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is *sent* of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard, and being without law, will have to be judged without law.

When speaking about the blessings pertaing to the Gospel, and the consequences connected with disobedience to its reqirements, we are frequently asked the question, what has become of our fathers? Will they all be damned for not obeying the Gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* Priesthood, which not only administers on earth, but in heaven, and the wise dispensations of the great Jehovah;

hence those characters referred to by Isaiah will be visited by this Priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah were visited by our Saviour [who possessed the everlasting Melchisedec Priesthood] and had the Gospel preached to them, by him in prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God, which says, "Except a man be born of water, and of the spirit, he can in no wise enter into the kingdom of heaven," they were baptized of course, not for themselves, but for their dead.

Chrysostum says, that the Marchionites practised baptism for their dead. "After a catechumen was dead, they had a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead." The Church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the Scriptures, hence Paul, in speaking of the doctrine, says, "Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead"? 1 Cor. xv. 29. Hence it was that so great a responsibility rested upon the generation in which our Saviour lived, for says he, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this generation," Matthew xxiii. 35, 36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands.

And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the Latter-day. "And Saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the Scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles." "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

I continued busily engaged in making out a list of debtors, and an invoice of my property to be passed into the hands of the Assignee, until

Saturday evening, the 16th. On which day the first number of *The Wasp*, a miscellaneous weekly newspaper, was first published at my office, William Smith, Editor, devoted to the Arts, Sciences, Literature, Agriculture, Manufacture, Trade, Commerce, and the General news of the day, on a small sheet, at $1.50 per annum.

Sunday, 17th. Spent the day with my family at home.

Monday, 18th. In consequence of the utter annihilation of our property by mob violence in the State of Missouri, and the immense expenses which we were compelled to incur, to defend ourselves from the cruel persecutions of that State, we were reduced to the necessity of availing ourselves of the privileges of the General Bankrupt Law; therefore I went to Carthage with my brothers Hyrum and Samuel H. Smith, and severally testified to our lists of Insolvency before the Clerk of the County Commissioner's Court. Sidney Rigdon and many more brethren were at Carthage the same day on business. My Clerk, Dr. Richards, went with us.

About this time a disturbance broke out in Rhode Island, by a part of the inhabitants wishing to change their Constitution, and make it like other States in the Union, which created much confusion and angry feeling in that state, and excitement in other states.

Tuesday, 19th. Rode out and examined some land near the northern limits of the city, &c.

Wednesday, 20th. Assisted in surveying some land in section 25, which I sold William Cross.

Thursday, 21st, Friday, 22nd, and Saturday, 23rd. Was engaged in temporal and spiritual affairs at home, the office, &c.

Friday, 22nd. Honorary degree. Ordered by the Chancellor and Regents of the University of the City of Nauvoo, that the Honorary degree of L.L.D. be, and the same hereby is, conferred on General James Arlington Bennet, of Arlington House, New York.

Passed April 22, 1842.

JOHN C. BENNETT, Chancellor.
WM. LAW, Registrar.

Sunday, 24th. Preached on the hill near the Temple, concerning the building of the Temple, and pronounced a curse on the merchants and the rich, who would not assist in building it.

Monday, 25th, Tuesday, 26th, and Wednesday, 27th. I was engaged in reading, meditation, &c., mostly with my family.

Thursday, 28th.

7th of May dinner. General Joseph Smith and lady present their compliments to the officers (and their respective ladies) of the consolidated General Staff of the Nauvoo Legion: that is to say, his personal staff, Major-General Bennett's Staff, including the band, Brigadier-General Law's Staff, and Brigadier-General Rich's Staff, and respectfully solicit their company at a *repast Militaire,* at his quarters, on the 7th day of May *proximo,* at one o'clock, p.m.

General Bennett has been ordered to issue a *programme* of the operations and field exercises of the day, which will appear in ample form, and in due season.

April 28, A.D. 1842.

Head Quarters, Nauvoo Legion,
City of Nauvoo, Illinois,
April 28, 1842.

GENERAL ORDERS—

The Lieutenant-General directs that a *programme militaire* issue from the office of his commanding general, for the 7th of May *proximo,* which I now proceed to consummate.

1st. The Adjutants will form the lines of their respective regiments, and the Colonels of the line assume command at nine o'clock, a.m.

2nd. The Adjutant-General will form the line of the Legion, and the Brigadier-Generals assume the command of their respective Cohorts, at half-past nine o'clock, a m.

3rd. The Major-General will assume the command of the Legion at ten o'clock, a.m.

4th. At a quarter-past ten o'clock, a.m., the Lieutenant-General will be escorted to the field at the review station.

5th. General Review and Inspection will follow, accompanied by such evolutions and exercises as the time will admit of.

6th. At half-past twelve o'clock, p.m., the forces will be dismissed until a quarter before two o'clock, p.m.

7th. At two o'clock, p.m., the Major-General will resume the command, and perform such military movements and field exercises, as the Lieutenant-General may direct.

8th. At three o'clock, p.m., the Cohorts will separate, and form the line of battle, the Brigadiers assume their respective commands, and General Law's command will make a descent upon that of General Rich's, in order of sham battle.

9th. At half-past three o'clock, p.m., the Cohorts will resume their positions in the line of the Legion, and a sham battle will be fought between the mounted riflemen under the immediate command of Lieutenant-General Smith, and the Invincibles under the immediate command of Major-General Bennett.

10th. At half-past four o'clock, p.m., the forces will be dismissed for the day.

11th. Every officer, musician, and private will be required to be at their respective posts, at the *hours specified, throughout the day,* under the most severe penalties of the law.

JOHN C. BENNETT.
Major-General.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 6, 1857.

UTAH MAIL.—We are gratified with the privilege of again announcing the arrival of another mail from our beloved brethren in the Valleys of the Mountains. It brings us the *Deseret News,* bearing dates from February 11, to February 25. We also received by it letters from President Brigham Young and Elders W. Woodruff,

F. D. Richards, D. Spencer, and G. D. Watt. We publish in this Number of the *Star* the President's letter, which, with the one that appeared in our last Number, will give our readers the general run of news and matters of importance.

The nations of the earth are wallowing in their corruptions, filthiness, whoredoms, and crime. Especially is this the case with those denominated Christendom, and those under the influence of "Christian civilization." This state of things in the Gentile world is not a *report*, nor even according to their conventional interpretations of the laws of morality, sexual intercourse, and religion. The facts are palpable, and sin is seen looking out of a mist of pestilence, and every where staring the people in the face. Were it not for society's hypocritical dealing with itself, and a hardening familiarity with its own corruptions, the egotism of Christendom would wither, and the confidence of the people in their morality would hide itself in blushes of shame. Yet we continually witness attempts made to inflame the popular prejudice with slanders about "Mormon Abominations." Plentiful are the exhortations to exterminate the Saints in Utah as a vile community, and to cleanse that Territory as a sink of iniquity and vice. We would be astounded at all this, did we not realize how eloquently the Devil can prate of virtue, and his great bitterness towards the kingdom of Christ.

For our part, we have never entertained the idea that Utah could at all compare with "Christian" society in "abominations," "iniquity," and "vice." Neither do our advices from our brethren in the Valleys, up to the present date, manifest a consciousness that the people of Zion will hold a comparison, in these characteristics, with Gentile Society. It is true that we feel no disposition to "shelve" the holy institutions revealed by God to the Patriarchs of old. Moreover there is a general agreement between us and the Saints in Utah as touching this matter. Indeed, the celestial order of marriage, comprehending a plurality of wives, is as popular in modern Israel as it was with Abraham, the Prophets, and the ancient people of God. From our correspondence, we are continually receiving testimony that the movement is quite as favourably entertained by the sisters as by the opposite sex. Though there was such a large emigration of unmarried females last year, yet, we understand, there are scarcely any of the fair creation in the community who have not found a mate. As touching a decrease of population, which we sometimes hear through the press as being the result of "Mormon polygamy," we will quote one of our correspondents. "The armies of Israel are pouring in upon us on all sides; the spirits are flocking into the flesh by hundreds and thousands in these valleys, and the power of God is coming with them."

Reformation is still according to the spirit of the times among the Saints in Utah. It seems to have taken deep and lasting hold of the people. The fire of the Almighty burns in the souls of the leaders, and kindles into a generous flame in the hearts of the community. Nearly every letter from home, both to ourselves and the missionaries, contains notices of the general marks of improvement throughout the Territory. The Saints are dealing honestly with themselves and their brethren—acknowledging and repenting of their sins, forgiving one another, making restitution, and renewing their covenants. We will notice that both male and female are exhorted to study the *Bible*, *Book of Mormon*, and the *Doctrine and Covenants*, and to see that an acquaintance with those sacred books forms a principal part of educational discipline for children. This we hope will be a hint to the Saints in the European Mission.

We receive from all our correspondents accounts of general prosperity, and prospects of an abundant harvest. All seem busily engaged at home for the welfare of Zion. Public works are taken hold of with energy, and home productions are liber-

ally patronized and grow vigorously. The "Deseret Agricultural and Manufacturing Society" is awarding extensive premiums. The importation and raising of cattle command attention, and every movement tending to the development of our beloved Utah, is entered into by the Saints with enthusiasm. The correspondent quoted above has the following—"The different Wards of the City are sending out means to St. Louis to purchase sheep. The other evening, the 17th Ward raised four hundred dollars in cash for this purpose; and at a meeting of the 14th Ward, the ladies pulled off their rings and brooches, and gave for the same object. This movement will bring thousands of sheep into the country. The spirit of Home Manufacture is also taking hold of the people." To this we will add, that the Presidency contemplates the establishing of stations on the route across the Plains, and also an "Express and Carrying Company" mentioned in President Young's letter. We are assured that our readers will rejoice and be made glad by the testimony of their brethren in the Mountains, that peace, prosperity, and improvement are found within the borders of Zion.

As an instance of the false charges of Judge Drummond, relative to burning the laws, we extract the following from the *Deseret News*. "On the 22nd of December, the President of the Council appointed Messrs. D. H. Wells, A. Carrington, L. Snow, F. D. Richards, W. Woodruff, L. E. Harrington, and W. H. Dame a special committee, to compile that portion of the United States statutes at large, applicable to the Territory of Utah."

Before closing, we will observe that Elder F. D. Richards requests us to convey, through the medium of the *Star*, his affectionate remembrance of the Saints in the British isles, over whom it is known he so long and faithfully presided.

VISIT AMONG THE CONFERENCES.—From the 4th to the 19th of May, we were absent from our Office, on an agreeable tour through the Conferences. During this interval, we visited Birmingham, Derby, Leicester, Loughborough, Nottingham, Mansfield, Chesterfield, Rotherham, and Sheffield. President E. T. Benson accompanied us. In Birmingham we preached twice; in Nottingham, four times; in Sheffield, thrice; in each of the other towns, once. Our meetings were well attended, the Saints frequently came from ten to fifteen miles to listen to the words of life: their hearts were full of love for the truth, and for each other, and all manifested a great anxiety to gather to the peaceful and happy abodes of Utah, where sin in all its forms is discountenanced, and where virtue reigns triumphantly. The reformation in these Conferences is not in word or theory only, but in practice. May the Lord our God bless them greatly, and gather them to Zion.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
March 1, 1857.

President Orson Pratt.

Dear Brother—Since we last wrote to you, but little of public note has occurred. The contract for carrying the mail from this to Independence, United States, has fallen to Hiram Kimball and others, of this City, at $23,000 per annum, for four years; and these gentlemen have so arranged this matter, that it is expected it will be subject to our direction. On the 8th of last month we sent out the first mail eastward, in charge of eight men, W. A. Hickman conductor; they had much snow to pass over, but we doubt not they have overcome these difficulties, and are now near the States.

O. P. Rockwell, with a full comple-

ment of men, will carry out this mail, and commence operations for establishing an "Express and Carrying Company," for the transportation of goods and passengers—building stations on the way; and by having a change of mules at these stations, we purpose making the trip across the Plains regularly in twenty days.

Thus our merchants, and those who can advance the means, can have their goods in large or smaller quantities, as they may order. Eventually this may destroy the merchants' trade, for who will give 40 cents per pound for sugar and coffee, when they can send on their means and orders, and have it delivered here for 25 or 26 cents, and other things in proportion. And as our passenger and goods trains will all be mule teams, travelling fifty miles per day, who that has means in England, or in the States, will now be at the trouble of buying wagons and ox-teams, and be three months on the Plains, wearied in body and harrassed in mind; when he can take his passage and that of his family by these express mail trains, accompanying which he may have any amount of freight conveyed, at a lower rate, more speedily, and with far less trouble, than he could by any other means transport his family and goods? No one.

We call your attention to this subject, that you may counsel those who have means to come by these cars, *via* Independence, Missouri.

Can you inform us what has become of the Saints who were engaged as soldiers in the Crimean war?

The spring opens with more favourable prospects for abundance than we have witnessed for some years, and we think the people are in a better state to receive, appreciate, and enjoy heaven's blessings.

My own health is good, and improves as the season opens, so also is it with brothers Heber C. Kimball, Daniel H. Wells, and Joseph Young, senior.

Brother Horace S. Eldridge goes on to St. Louis, and will relieve brother Erastus Snow. Brother Eldridge will continue to act as our agent there.

I do not recommend any more emigration by New Orleans, St. Louis, and the southern route. I recommend the Boston route, Chicago, and Iowa—the northern route being the most healthy. At any time when you have passengers or freight, or are likely to have, notify us through our agents at St. Louis and Florence, and we can inform the conductors, so you can have the passengers intersect our cars at some convenient point, to be named hereafter. Our mail agent will generally reside at Independence. The railway through to Council Bluffs will be completed this year, and then we hope they can have a speedy through passage from the east.

Ultimately we calculate on having stations every fifty miles, and provisions, feed, &c., there. We shall establish a few of such this year. Thus you will perceive a man and his family with small means can walk from station to station, and have his supplies renewed at every such place, without incumbering himself with very heavy loads at the first, the time when he is least accustomed to such travel, nor so well able to endure as he afterwards can.

May an additional portion of intelligence and the spirit of truth, excelling the wisdom of man, and the blessings of peace, health, and prosperity, be and abide with you.

BRIGHAM YOUNG.

BOSTON.

Boston, Mass, April 25, 1857.

President O. Pratt.

Respected Brother—I have much pleasure in transmitting to you an account of our safe and speedy voyage from Liverpool, which we made in twenty-three days. For the first few days we encountered head winds, which obliged us to go further south than we desired; but fortune soon smiled upon us, by sending a favourable wind which continued so without intermission for many days. With three or four exceptional days, we were thus favoured up to the time of our arrival on last Monday morning, 20th instant. After we had cast our anchor the wind changed, and it blew a perfect gale, without cessation, for two days and nights, so hard, that it was not thought expedient to approach the wharfage with even the assistance of two steam tugs.

After we left Liverpool, we entered into a systematic organization, dividing the ship into wards and districts, appointing Presidents and Teachers over them; appointing a guard or watch at the hatchways, to

prevent ingress and egress to obtruders after stipulated hours, regulating about prayers, and other meetings, &c., &c. The sea-sickness was one of the most unwelcome visitors we had. The majority afflicted soon recovered, and measurably forgot it, and, commenced stowing away their rations with a liberality becoming hungry men. On the 6th instant we had a good Conference, the feelings of the Saints were represented, and the Priesthood throughout the world were unanimously sustained. We had meetings every Sabbath, and as often during the week as wisdom dictated.

It is with regret I am obliged to inform you of the death of four of our passengers, whose names, &c. occur as follows. On the 10th instant, brother John Shuttleworth, aged 60 years, from England. He had been troubled since Christmas with asthma, which was not mitigated by sea-sickness. On 12th instant, Sarah Ann, infant daughter of Sarah Ann Coggle, of Southampton. On the 17th, Mrs. Mary Ann Jenkins, aged 25 years, from Herefordshire. She died of *puerperal mania*, or inflammation of the brain, following childbirth. On the 23rd instant, sister Charlotte Head, aged 67 years, from Marlboro, Worcestershire. She died while her friends were disembarking with her, and was interred in one of the Boston cemeteries. The three former, of course, had a watery grave. We had one birth, the deceased Mrs. Jenkins, of a daughter, named Mary Washington. The blessings pronounced upon us by yourself and brother Benson have been fulfilled in our prosperity. The conduct of Captain Cummings and Dr. Greely was marked all the way with kindness, courtesy, and condescension.

On Wednesday, President John Taylor came on board, and gave us, besides much good instruction, one of his good old-fashioned welcomes.

On Thursday the Saints disembarked, and by five p.m. those leaving *this* State were off per train for their various places of destination.

The following are the reduced rates of fare secured by President John Taylor: to Iowa City, $10.50 for adults; to St. Louis, same rate; to Cincinnati, $9 per head; to New York, half-a-guinea; to other places at the same ratio or corresponding rates. All over the age of fourteen were adults; over six and under fourteen, half price; under six, free. 100lbs. luggage, free; and $3.50 for every extra 100lbs. to the three former places, and 50 cents to New York.

Brother Park accompanied the Saints to Iowa City, and brother Taylor accompanied those for New York. The former will be about seven days making the journey, *via* Albany, Buffalo, Cleveland, Toledo, Chicago, and Rock Island. Brothers Taylor and Park, before they left, deputed me to stay here, and sell the extra provisions, pay head-money, forward the four cases for Utah, and see the remainder of the Saints off. I will follow them in a few days, *by express*.

I have nothing further of interest to communicate at present. Craving an interest in your prayers for our speedy and safe transit across the Plains, I remain as ever, your brother and servant,

AMOS M. MUSSER, Secretary.

NEWS FROM UTAH.

(From the "Deseret News.")

IMMIGRATION.—Captains Hodgett's and Hunt's companies, with those who went to their relief, have been arriving within the last few days, and are now, December 16, all in, except a few who will tarry at Fort Supply during the winter, and the small company previously mentioned as being stationed at the Devil's Gate.

Bishop L. W. Hardy reports the new arrivals to be in fine spirits, notwithstanding their late hardships; and those who so liberally turned out to their relief report themselves ready to start out again, were it necessary.

But few in the two rear companies were frosted, and of those only one or two severely. Bishop Hardy at once threw open his doors to the family in which were the ones most severely frosted, and under his judicious nursing, without amputation,

they are rapidly recovering; though the one most frosted will, perhaps, be somewhat crippled in her feet.

O world, what have you to say and do about the works, coupled with faith manifested by those who have gladly faced winter on the Warsatch Mountains, to rescue fellow beings, most of whom they had never seen? Or what about the rescued being so joyous, and so little injured amid such perils and hardships? Or, again, what about that Spirit which causes so many to operate as one, upon the side of truth and humanity?

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 313.)

1. In so far as human testimony goes, the credibility of the Book of Mormon is incomparably greater than that of the Old or New Testament scriptures. For we have already shown that the entire credibility of the books of Moses (and probably the Book of Joshua) depend upon the testimony of Hilkiah the high priest of the Jews, and that the purity of the text of the greater part of the Old Testament depends upon the fidelity and honesty of Ezra the scribe.

2. The credibility of the New Testament, though the last written, is still less than that of the first, because the Old contains the Chronicles and other public records of an organized and almost isolated nation; while the New consists of a few fragments of the history and doctrine of a voluntary association of individuals, without a national organization, or the manifest advantage of isolation.

3. Of the multitudes of witnesses of the doctrine, ordinances, and miracles of the Saviour, but eight witnesses have left to us their written testimony, that he taught such doctrine or wrought miracles. Nor have we the hand-writing of any one of these witnesses in proof that they ever penned such testimony, but are entirely dependent upon the honesty of the monks of the Church of Rome, and to their fidelity as transcribers, for every whit of evidence that such witnesses ever lived, or wrote anything whatever.

It is indeed pretended that in the cathedral of St. Mark, at Venice, there is an autograph copy of St. Mark's Gospel, written by him while in Egypt; but such pretence is, by the learned, placed with the thousand and one other equally fallacious pretences of the Romish church. Besides this, it is so well known that at the birth of the Saviour, and for centuries afterward, Egypt was the hot-bed of all that was mysterious, chimerical, and false, that every thing coming from thence may justly be looked upon with suspicion. The uncalled-for lie which was foisted into Josephus, was coined at Alexandria: I refer to the passage which speaks of Christ.

5. There are twelve witnesses to the discovery and faithful translation of the Book of Mormon. These witnesses were quite as respectable and responsible as were the Galilean fishermen, on whose testimony of Christ the religious world build their faith in him. Those witnesses testified that they saw and handled the plates of the book, and that a holy angel declared unto them the truthfulness of the translation.

6. These witnesses, while living, testified amid the persecutions and cruelties heaped upon them that the Book of Mormon is true, and most of them have died bearing the same testimony. Not one of them has ever denied it, and those who still live continue to affirm the same thing. One of them during the persecution in Missouri, when surrounded by an armed mob, had a loaded rifle presented to his breast, and was commanded, on pain of instant death, to deny the Book of Mormon, and confess it a fraud, and was promised as a reward for such confession the privilege of remaining in the State, and the possession of his property; but rejecting their offers, he raised his

hands to heaven, and solemnly declared the book to be the word of God. The lives of the greater part of these witnesses have been imperilled in consequence of their testimony, but when in prison or captured by armed mobs with death staring them in the face, they still declared the Book of Mormon to be the word of God.

7. These witnesses, before the book was published, were considered to be truthful men, and responsible for what they affirmed; and had their testimony been given on any subject not divine, their veracity would not have been questioned. But human nature is now what it has ever been, the evil hearts of unbelief of the pseudo religious, have by no means changed for the better, the same incentives that induced the persecution of truth centuries ago still remains; therefore these conditions remaining the same, why should we marvel that all manner of evil should be spoken of the humble, unpretending witnesses of God's latter-day dispensation of mercy to man?

8. The twelve witnesses spoken of were not the only ones who have borne testimony in this matter, but many have borne witness that the Heavens have revealed the same thing to them, and many are still living who testify in all soberness that they do know the Book of Mormon to be true, independent of all human testimony, for God has revealed it to them.

9. Another remarkable evidence in favour of the Book of Mormon is, that God has honoured and blessed its friends and defenders with the gifts and blessings of the Holy Ghost, which could not have been the case were the book not true; for it must be confessed that the Latter-day Church is founded directly and primarily upon that book; and, secondarily, though equally upon the Bible. The bestowal, then, of the spiritual gifts upon the Church of Latter-day Saints, is conclusive proof that God acknowledges this Church, which He could not do were the Book of Mormon false. If the reader will turn to the twelfth chapter of First Corinthians, he will find the particular gifts enumerated by Paul the Apostle, and which are *now* enjoyed by the Church of the Saints.

10. Having considered various kinds of evidence of the truth of that book, and shown that all circumstances connected with its origin, preservation, exhumation, and translation, concur and add their weight in proof of its divine authenticity, I shall proceed to consider the evidence of miracles. It need not be difficult to distinguish between true and false miracles. The former are always scriptural. When we hear of pictures shedding tears, and statues winking, we may rest satisfied that the trickster is not far off; but when the blind receive their sight, the deaf hear, the dumb speak, the lame walk, and the sick are healed in the name of Jesus, we cannot avoid the conclusion that the power and Spirit of the Almighty is at hand by which all these things are done.

11. The Church of the Saints was organized in 1830. Her subsequent history contains many instances of miraculous power, more indeed than are recorded in the Bible, and equally as true.

[Here follows a series of testimonies on miracles which we omit. Abundance of similar ones have already been published in this country, for which we refer our readers to Number 5 of our pamphlet, entitled *Divine Authenticity of the Book of Mormon*. Ed. *Millennial Star*.]

To be continued.

BAPTIZED POLYGAMISTS.

(*From the Birmingham "Daily Press."*)

However definite the laws, and however comprehensive the principles of morality, cases will arise, in which, the best and wisest may find it difficult to know how to act. The decalogue is plain, and the two commandments of Christianity are inclusive, but it needs some thought to arrange all sins under the Ten Commandments, and it requires knowledge and skill to apply the Two to the various cases that may arise. However "casuistry" may have been abused, there is a wise kind which teaches the application of given laws or principles to particular cases. The laws of every civilised country are the results of casuistry: these re-

sults are too numerous and too minute, but many of them are needful enough. Paley laughs at the Musselman code, because it contains 75,000 traditional precepts; a burden, truly; but it must be remembered that this moral code is, in reality, the legal code of Mahometan countries. Every case of conduct cannot be settled off hand: the most conscientious man may sometimes be puzzled: and with the great first principles of morality unchanged, the opinion of lawgivers and moralists may greatly change as to the right or wrong of particular actions. Such a change has taken place about usury. Moses condemns it strongly: when Cicero was asked what he thought of usury, he exclaimed, "What do I think of murder?" Piracy was once patriotic and respectable: Thucydides tells us that robbery at sea on non-Grecian people, was held in the highest honour by the sages of Greece: Francis Drake would now run a chance of being hung for what in the days of good Queen Bess brought him a knighthood. Some things are found to be wrong which are not forbidden by name, and some by degrees, are felt to be inconsistent with avowed principles: the New Testament is silent about suicide and slavery, it condemns them in spirit, and by implication. If these incontrovertible proportions be considered, their application to the particular case which has led us to lay them down, will, we think, be plain enough. At a Wesleyan Methodist Missionary meeting, held in this town on Wednesday last, Dr. Melson condemned a Colonial Bishop, whom he was pleased to call a "Puseyite," for actually consenting to receive into the Church polygamist heathens, and to baptize them with their wives, on the condition that after baptism they should not have any more wives. No doubt a thrill of horror ran through the audience at the Town Hall, on hearing that a Christian Bishop had baptized polygamist heathens. We have not the documents on hand which relate to this matter, but, as far as we remember, some polygamist converts were baptized, and allowed to remain in polygamy. Now, this is not one of those clear cases that can be settled in a moment; pronouncing the word polygamy with a shudder will not settle it, nor will confident assertions that Christianity and polygamy are necessarily hostile. We detest polygamy, believing it to be opposed to natural law, degrading to women, injurious to men and ruinous to the prosperity of nations; but that does not meet the case. When these heathen men took their wives they took them in accordance with the laws of their people, and with the allowance of their conscience: they did what many of the men of the Old Testament did in the days of old. They become Christians, and the question arises, what is to be done with their wives? Are they to be cast off? Are all but one to go? and, if so, which shall be the victims, and which shall remain? Shall the one that was married first remain, or the youngest, or the middle one, or the prettiest, or which? Which of these lawful wives is to be turned away, to be pointed at as neither maid, wife, or widow? Which shall be degraded as an offering to Christianity? Let a candid reader think over these questions and he will find that the Bishop's position was a somewhat perplexing one, and, should he not agree with the conclusion to which the Bishop came he will probably allow that circumstances so peculiar might lead equally good and wise men to a contrary conclusion. We can imagine a noble minded and affectionate heathen refusing to accept a creed which demanded the sacrifice of his lawful wives in the spirit of that old Teutonic pagan who, by the side of the laver of baptism, asked the fate of his ancestors, and when he heard that his father and mother had gone to hell, he refused baptism, and chose to follow in their steps. We are not anxious to defend the Bishop: doubtless he can do that himself; but we do not like Dr. Melson's off-hand condemnation of a man called upon to act in circumstances of peculiar difficulty. How does Dr. Melson think that St. Paul would have settled this curious case? In calling the Bishop a "Puseyite" we suppose that the Doctor referred to the charge he made that the Bishop had introduced "novelties of expression and ceremony into the Church." He surely could not mean to connect "Puseyism" with the decision on polygamy. It is just possible that, with the adroitness of a zealous controversialist, the Doctor may have intended the polygamy to blacken the Puseyism: in case this should have been so, let us quote, for Dr. Melson's benefit, those words of Martin Luther, "Ego sane fateor me non posse prohibere

si quis plures velit uxores ducere, nec repugnat sacris litteris." Let us also remind him of the bigamy of the Landgrave of Hesse, and the part Melanchthon took therein. For aught we know to the contrary, the Bishop may be a Puseyite, but his decision about the baptism has no more to do with his Puseyism than Melanchthon's presence at the bigamy of the Landgrave of Hesse had to do with Protestantism.

[The Latter-day Saints practise Polygamy by commandment from God. They believe that their full salvation in the celestial kingdom of God is, in a degree, dependent upon their obedence to the Abrahamic law of matrimony which existed among the ancient Israelites. To become the children of Abraham we must do the works of Abraham. We wonder what allowance the charity of modern Christians will make for our consciences?—ED. *Millennial Star.*]

THE SAINT'S PRAYER.

How long O Lord shall Ephraim mourn,
And Jacob's sons grow pale?
How long the proud oppressor rule,
And virtue's heroes fail?
Shall Truth's brave martyrs bleed in vain?
Thy poor for ever bend?
Wilt thou not plead their righteous cause,
And prove their faithful friend?

Shall Joseph fall a sacrifice,
And Hyrum bleed in vain?
Shall mobs rejoice, and still be bold,
And gentile tyrants reign?
Ah no! thy Saints can trust thy care,
And wait thy sovereign will;
In every age thy people found
Thee true—they trust thee still.

They thank thee for a Prophet's voice,
And know thy power to save:
To guide through evil's dark array,
To victory o'er the grave;
They know ere long thy martyr'd host
Will in full triumphs rise,
And conquering Death and Hell shall meet
Their captain in the skies.

O may I greet that holy band,
And in their triumphs share,
And with them through Eternities
Thy power and love declare;
O Lord thy Spirit ever give
That I may never faint,
That through all scenes of Life or Death,
I still may be a Saint.

W. CLEGG.

ADDRESSES.—Samuel F. Neslen, 11 Park Row, Easton Road, Bristol.
Thomas Smith, care of Lewis Bowen, Post Office, Abersychan near Pontypool, Mon.

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A. L. Jones	5	0	0
B. W. Brindle	10	0	0
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XIX. Saturday, June 13, 1857. Price One Penny.

THE POLITICAL AND RELIGIOUS RIGHTS OF THE "MORMONS" CONCEDED.

(*From the "Mormon."*)

We have for some time contended strenuously for the religious and political rights of the "Mormons." Time and time again have we shown that they had nothing and claimed nothing but what was constitutionally their rights in common with other American citizens; and when editors and priests have been ranting and raving about the "Mormons," we have met their denunciations, for arguments they have none, and challenged them to a discussion of the facts in the case. We knew that the ground we had taken was right; we knew that morally, socially, religiously, and politically, "Mormonism" was incontrovertible; and we have at all times stood prepared to meet the issue on these grounds. We have generally, however, been met either by trumped up stories, false accusations, foul calumny, or ribald abuse. We were, consequently, scarcely prepared, after so much ranting, to find so straightforward and an honest acknowledgement as is contained in the following, from the *New York Herald* of May 3rd—

"The Mormon Question.—The governorship of Utah has again been tendered to Major Ben. McCulloch, of Texas, and it is not yet known whether he will accept or not. Should he definitely decline, the peace of the country and the very existence of the Salt Lake settlement will impose on the President the duty of appointing a man of equal nerve, courage, and sagacity to the old Texan Ranger. For, of all the questions which embarrass the statesmen of the country at the present time, one of the most embarrassing is without doubt the question of Utah and the Mormons. Whichever way it be examined, it bristles with difficulties.

"Regarded politically, the Mormons are obviously entitled, under the constitution, to adopt the form of religion and the social usages which suit them best. No authority to interfere with their religious institutions has been committed to the Executive, or to Congress, or to any other person, persons, or assembly; they alone bear the responsibility of them. And according to the popular and usual reading of the constitution wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Nebraska law clearly places be-

yond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

The above is all that we have ever contended for, and are simply our rights; we ask no more. As American citizens, we feel that, in common with all other citizens of this great republic, these are our due, and as such we claim them. But why is it that it should be so "embarrassing" to grant us what is simply our rights? Has it become so hard for the great model Republic of the nineteenth century to give to her citizens their rights, that when they are simply demanded "the whole subject bristles with difficulties?" An honest man never has any difficulty in pursuing a legitimate, straightforward course; but if that man would turn burglar, and seek to rob his neighbour's house, in the face of locks, bars, a vigilant police, a court and a prison, then, of course, his position would be "embarrassing," and whichever way it was examined, it would "bristle with difficulties" for him. All the advice we can give at the present to the scribblers about "the Utah difficulty" is, retrace your steps, follow in the footsteps of your venerable predecessors, lay aside your narrow, contracted, bigoted ideas, accord to all what you yourselves profess —"equal rights"—and the bristling difficulties will disappear, and you will find, on sober second-thought, that honesty, after all, is the best policy. We quote further—

"Again, most of the assailants of the Mormons treat them as pagans and heathens, and call upon the American people to interfere 'as Christians' to put them down. But the men who talk this way do not, as it might seem, enjoy a monopoly of Christianity. The Mormons can quote the Bible with any D.D. of these parts. The only difference between their study and their inferences from the Inspired Record arises from their selecting, as their favourite portions of Scripture, the Old, while our parsons prefer the New Testament. But all the Christian churches admit that both are of equal authenticity and equal authority. Wherefore it follows that, when the Mormons show us that Abraham, Isaac, Jacob, and the other patriarchs, Solomon, the wisest of men, and David, the man after God's own heart, were inveterate polygamists, and kept harems to the extent of their means, our Christian reasoners are necessarily silenced. They are shown, by unanswerable evidence, that the vice which is reproached to the Mormons, was practised by God's peculiar people, and, seemingly, with particular unction by the very men among this people, who were the most frequent recipients of the divine bounty. So far, therefore, as the Holy Bible is concerned, the Mormons are, according to strict logic, much better qualified to persuade us to take four wives, than we are to induce them to stick to one."

If those D.D.'s referred to believe what they preach, why don't they come out and meet the "Mormons" face to face, and exhibit the superiority of their systems? They know, just as well as the "Mormons" do, that they can't do it to their advantage, and hence they skulk in the background, and cry, whine, and rave, and in the absence of argument, would call on government to light the inquisitorial fires, and re-enact the scenes of St. Bartholomew and Smithfield. Why, the poor craven hypocrites, if it is a religious question, and they are the professed exponents of religion, can't they overturn by truth, if they have it, the alleged error of the "Mormons," which is so outrageous as to require the intervention of the civil power? Oh ye hypocrites! why, a secular editor can see through the flimsiness of your covering. Thank God the State has not fallen so low as the Church.

The *Herald* fairly gives us credit for our position, religiously, and politically, and so far as politics are concerned, it might have been a "Mormon" article. We beg here to state, however, that, if those D.D.'s to which he refers, believe only "in the New Testamant," the "Mormons" do not only "believe in the Old," but in the New also. It is from those two sources that the "Mormons" principally sustain their religious faith, and from the Constitution their political faith. But "Mormonism" shrinks not from an investigation, moral, philosophical, or social, as well as political or religious. We again quote—

"Politically and religiously then, the Mormons have the whiphand of us, and know it. They know that the safety of the Union will not permit us to establish such a precedent as interference by Congress with the religious institutions of a Territory or State;

and they are aware of the vantage ground which their adversaries give them by appealing to Heaven and the Scriptures to condemn their depravities."

"Whiphand of us!" The "Mormons" have all that, and know it well, of course they do; and how can they help knowing it in the face of such facts? But really, Mr. Bennett, is not this conceding too much? Why you must have forgotten yourself? What will people think of you for making such concessions as these? Why you are giving the "Mormons" credit for being about as good as the Christians, and acknowledging, too, that neither parsons nor editors can controvert their principles. Would it not have been better to have taken another course, and suppressed the truth? What will the editor of the Richmond *Enquirer* say? What will the very meek "Philosopher," and that exquisite model of perfection, the "Little Villain," say? What will the religious press say? What will be said by the pious, humble shriekers for freedom? And, above all, what will the "three thousand clergymen" say? Surely the whole subject "bristles with difficulties." Mr. Bennett seems fully to realize this; and after, in a fit of honesty, acknowledging their true position, cries out, "*What, then, are we to do?*" Do! why be honest, that's all, and then the difficulties will all vanish. Why not be as honest in granting rights as in acknowledging them? If the "Mormons" are entitled, religiously and politically, to the rights you mention, why not accord them? "You are polygamists." Yes, but then you admit that that is none of your business and besides that the best of men—"Abraham, Isaac, Jacob and the other Patriarchs, Solomon the wisest of men, and David, the man after God's own heart, were polygamists;" that the "Christian reasoners are silenced," and that "politically and religiously the Mormons have the whip hand of us." Very well then, why not give them their rights? There is nothing that we know against them. Shall we object to them because of something imaginary, an *ignis fatuus*, a mere chimera of the brain? It is this eternal fighting with shadows which creates all the difficulty. You obtain false and villanous reports from corrupt, unprincipled men, fight hobgoblins of your own creation, and then, like Macbeth, are horrified at the phantoms that float before your bewildered imagination. "The Mormon question," then, "bristles with difficulty"—of course it does. Shadows are always difficult to fight and hence the struggling and wriggling, and lying and misrepresenting. At last out comes the simple truth and you exclaim—

"What, then, are we to do? Shall we confess ourselves incapable of keeping these polygamists out of the Union? We think not."

No we won't give in, like Macbeth we are not crazy, it is but a slight, a temporary insanity. The fates are against us, but we'll try it again. "Lay on Macduff." We will not acknowledge ourselves incapable of keeping these polygamists out of the Union. But what shall be done next? We have tried political and constitutional arguments and these have failed. The D.D.'s have tried religious arguments, including opposition to polygamy, and these have failed; but yet we won't dispair; like the fox, we have a good many shifts. We again quote—

"In the first place, though long usage seems to have given to 'may' the force of 'must' in the section of the constitution referring to the admission of new States, it does not appear at all certain that such a construction of the sentence is warranted. 'May' is not the same as 'must;' Congress may well have been endowed with a power, without being charged with a duty. It 'may' admit Utah if the interest of the Union would be extended thereby; but it 'must' meet at regular intervals to take counsel on the affairs of the nation. We suggest to the administration and to the scattered members of Congress to give this point proper thought."

The above is simply a dodge, a palpable piece of trickery, and finds an answer in the former part of the *Herald's* article, where he says that—

"According to the popular and usual reading of the constitution, wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Ne-

braska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States' government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

We are at a loss to reconcile the two; the one is a clear, straightforward, honest sentiment; the other, a slip-noose, a simple dodge; but we will briefly glance at his remarks about the word "may" which is recommended to Congress in so comic-serious a manner. Suppose the Congress "*may*" refuse, which Mr. Bennett has just told us before they have no right to do; but that they "are bound to vote for their admission into the Union as a sovereign State"—What then? They refuse to the Utonians a right which has been ceded and guaranteed to eighteen territories, without, according to his own admission, any just reason whatever. They place themselves in the position of capricious tyrants, depart from the common usages of the nation, make invidious distinctions, and according to the *Herald's* own showing, violate the spirit and genius of our institutions and constitution, usurp a power which has never been "committed to the Executive or to Congress, or to any other person, persons, or assembly." They place themselves in the wrong and the "Mormons" in the right. They use for oppression a power that was given them to promote justice and maintain equal rights. Still the "Mormons" have never contended that they shall be admitted; but they do think with the *Herald* that if they are not, the above will be the true position of those who oppose their admission. But again—

"If the apprehension of the South—that the Northern men will vote against the admission of every new slave State—renders Congress obdurate on this head, the only remaining resource of the administration will be to act upon the evidences of rebellion now before the world. It is notorious that the United States' Court has been despoiled, and the records stolen; for this it is competent for the government to demand and exact satisfaction. Our cotemporary, the *Richmond Enquirer*, wishes to see the fair 'fields of Utah laid waste, and the Mormons hung by hundreds.' We are not so comprehensive in our project of subjugation. A sensible, judicious Governor, with soldiers enough to constitute him a body-guard, would very possibly achieve the same end by the more pacific agencies of example, precept, and private management. A split among the Saints would demolish them all; and if Mr. Buchanan's Governor be wise—be he who he may—he will infallibly produce this split, then undertake wars, and so win glory and profit."

Here, then, are two fresh shifts to get rid of the "Mormon" difficulty. The one is founded on a charge of rebellion and its necessary and just punishment, and the second division. They must be cudgelled, beaten, killed, and eaten, and then divided.

Unfortunately, however, for the first of these projects, there is no such thing as rebellion among the "Mormons," all the fuss and feathers that we have had lately originate in the base misrepresentations, foul-mouthed slander, and abuse of an imbecile and corrupt judge who is seeking to kick up a dust to cover his retreat and that of a small bevy of his immaculate coadjutors. And while in the states they are crying "war to the knife and knife to the hilt," the "Mormons" are as quiet and peaceable in the mountains as sucking babies and very few of them are even aware how grossly the Eastern public have been gulled and imposed upon by a few contemptible correspondents, some of whom strut about in robes of state. So this rebellion vanishes into thin air, eludes the eager grasp of the *Herald* and leaves him again at sea, fighting shadows, and pursuing phantoms.

We come now to the last shift, which is division. "Divide and conquer" has been the motto of usurpers and tyrants, from time immemorial. Does Mr. Bennett remember the story of that sage Philosopher Franklin about the bundle of sticks? We would advise him to read it over again. It is the union of the "Mormons" which, after all, is the great bugbear; and neither their polygamy, rebellion nor anything else. They are now strong; strong in religious union; strong in political union, and strong in religious, political, social, and constitutional rights. "If we could only sever them, they would be weak as ourselves; but they are now based and entrenched behind the strong bulwarks of religious and political rights, sustained by the Bible and the Constitution, and we acknowledge we cannot gainsay it." When men talk about dividing

the "Mormons," they show themselves most egregiously ignorant of the principles that unite them. Well, gentlemen, try, try,—that's all; but when you get them divided, pray "save the pieces."

Some time ago, Mr. Bennett was in favour of sending out a number of ladies, strong minded women, creoles, *nymphs du pave*, &c., to help to christianize the "Mormons," with some of the foul effete and polluted Christian institutions of this country. We believe that the lack of houses of assignation and other facilities for prostitution, that great appendage to Christian monogamic civilization, is the great cause of all the trouble among the sojourners in Utah. And so far as Uncle Sam's officers are concerned, we would advise them to take some of their spare ladies with them—it would save some rather disreputable court scenes about squaws, blankets, paints, &c., &c. We would advise, however, that they keep them to themselves, and not exhibit them as wives, *a la mode* Drummond. The "Mormons" generally know how to keep clear of such filth; and we are afraid, Mr. Bennett, that your plan of introducing your Christian institutions will not succeed so well as that of Balaam with the Israelites.

In conclusion, we would say that the "Mormons" have, neither directly nor indirectly, sought to embarrass the Federal administration, nor do they now seek to do it. They are now at this day, and always have been, as loyal and patriotic as any other American citizens. If there has ever been any trouble it has been with the officious interference of political demagogues and self-constituted censors. If the "Mormon" question is now surrounded with difficulties, it is very obvious to all that those difficulties originate with others and not with the "Mormons." The "Mormons" have pursued a steady, even course. They have never agitated or disturbed society *a la mode* Kansas, or Kinney, Walker, and others; and whenever the community at large, including judges, priests, and editors, come to their senses, and can find time to mind their own business, the "Mormons" will be found "right side up with care," and the "Mormon question" will vanish into thin air.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 360.)

[April, 1842.]

28th. At two o'clock, p.m., I met the members of the "Female Relief Society," and after presiding at the admission of many new members, gave a lecture on the Priesthood, showing how the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood, and that the signs should follow them, such as healing the sick, casting out devils, &c., and that they might attain unto these blessings by a virtuous life, and conversation, and diligence in keeping all the commandments; a synopsis of which was reported by Miss E. R. Snow.

President Joseph Smith arose and called the attention of the meeting to the 12th chapter 1st Corinthians.—Now concerning spiritual gifts, I would not have you ignorant." Said that the passage in the 3rd verse, which reads "No man can *say* that Jesus is the Lord, but by the Holy Ghost," should be translated "no man can *know* that Jesus is the Lord, but by the Holy Ghost." He continued to read the chapter, and give instructions respecting the different offices, and the necessity of every individual acting in the sphere allotted him or her, and filling the several offices to which they were appointed.

Spoke of the disposition of many men to consider the lower offices in the Church dishonourable, and to look with jealous eyes upon the standing of others who are called to preside over them. That it was the folly and nonsense of the human heart for a person to be aspiring to other stations than those to which they are appointed of God for them to occupy; that it was better for individuals to magnify their respective callings, and wait patiently till God shall say to them, "Come up higher."

He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some

sisters not doing right in laying hands on the sick. Said that if the people had common sympathies they would rejoice that the sick could be healed; that the time had not been before that these things could be in their proper order; that the Church is not fully organized, in its proper order, and cannot be, until the Temple is completed, where places will be provided for the administration of the ordinances of the Priesthood.

President Smith continued the subject, by quoting the commission given to the ancient Apostles in Mark, 16th chapter, 15th, 16th, 17th, 18th verses, "Go ye into all the world, and preach the Gospel to every creture. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

No matter who believeth, these signs, such as healing the sick, casting out devils, &c., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on.

He said, if God has appointed him, and chosen him as an instrument to lead the Church, why not let him lead it through? Why stand in the way when he is appointed to do a thing? Who knows the mind of God? Does He not reveal things differently from what we expect? He remarked that he was continually rising, although he had everything bearing him down, standing in his way, and opposing; notwithstanding all this opposition, he always comes out right in the end.

Respecting females administering for the healing of the sick, he further remarked, there could be no devil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration.

He reproved those that were disposed to find fault with the management of the concerns of the Church, saying God had called him to lead the Church, and he would lead it right; those that undertake to interfere will be ashamed when their own folly is made manifest; that he calculates to organize the Church in its proper order as soon as the Temple is completed.

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big Elders," as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this Society, and must be guarded against; that every person should stand, and act in the place appointed, and thus sanctify the Society and get it pure. He said he had been trampled under foot by aspiring Elders, for all were infected with that spirit; for instance, John E. Page and others had been aspiring; they could not be exalted, but must run away as though the care and authority of the Church were vested with them. He said he had a subtle devil to deal with, and could only curb him by being humble.

As he had this opportunity, he was going to instruct the ladies of this Society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings.

He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connexion with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honour, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the Church have induced them to bear a long time with those who were cor-

rupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the Elders to good works; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; resist evil, and there is no danger; God, men, and angels will not condemn those that resist everything that is evil, and devils cannot; as well might the devil seek to dethrone Jehovah, as overthrow an innocent soul that resists everything which is evil.

This is a charitable Society, and according to your natures; it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come into the presence of God; for what is more pleasing to God than innocence; you must be innocent, or you cannot come up before God; if we would come before God, we must keep ourselves pure, as He is pure.

The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God. You need not be teazing your husbands because of their deeds, but let the weight of your innocence, kindness, and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. Achan must be brought to light, iniquity must be purged out from the midst of the Saints; then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

If this Society listen to the counsel of the Almighty, through the heads of the Church, they shall have power to command queens in their midst.

I now deliver it as a prophecy, if the inhabitants of this State, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll round before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion.

After this instruction, you will be responsible for your own sins; it is a desirable honour that you should so walk before our Heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves.

President Smith continued reading from the above-mentioned chapter, and to give instructions respecting the order of God, as established in the Church, saying every one should aspire only to magnify his own office and calling.

He then commenced reading the 13th chapter—"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;" and said, don't be limited in your views with regard to your neighbour's virtues, but beware of self-righteousness, and be limited in the estimate of your own virtues, and not think yourselves more righteous than others; you must enlarge your souls towards each other, if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom. He said he had manifested long-suffering, forbearance, and patience towards the Church, and also to his enemies; and we must bear with each other's failings, as an indulgent parent bears with the foibles of his children.

President Smith then read the 2nd verse—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He then said, though a man should become mighty, do great things, overturn mountains, perform mighty works, and should then turn from his high station to do evil, to eat and drink with the drunken, all his former deeds would not save him, but he would go to destruction! As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings. Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness.

You will receive instruction through the order of the Priesthood which God has es-

tablished, through the medium of those appointed to lead, guide, and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

When you go home, never give a cross or unkind word to your husbands, but let kindness, charity, and love crown your works henceforward; don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto Him.

Let your labours be mostly confined to those around you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world; but your administrations should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society. Those ordained to preside over and lead you, are authorized to appoint the different officers, as the circumstances shall require.

If any have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion? No one. Said he was never placed in similar circumstances before, and never had given the same instruction; and closed his instructions by expressing his heartfelt satisfaction in improving this opportunity.

The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on this interesting occasion.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 13, 1857.

DEPARTURE.—The ship *Tuscarora*, Captain Dunlevy, bound for Philadelphia, cleared on the 29th, and sailed early on the morning of the 30th of May, having 547 souls of the Saints on board, of whom 298 were from the Scandinavian mission; the remainder were from the British mission. Elder Richard Harper was appointed President of the company, with Joseph Stapleton and C. M. Funck as his counsellors. These Saints contemplate going only to the States this season, there to labour and procure means to enable them to cross the Plains for Utah another year. May the blessings of a kind Providence ever hover around them, preserve them from disaster, and provide for them comfortable homes on the other side of the water.

As doves flock to their windows, so the Saints of the Most High are annually gathering to Zion. It causes us to rejoice with joy unspeakable, when we contemplate the blessings that will crown the heads of the faithful Saints of this dispensation of the fulness of times, in which the honest in heart who are willing to make a covenant with God by sacrifice, are to be gathered together out of all nations, and the scattered tribes of Israel are to return to the land of Judea. O that the Gentiles only knew in this their day the things that belong to their peace, but they are hid from their eyes, as the Prophet Isaiah predicted they would be, chapter xxix. 9th and 10th

verses: "Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the Prophets and your rulers, the Seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed."

FOREIGN CORRESPONDENCE.

FROM THE EMIGRATION.

Steamer *Envoy*, Mississippi River,
April 26, 1857.

President O. Pratt.

Dear Brother—When I wrote you on the 24th instant, I did not expect to have an opportunity to write again in so short a time, but being unexpectedly on board of a Mississippi steamboat, for two or three days, where I can do nothing but eat, sleep, look over my accounts, read and write letters, and ponder over in my mind how I shall best accomplish the thousand and one things that are crowding upon me, I concluded I could not better occupy a little leisure than in writing you again a few items, which I think will not be without interest.

Yesterday morning, the day after I wrote to you, brother Snow received a letter from New York, stating that the *George Washington* had arrived at Boston, after a passage, I think, of twenty-three days; probably word has also been sent to Iowa City, but whether this is the case or not, it is fortunate that brother Taylor wrote to St. Louis. This news found me quite unprepared; I had calculated on about a thirty days passage, and intended starting for Iowa City about the 1st of May, with plenty of tents, covers for the wagons, &c., and a supply of provisions, and to be well prepared for the Saints on the camp ground by the 8th or 10th. There is, however, no occasion to regret that the Lord has given the Saints a speedy and prosperous voyage.

The letter was received about eleven o'clock, a.m. I took a few minutes to reflect and to talk with brother Snow on the subject, wrote a couple of letters, one to brother William, and another to Mr. Schuttler, the man who is making our wagons; then started for the tent-makers. He had eleven tents, which would accommodate twenty persons each, and about twenty-five wagon covers finished. I found that the steamer *Envoy* would start up the river in the evening, and would take some freight for me. I purchased a small lot of things needful for the camp, shipped them with the tents and wagon covers, and after saying and doing the many things that wanted to be said and done, was on board the steamer myself by sun down, bound for Muscatine, the landing place on the Mississippi, for Iowa City, at which place I hope to arrive, at the least, one or two days before the Saints; have their tents pitched, and some provisions on the ground, for I expect that something to eat will be in immediate demand. I shall also have some hand-carts prepared for hauling the luggage, for we must make them do the most of our teaming, until our cattle and mules arrive, and save the expense of hiring.

I think the brethren whom I wrote brother Taylor to send ahead of the company, will be waiting for me on my arrival in Iowa City. If so they will be help in time of need.

I do not see that this company can get off any sooner than they would, had they arrived about the 10th of May, for the oxen and mules cannot be got on to the ground sooner than the 15th, and probably not until the 20th. This is not for want of time, for they could be there by the 5th of May just as well, were there feed on which to drive them. It is so cold here now, that I find a great coat quite a necessary companion, and the starting of the buds on the trees along the banks of the river is slightly perceptible.

I received a letter from brother William, dated the 20th instant, Clay County, Missouri, which states that it had frozen quite hard every night up to that time, for this reason there will probably not be grass on which to drive the cattle before the 1st, and probably not until the 5th of May, and fifteen days is the shortest time in which he can get the

herd through to Iowa City, a distance of about 300 miles. You may ask why we cannot drive, feed, &c. The simple reason is, I am informed by those who know something about the country along the route, that if feed is to be had at all, it is only at what would be ruinous prices to us, and then in such limited quantities that it would be imprudent to start a large herd with the expectation of finding provender along the road to supply its daily wants.

Every man from the interior of Iowa, with whom I have conversed, states that their crops were very poor last season, and particularly that of corn; that the past winter has been long and extremely severe, consequently the surplus of grain has been used for feed to stock to preserve their lives, and with the best that the inhabitants could do, thousands of cattle and hogs have perished for want of food. In the timbered country, immediately bordering on the north side of the Missouri river, where our cattle and mules now are, feed is tolerably abundant. We bought our oxen under contract that they should be well fed until the 1st of May, and brother William is there to attend to it.

This is an extremely cold and backward season, all through this western country, and may be considered an exception, but as a general thing it will probably not be profitable to drive cattle before the 1st of May, and as long as we have to purchase them at a distance of some three hundred miles from the place of outfit, as has been the case last season and this, they cannot well be got there before the 15th or 20th of May, consequently there would be but little use in having the emigration, going by teams, on the ground sooner than the 10th of May. There is another point in this subject—it would be difficult to buy up a drove of cattle early in the spring, in a condition fit to travel; they must be cattle that have been pretty well wintered, and then they should have a short time to fill out on grass before they are fit for so long a journey as the one across the Plains.

With the hand-cart companies it is somewhat different, particularly when fitted out with mule teams, as they will be this season. The few animals that are needed, in proportion to the large number of emigrants, say four or six mules to every two hundred, can be drove early, and fed at a comparatively trifling expense and risk. Had we had a responsible man, with whom we could have entrusted either the cattle or mules, the latter would have been started for Iowa City about the 15th of this month, and been in camp the 1st of May, and the hand-cart company could have been off by the 5th. We did not expect the company thus soon, but we calculated that to have the mules there to ride, and do the team work before the oxen arrived, would have well paid the expense of feeding and been much more convenient, but there is no man of experience to be had to whom we could entrust so important an interest. Either William or myself has been compelled to have our hand on everything that has been done thus far. It would have been profitable to have sent an energetic and responsible man with us, even had it been necessary to pay his entire expenses from Liverpool.

I am informed that the winter wheat is pretty much all winter killed in the States of Missouri, Iowa, and Illinois, and in several other wheat growing States it is extensively injured. All kinds of provisions are now scarce and high, and unless the Lord blesses this country this season with abundant crops of spring wheat, corn, potatoes, &c.; it seems to me that thousands another year will experience what it is to be starving, and not be able to obtain food. If they could exercise no sympathy for the starving Saints in Utah in 1856, they may have occasion to sympathize with each other in 1858.

The following wholesale prices of provisions and groceries in St. Louis, will show you that this western country is no longer the place for high wages and cheap provisions. Flour from $6 to $7 per barrel, bacon 12½ cents per pound, sugar from 10½ to 15 cents per pound, coffee 12½ cents, and other articles of common consumption in proportion, and rather on the rise at present.

After I have gained all the experience I can from this season's operations, I will try to recollect and write you some of my ideas about the Scandinavian emigration. While I am labouring for the present, I wish to make the experience of these labours of some benefit to emigration next season. In this way besides the satisfaction of knowing how matters are

now moving from time to time, I may throw out some ideas that will assist you in making calculations for another year. I have no doubt but that this apology will do for all I may write on the subject, and unless I forget that I have made this one, I shall probably not make another.

April 27th. We are still steaming up the river, and the weather is very pleasant and comfortable. We have passed to-day, the towns of Hannibal, Quincy, and Le Grange. I have some hopes of getting to Iowa City to-morrow evening, but may not until the next day.

May 2nd.—I arrived in Iowa City about nine o'clock on the evening of the 29th. About noon on the 30th the Saints arrived, but with only what little luggage they kept immediately with them. They went out to the camp; I got the tents and wagon-covers on the ground about nine o'clock in the evening; with considerable exertion they were all arranged as well as the circumstances would allow, and they were as comfortable as could be expected with the small amount of bedding they had with them. Yesterday, the 1st of May, a supply of provisions were got on to the ground, and the tents permanently arranged. About dark, brothers Evans and Tyler, who had been left behind with the luggage, arrived in camp, and informed us that it had arrived at the station a few minutes ago; the brethren started for the station to load it in the wagons and bring it to camp. There are one or two children of the company in the town, who are somewhat unwell from the effects of measles, and one sister indisposed in camp, but not seriously; I hear of no others. All seem happy and cheerful, and the sun is shining clear and bright this morning, for the first time since the arrival of the company.

Yours in the gathering of Israel,

J. A. LITTLE.

HOME CORRESPONDENCE.

SCOTLAND.

Stockbridge, Edinburgh,
May 23, 1857.

President O. Pratt.

Dear Brother—I write to furnish you with a brief narration of the condition of the Churches in this Pastorate—the progress of truth—the labours of the Elders—the Reformation, &c.

The Saints in this country, with comparatively few exceptions, have seen the great necessity of awaking to a newness of life and energy, and being more diligent and faithful in keeping the commandments of God, according to the injunctions of the First Presidency in Zion. They have renewed their covenants in the waters of Baptism. As we are now awake and alive ourselves, we are better qualified to disseminate successfully the principles of life and salvation, among the people who are dead to things pertaining to eternal life.

After re-converting, instructing, and exhorting the Saints to faithfulness to God and His cause, we turned our attention more to the world around us, and have succeeded in several places in arousing them from their lethargy, and many of them awake with surprise, to find that such a people as the Latter-day Saints are still in being; for they expected never to hear anything more of them.

We published, by means of placards, to the inhabitants of Dundee, Edinburgh, Paisley, Johnstone, and Dumbarton, that Lectures would be delivered by Elders, Missionaries from Utah Territory, United States, upon the subject of "Mormonism." The meetings generally were well attended, but especially in Johnstone and Dumbarton, which places are included in the Glasgow Conference, and under the supervision of Elder Jacob Gibson, who created quite a ferment in the town of Johnstone, so much so, that one of the Free Church Missionaries and his associates had the following notice proclaimed to the inhabitants by the Town Cryer:—

"IMPORTANT NOTICE,

"Two ways of putting down 'Mormonism.'

"1st. By open and fair discussion.

"2nd. By hisses and groans, or cheers.

"The inhabitants of Johnstone are respectfully invited to assemble in the Tem-

perance Hall, at a quarter-past eight o'clock this evening, for the purpose of suppressing by one or the other of these means, this grossly immoral, blasphemous system. Joe Smith's ghost will be exhibited, and a notable miracle performed. The High Priest's head will be cut off by means of a hatchet, and thereafter be replaced by missionaries from Utah; as a proof of the divine authority of the creed of the Latter-day Saints."

The proclamation of the above was productive of much good, the Hall was crowded to excess; and there was a large number outside, who could not gain admittance. The Lord poured out His Spirit upon His servants, and enabled them to testify to the people that He had raised up a great Prophet in this generation in the person of Joseph Smith, and had re-organized His Church, now located in the distant and peaceful vales of the west, which is the germ of that great and powerful empire spoken of by the ancient Prophets, which is destined to fill the whole earth with light and knowledge.

The Lord gave us a signal victory over our enemies, for the people listened to the truth—dismissed quietly, and many are desirous of hearing more concerning our doctrines. Elder Gibson has been there since, and addressed a quiet, and very attentive audience.

I am happy to say that the Presidents of Conferences, and the Priesthood generally, are good, energetic men, willing to labour for Zion, and the salvation of the people. We have called, ordained, and sent out several young men to preach the Gospel without purse or scrip to the inhabitants of this land, and our most fervent prayer is, that God will bless abundantly the labours of His servants, that many of the hardy, enterprising, and noble sons and daughters of old Scotland may yet be gathered with the Saints, and through faithfulness, and obedience to the ordinances of the Priesthood, be prepared to act a prominent part in the great work of the redemption, and salvation of the living and the dead.

May heaven bless, and crown with success the labours of the brethren in the Office in Liverpool, and all the faithful throughout the world, is the ardent prayer of your humble servant.

JAMES URE.

INCONSISTENCY OF ANTI-MORMONS.

BY ELDER B. SNOW.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be made manifest unto all men, as theirs also was. 2 Tim. iii. 8, 9.

Reader, did you ever see a locomotive upon a railway, attached to a heavy train, puffing and snorting, emitting volumes of steam and smoke, its wheels revolving with great rapidity, but withal making no headway, while every effort began and ended in noise? If so, you have seen a picture, to my conception, of the efforts of a man who has pledged his support to a bad cause. Did you ever sit in a court room and hear a lawyer with a murderer for his client, for whom for filthy lucre's sake he is sworn to make truth a lie, or a lie the truth, to the utmost of his ability, as the interest of his client may demand? Have you marked the twisting of evidence into something else than what was said by the witness, and the addition of much which was never spoken at all? And more than all, have you noticed him, in his anxiety to lead the jury to believe in the innocence of the party, with all his shrewdness, betray himself into a confession of the weakness of his cause? As for instance, "First, It is clearly proved that my client did not kill the man in question! Secondly, If he *did* kill the man in question, it was done in self-defence! Thirdly and lastly, If he did kill the man in question, and did *not* do it in self-defence, he *did* it *accidentally*, without malice aforethought, and, therefore, is entitled to a verdict of 'justifiable homicide!'" Thus would he set up three distinct grounds of defence, by which he would virtually acknowledge neither was tenable. To such like schemes must a man resort who has espoused a bad cause.

Thus does the devil sometimes overreach himself.

I have been led into this train of thought by perusing several Anti-Mormon publications, most of which were, as usual, anonymous, for the best of all reasons, the authors were ashamed to father such monstrosities. Among the number which I have lately read, there is, however, one exception to this general rule; but had the author been half as bright as he evidently supposes himself to be, he would have withheld his name, and saved his credit. I allude to a tract bearing the significant title, *The Book of Mormon examined and its claims to be a Revelation from God, proved to be false, by John Haynes.* I have always marked and proved by observation one thing, viz.—When a work lacks good sound reasoning, and conclusive arguments inside, there is ever a desperate effort to make up the deficiency by a bold and sweeping title page. Such is emphatically the case with the book in question. It might answer the end designed by the author if the people would read the title *only* and believe it; but all sensible persons who read attentively the *book*, will discover that the title is but a fair index to what follows, viz., bold assertions, without the shadow of proof.

It is not my purpose to enter into a review of this work, for it would be spending time to a very poor purpose, inasmuch as I have no fears of any influence from it except such as shall tend to the advantage of truth whenever read by thinking people.

I would like to see it have a wide circulation, for the flimsiness of the author's arguments, if they may be called such, will only serve to exhibit the weakness of his cause.

I only wish to remind him that he is somewhat over-zealous, and like a very small boy setting up bricks; if he gets one up, he is sure to knock that down in trying to rear another. I would gladly believe for charity's sake, that such men are honest in their efforts, but this small boon is denied me, for they make their own folly and knavery manifest in their works.

Let us examine one specimen of Mr. Haynes' honesty and consistency. He loudly complains that the Book of Mormon abounds with inconsistencies; but strange is it indeed, that a man of his self-supposed calibre, could not write one short tract without committing himself in a far greater inconsistency than any which he complains of in that book. He says, "Still the question is often put, 'How came the book (of Mormon) into Smith's hands?' To answer this, I have only to refer the reader to the following extract from a letter of a Mrs. Davidson, &c." Then follows an extract from said letter as follows—"I was married in early life to a Solomon Spaulding, a graduate of Dartmouth college, who was distinguished for a lively imagination and a great fondness of history." He then recites one of the old tales, and winds up with Mrs. Davidson, with the following extract from her letter—"The excitement in New Salem was so great, that at a public meeting of the inhabitants on the subject, they deputed Dr. P. Hurlbut, one of their number, *to repair to this place*, and obtain from me *the original manuscript* of Mr. Spaulding, for the *purpose of comparing* it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. The *comparison was found correct*, with the exception of a few pious expressions and extracts from the Sacred Scriptures, and construed into a new Bible, to palm it upon a company of poor deluded fanatics as divine."

This, then, is Mr. Haynes' answer to the question, How came the Book into Smith's possession?

This is what he expects us to believe. Very well; it appears, then, that the whole Book of Mormon was written by Mr. Spaulding, "*a graduate of Dartmouth College, who was distinguished for a lively imagination,*" and by the inspired writers of the "Sacred Scriptures," with the exception "*of a few pious expressions!*"

From such authors we must necessarily be prepared, and reasonably expect to meet a very fine and finished production, one that shall be in every way worthy of a high rank in literature. At least we expect if there *should* be anything bungling about it, it would only occur among those "*few pious expressions,*" which have no accredited authorship.

Mr. Haynes, however, after expatiating largely upon what he calls the "*internal evidence*" against the book, endeavouring to show contradictions and inconsistencies, seems to have forgotten himself, and

gravely sums up his arguments thus. "Again. The *general* inaccuracies, bad grammar, and great blunders, both of the book and style, render it the meanest and most contemptible in the English language; it is very unlike a book of God. Listen to a few of the expressions with which it abounds." Here he quotes some specimens. "These," he continues, "with many more expressions which might be collected, present on their very face, the most evident marks of ignorance, knavery, and dishonesty!" "*Oh, tell it not in Gath!*" Here is consistency! *Now*, Mrs. Davidson, what do you think of your college-educated husband "distinguished for a lively imagination?"

You should, most assuredly, have sent him for a few months, at least, to Mr. Haynes, to have received a finish to his college education, that he might not have disgraced himself and his profession, by putting forth a book of "*general inaccuracies, bad grammar,*" "*the meanest and most contemptible in the English language.*" Recollect "*the comparison was found correct, with the exception of a few pious expressions*" "and extracts from the Sacred Scriptures."

A few *pious expressions* cannot impart to a book of that size a "*general*" character for "inaccuracies, bad grammar, and great blunders!" Neither can a few *pious expressions* make the "Book and style" which "render it the meanest and most contemptible in the English language." Nor yet can a few *pious expressions* compose that vast number of "expressions with which it *abounds.*"

The truth is, Mr. Haynes in his great zeal to oppose the truth, has run himself into a dilemma. Which horn will he take? His arguments, like the Irishman's Kilkenny cats, "*ate each other up!*" I advise him in future to be more cautious, if he would not have the cloven foot appear. In fact, I think the Anti-Mormons should call a convention at once, and adopt a creed or system of lies, so that they may no longer destroy their own influence. Have they forgotten that, "If Satan be divided against himself his kingdom cannot stand?"

Lying, like every other branch of business, will work best when systematized. Try it, gentlemen! Just look for a moment, and see what a miserable figure you cut! One with one version of a story, another with a different version, each contradicting the other; and some it seems there are who cannot tell a straight story when left to themselves. Organize! systematize, if not for your own, for your Master's sake, do for *his* sake try to appear a little respectable!

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 304.

OBJECTION: "The *sufficiency* of the Holy Scriptures of the Old and New Testaments for accomplishing the gracious designs of Jehovah is evident from the glorious truths which they reveal. They contain all things needful to be known and believed for salvation. 'From a child,' said Paul to Timothy, 'thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'"—"*Mormonism Weighed,*" *&c., by S. Haining.*

ANSWER: We, as Latter-day Saints, do not believe in "the sufficiency" of what are called "the Old and New Testaments" for the accomplishment of ALL "the gracious designs of Jehovah;" nor do we believe that "they contain ALL things needful to be known and believed for salvation." But we believe that those who will be honest enough to obey "the glorious truths" which they *do* "reveal," have the promise of that Holy Spirit which *will* "guide" them into "*all truth.*" If "the Holy Scriptures of the Old and New Testaments," by containing

"all things needful," are "sufficient" for all purposes, what need is there for such a function of the "Spirit of Truth?" Would Jesus have promised to send the Spirit on such a mission as that mentioned in John xvi. 12, 13, if it were rendered unnecesary and superfluous by the revelations of Scripture? Again, we would ask, what "Holy Scriptures" had been "known" by Timothy "from a child," which were "able to make" him "wise unto salvation?" As the "New Testament" was not written when he was a "child," he could not have "known" *that* from his childhood. Paul was evidently referring to the "Old Testament." If, therefore, Mr. Haining's mode of reasoning were carried out, it would follow that the "New Testament" is altogether unnecessary, inasmuch as the "Old Testament," which Timothy knew "from a child," is sufficient to make us "wise unto salvation!" As, however, the ability of the "Old Testament" to make those who lived under its dispensation "wise unto salvation," did not hinder a "New Testament" from being written, containing revelations of Divine truth to those living under its dispensation, so neither does the fact of both "Testaments" containing lessons of saving wisdom preclude *other* records of "glorious truths" from being written, or *other* revelations from being given to this or any future generations, containing an adaptation of "things needful to be known and believed" by the people to whom they may be given for the purpose of making *them* "wise unto salvation." We thus believe, with Paul, that "All scripture is given by inspiration of God, and is profitable for doctrine," &c. But here arises another query, affecting the validity of our objector's argument. What did the Apostle mean by "all Scripture?" Did he mean all past Scripture only? or did he mean all past, present, and future Scripture? If he limited the expression "all" to those Scriptures which were "able to make" Timothy "wise unto salvation," he must have referred to the "Old Testament only," for the "New Testament," as we before observed, was not then written; and therefore the text cited by Mr. Haining as confirmatory of his theory, instead of suporting it, annihilates it. If, however, the term "all Scripture" be understood as referring to anything written subsequent to the "Old Testament," there is not a shadow of reason that can be urged against its applicability to Divine Revelations of the present day or of any future period. We believe that there will yet be many inspired books of prophecy, and Revelations, and Epistles, and Acts of Apostles, and Psalms, and Proverbs, and Songs, and other writings given to the Church by inspiration, which will be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) We do not countenance the idea that the collection of ancient books, called the Bible contains all (or even a thousandth part) of God's will concerning His people. Many "glorious truths," which the Bible does *not* "reveal," and was never intended to reveal, will yet *be* revealed, in God's own way, and written by the pen of inspiration. Many "gracious designs of Jehovah" have yet to be accomplished, concerning which the Bible is silent as the tomb, but which will nevertheless be revealed in the due time of the Lord, and recorded in the annals of the Church. Many principles of saving truth and righteousness, now hidden from the minds of men, will yet, by the mouth of God's servants, be revealed to mankind, and unborn millions shall rejoice in the blessings thereof.

(To be continued.)

VARIETIES.

A Good Investment.—A benevolent old gentleman used to give away wood to the poor by the cord, in order, as he said, to have it recorded above.

How can a man who has no wings be said to be 'winged' in an affair of honor? Because in fighting a duel he makes a goose of himself.

Keep sacredly your promises, or if you find it impossible, go immediately and give a good excuse for your neglect. So shall you retain the confidence of your friends and associates.

MONOGAMIC PROBLEM.—A Monogamist married one wife. At the age of twenty there was born to him a son; at twenty-two a daughter was born; at twenty-four, another son: and so on, alternately, a son and a daughter every two years, until his wife had borne him ten children. Each of his male descendants, when about nineteen years of age, married a wife. At the age of twenty, each, like his father, was blessed with a son; at twenty-two, with a daughter; the increase, thereafter, being the same, in all respects, as in the family of the father. The female descendants remained unmarried. When this Monogamist became seventy-eight years old, what did his family number, including himself?

POLYGAMIC PROBLEM.—Mr. Fruitful, a Polygamist, married forty wives. At the age of twenty, he had ten sons and ten daughters born; and each following year he had ten sons and ten daughters born, until each wife had borne him ten children. His male descendants, shortly after becoming nineteen years of age, married forty wives each. And at the age of twenty, each began to increase in children, the same, in all respects, as in the family of the father. The female descendants remained unmarried. When this Polygamist became seventy-eight years old, what did his family number, including himself?

THE TRUSTING HEART.

BY CHAS. MACKAY.

Trusting heart! though men deceive thee,
Though good fortune's noon be past—
Though the friends of summer leave thee—
Fearful of its wintry blast:
Love remains, if these forsake thee,
True aye truer than before;
Why should worldly sorrow break thee?
Heart! take courage—sigh no more.

What though tempests gather o'er us;
Storms not always vex the sea;
Sunshine yet may gleam before us;
There are calms for thee and me.
Fortune's gifts are unavailing,
Ours are gifts she never bore,
Love unchanging, hope unfailing;
Heart! take courage—sigh no more.

ADDRESSES.—Edward Hanham, Reform Cottage, Beechen Cliff, Bath.
Joseph Burrows, 3 Furlong Place, Burslem, Staffordshire.
H. I. Doremus, care of Thomas Holmes, Suckery, Worcestershire.
Charles C. Tester, at Mr. Shepard's, Latter-day Saints' Meeting Rooms, Milton, Kent.

MONEY LIST, MAY 22—29, 1857.

	£	s	d
A. L. Jones	5	0	0
John Kessell, (per W. Yeates)	2	10	0
E. D. Miles	2	0	0
Michael Vaughan	5	0	0
Josiah Holmes	20	0	0
B. W. Brindle	5	0	0
Carried Forward	£39	10	0

	£	s	d
Brought Forward	£39	10	0
William Norris, (per Edward Hanham)	10	11	7
Thomas Parkes, (per I. Higbee)	4	0	0
William Budge	23	0	0
Joseph Burrows	4	12	6
	£81	14	1

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XIX. Saturday, June 20, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 383.

OBJECTIONS: "It does appear that the Mormonites do attach too much importance to their being baptized; and, if we may judge from their avowed principles and practice, they seem to imagine that it will operate as a charm. Baptism is only a sign, and not the thing signified; and many are baptized who are only baptized infidels. Without the renewal of the heart, a religious profession will be of no avail. The rite of baptism cannot save: 'circumcision availeth nothing, neither uncircumcision, but a new creature.' This doctrine was plainly taught by our Lord and his Apostles, and it is that which is essential to our becoming true Christians; for except a man be born again, he cannot see the kingdom of God. Every institution of God ought to be observed by us in the manner prescribed, and not to substitute it for the regeneration of the heart by the Spirit. This is a radical defect in the system of the Book Mormon. It is a dangerous error, and will be manifest in the lives of all who are under its influence."—"*Mormonism Weighed,*" *&c., by S. Haining.*

"Mormonism teaches that salvation chiefly depends on what is *outward*—connection with its communion, and baptism by immersion or dipping. Without these things, it says, there can be no salvation. The Bible, on the contrary, shows and teaches that such outward things are in *themselves* of no value, and that faith in Christ, and a change of heart, which are *internal* things, are the essential matters in salvation. 'For in Jesus Christ neither circumcision (which answers to baptism under the New Testament) availeth anything, nor uncircumcision, but faith which worketh by love.' (Gal. v. 6.) 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.' (Gal. v. 15.) The dying thief was saved without baptism; and Simon the sorcerer was still in a lost state, although baptized.' (Acts viii. 23.) "Mormonism like Popery, professes to save men by the charm of its baptism, and by communion with itself. But God's word says that salvation never can be obtained by such means, but that it must be through faith in Christ, attended by a change of heart and life." (Gal. ii. 16.)—"*Mormonism an Imposture,*" *by P. Drummond.*

ANSWER: With regard to the first objection, we have only to say that the Latter-day Saints attach no more

and no less importance to the ordinance of baptism than the Saviour and his Apostles attached to it. If it be possible for us, as Christians, to "attach too much importance" to the divine institutions of Christ, our opponents and their abettors will certainly be exonerated from the charge; but we fear they will stand guilty of attaching *too little* importance to them. This reminds us somewhat forcibly of the equally feeble objections urged by Naaman, the Syrian captain, against the Prophet Elisha's prescribed terms for the cure of his leprosy. The word of the Prophet was, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." This was a simple remedy, but Naaman could not see the philosophy of it. It was too simple, too humbling to the pride of the "captain of the host of the king of Syria;" and he "was wroth and went away, and said, Behold, I thought He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. Afterwards, however, he relented, and went and "dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." But it is evident that, before he could possess the desired and promised blessing, he had to comply with the prescribed conditions. Had he dipped a thousand times in a Damascene river, or less than seven times in Jordan, he would not have been cleansed from his leprosy; but as soon as he attached sufficient "importance" to the word of Elisha as to obey it, behold, the promised blessing came. We leave our Anti-Mormon objectors to draw the parallel. They may, if so determined, ragingly denounce the simplicity of the Gospel, and spurn its gracious overtures; but we are not willing to follow their example. We will not risk our hopes of salvation, and wilfully incur our Lord's displeasure, by despising or slighting His holy ordinances; for they who know their Master's will, and do it not, will be punished with many stripes. If there is any "charm" in yielding obedience to the Gospel law, let us have it. If it will "operate" in any way beneficially, let us experience its operations; and our anti-christian foes are welcome to the pleasure and gratification of mocking and deriding us. We are bent upon obtaining life—eternal life—which is so freely offered to us in the Gospel: we are resolved and determined—God being our helper—upon yielding implicit obedience to the requirements and institutions of that Gospel; and in doing this we care not for the scoffs and ridicule of the sectarian world. We neither court its smiles nor fear its frowns. We know in whom we believe, and happily possess that knowledge of the truth, that anchor of hope, that assurance of faith, and that indescribable peace and joy in believing, which the world can neither give nor ever take away. Our first objector views baptism as "only a sign," but does not say of what. It may, indeed, in its proper time and place, be regarded as an "outward and visible sign" of the believer's *obedience*—as an external act significative of the penitent believer's willingness to fulfil the law of Christ, which is the Gospel. But when administered otherwise, and without legal authority, as is the case in all pædobaptist and other churches of sectarians, it is "only a sign" of folly and presumption. It may be true that "many are baptized who are only baptized infidels." In fact, all who are baptized without having true faith in Christ, are little else than "baptized infidels," whatever christian profession they may make. Faith in Christ implies faith in him as the Divinely-commissioned Teacher of mankind, and therefore involves faith in the entire system of Christianity—faith in all the principles of Divine truth which Christ taught, and which his inspired servants taught in his name. The professing Christian world ostensibly acknowledge Him, but at the same time reject one-half of His teachings. They profess to believe the Gospel of Christ, but yet disregard many of its prominent features. Such characters may indeed be formally baptized, but their baptisms will be of no avail, for it is impossible that they can be followed by the baptism of the Spirit; and "except a man be born of water AND the Spirit, he cannot enter into the kingdom of God." It is undoubtedly true, as our opponent says, that "without the renewal of the heart, a religious profession will be of no avail;" but let it be also remembered that where

there is truly a "renewal of the heart," there will be a hearty and unreserved concurrence in all the requirements of the Gospel—an humble willingness and determination to obey that Gospel in all its principles and ordinances. Our objector, however, adds, "The rite of baptism cannot save;" and certainly no one will venture to affirm that it either can or will save, of itself, unaccompanied by faith and repentance. But this much we can with safety declare, on the testimony of Holy Writ, that, as an ordinance of that Gospel which is "the power of God unto salvation to them that believe," it is an indispensable Christian duty, and a necessary condition of salvation. It is one link in that Gospel chain which, in the hand of Christ, is long enough to reach, and strong enough to save, "even to the uttermost," all who are willing to "come unto God" thereby. But break even that one link, and the chain as a whole is broken. As a Gospel principle, therefore, baptism is a *saving* principle. "He that believeth AND is BAPTIZED, shall be SAVED:" so says the Saviour. (Mark xvi. 16.) The Apostle Peter also declares in the plainest terms, "The like figure whereunto even BAPTISM doth now SAVE us." (1 Peter iii. 21.) It is undeniably true, as both our objectors remind us, that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision." Circumcision forms no part of the Christian law, and is therefore unavailable to us; but what has that to do with the obligations of Christian baptism? It does not follow, because Jewish circumcision is not binding on Christians, that therefore Christian baptism is not. Does baptism avail nothing? Why, then, was it instituted?—why taught as a Gospel, saving ordinance? Was it not instituted expressly for the remission of sins?—and is *that* nothing?—will *that* avail nothing? Out of order, and under improper circumstances, we grant that it would be unavailing; but that is not the point. We gladly and willingly admit the scriptural fact that "a new creature" is "essential to our becoming true Christians," for "this doctrine was plainly taught by our Lord and his Apostles." And what is a "new creature?" It is one who has ceased to do evil, and learned to do well,—one who has put away all his old erroneous traditions, and evil habits, and has commenced a new life of righteousness, and obedience to the revelations of God as given through His authorized servants,—one who has abandoned all human creeds and man-made systems, and has bowed in obedience to the Gospel of Christ,—one whose principles of *true faith* and *genuine repentance* are verified in his every-day life and conduct, who has *received the remission of his sins*, (by the death of Christ,) through the symbolic ordinance of baptism; and who has *received the gift of the Spirit*, through the sealing ordinance of confirmation, on the laying-on of hands. With a view of showing the inutility and unavailableness of Christian baptism, one of our objectors cites the text, "Except a man be born again, he cannot see the kingdom of God." So, indeed, said the Saviour to Nicodemus; but as our objector, Nicodemus-like, appears to have misunderstood the import of the words, we refer him to the Saviour's own paraphrase, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." What, then, is being "born of water," but the emersion of the penitent believer from the watery tomb or womb into a new condition or phase of life and character, with his sins remitted, or washed away, when he commences to live in a new position before God, under a new and everlasting covenant of grace? And what is being born "of the Spirit," but the going forth of the baptized, penitent believer, thus released from the load of past sins, into a higher sphere of *spiritual* life, under the special influence of the Holy Spirit of promise, sealed and confirmed upon him by the ordinance of the laying-on of hands? We heartily reciprocate and endorse the sentiment, that "Every institution of God ought to be observed by us in the manner prescribed," and also that we should not "substitute it for the regeneration of the heart by the Spirit," or for anything else. It is not, however, the Latter-day Saints who "substitute" baptism for other matters of either great or less importance. It is not the "Mormons," so called, who disregard the ancient institution of the Lord, and "substitute" for it the modern inventions of men. God forbid it. We endeavour, in the fullest sense, to "observe" that sacred ordinance "in the manner prescribed" by Jesus and his Apostles, and can with confidence appeal to the Scriptures for the truthfulness of our baptismal doctrine and

practice. To say that the substitution of baptism for the regeneration of the heart is "a radical defect in the Book [of] Mormon," is to say that which is not true, for the Book of Mormon inculcates no such dogma as our opponent would attribute to it. The statement, also, of the second objector, that "Mormonism" teaches that salvation chiefly depends on what is *outward*, &c. is also false and unfounded. "Mormonism" teaches nothing of the kind. It teaches that salvation depends entirely upon our obedience to ALL the requirements of the Gospel, both internal and external—implicit and unreserved obedience to "EVERY word of God" given to us through His recognised and appointed channel. It is not for us to dictate terms, and say this is essential, and that is non-essential, according to the caprice of our fancy, or the bent of our personal inclinations. There are by far too many Naamans in the professing Christian world, who object to this point, dislike that—reject with disdain one principle, and laugh to scorn another, and would fain accomplish their salvation in their own way, according to the dictates of their own imagination and will. This is, indeed, the principle on which mankind have been acting for many centuries. Is the Gospel of modern ages like the pure Gospel of old? Alas, no. Men have violated its obligations, corrupted and perverted its original features, and shorn it of its ancient glory and power. We, of course, readily grant that "outward things are *in themselves* of no value." But does it follow that they are of "no value when in their proper connection with other principles of true religion?" It will be admitted on all hands that "faith in Christ, and a change of heart, which are *internal* things," are to be regarded, in the fullest sense of the words, as "essential matters in salvation." But that does not destroy or in any way militate against the fact that Christian baptism is, in its place, "essential," as a divinely-instituted ordinance of the Gospel. Of course, the mere "outward" act of immersing the body in water is, *in itself*, considered apart from its sacramental import, of no more "value" than common bathing; but when regarded as a special, voluntary act of obedience to the Gospel requirements, the aspect of the case changes, and what would otherwise apear a mere meaningless form, becomes an evident, indispensable duty. There is no saving, spirtual virtue in the *water*. It is the faith and repentance that accompany the act of baptism which render it efficacious. The absolute necessity of the duty, as well as its sacramental efficacy and power, lie especially in the one great fact of its being of *Divine appointment*. Who, then, should dare to depreciate its "value," or presume to lessen its "importance?" Did not the Most High reveal it to the world as a saving ordinance, eighteen centuries ago, through His Son Jesus and His servants the Apostles? He did; and who shall gainsay it? In these last days the original Gospel is again revealed to the world in its fulness, and integrity, and power, through the Divinely-commissioned Apostle and Prophet Joseph Smith; and those who have so long made void the law of God by their own traditions—those who have so long set at nought the initiatory ordinances of salvation, and substituted for them the commandments of men—those who have ignored the revelations of heaven, "sought out many inventions" and set up many systems in lieu thereof, have now an opportunity of ceasing to go astray, of returning to the old path, and walking in that strait and narrow way that leadeth to eternal life. An idea is parenthetically introduced by our second objector, that the rite of circumcision "answers to baptism under the New Testament," meaning, we presume, that the latter takes the place of the former, and was prefigured by it; and hence he strangely argues, (inferentially,) that as to us "circumcision availeth nothing," so baptism is of no avail! But the fact is, in reality, that Jewish circumcision and Christian baptism are ordinances of a distinct, independent, and dissimilar nature, and were instituted under widely different circumstances, and for entirely different purposes: consequently, instead of the one answering to the other, and being superseded by it, there is no connexion whatever between them. Indeed the essential dissimilarity of the two ordinances is, in every feature, so great and self-evident, that the idea of instituting a typical comparison and correspondence between them would not for a moment be entertained by any candid Scripture student, but for want of a more rational support for the unscriptural theory of infant baptism. Circumcision was a seal

of the national covenant which God made with Abraham and his posterity, through the line of Isaac and Jacob; whereas baptism is of universal application, obligatory upon Christian believers of every kindred, tongue, and people. Circumcision was performed upon babes, eight days old; whereas baptism was designed only for persons capable of exercising faith and repentance, and was instituted for the remission of sins, of which infants are incapable. Circumcision was performed on males only; but baptism is administered to both sexes. Circumcision, in the time of the Apostles, though not imposed upon Gentile Christians, (see Acts xv. 22—29,) was nevertheless performed upon the children of Jewish Christians. (See Acts xxi. 18—25.) Paul even circumcised "a certain disciple," Timothy, whose father was a Greek, but his mother a Christian Jewess. (Acts xvi. 1—4.) There will be found, on investigation, ample proof of the non-connection of the two distinct ordinances of circumcision and baptism. How great, then, and how evident is the fallacy of our opponent's assumption, that the one "answers," to the other! If baptism is in place of circumcision, supercessory to it, and represented by it, as pædobaptists assume, why were the children of Jewish Christians circumcised, by Apostolic authority? and why did an "Apostle of the Gentiles" circumcise a young man who, in all probability, had already been baptized? Why, also, it may be asked, do professing Christians disregard the supposed type, by sprinkling their daughters as well as their sons, and that, too, at all ages indiscriminately? The nature and purport, and essential peculiarities of the separate ordinances are entirely overlooked; and, for want of some sort of excuse or apology, however trifling, the eye—blind to all other features of the case—rests fixedly and contentedly upon the one simple, bare outline fact, that Jewish *infants* were circumcised!—and upon this slight and slender basis professing Christians take upon themselves, without authority, and in defiance of the Gospel law, to administer what they call "baptism" to their unconscious *babes!*

With regard to "the dying thief," we would ask our opponent whence he derived his information that he was saved without baptism?" How knows he that he had not been baptized? Some critical writers affirm their belief that, though called in our version a thief, he was only a political offender, and had been a disciple of Jesus. His ejaculation, "Lord, remember me when thou comest into thy kingdom," would certainly appear to betoken an intimate acquaintance with Jesus and his teachings. But, apart from this view of the case, and supposing that he had not been baptized at all, we would ask, how knows our objector that "the dying thief was *saved?*" His own (imaginary) ground for this idea is the answer of Jesus, "Verily, I say unto thee, To-day shalt thou be with me in paradise." Where, then, was "paradise?" It was, without doubt, where Jesus went to on that day. And where was that? Was it to heaven, in the presence of his Father? No; for Jesus himself declared after his resurrection, "I am not yet ascended to my Father." (John xx. 17.) His body had been lying in the tomb; and, according to the testimony of the Apostle Peter, his spirit "went and preached unto the spirits in prison," who had lived in the flesh in "the days of Noah." (1 Peter iii. 18—20.) Here, then, was the spirit of "the dying thief," with Jesus. We need not enter into a lengthy disquisition upon the meaning of "paradise." The necessary point is arrived at—that, at all events, it was not heaven. And "the dying thief" appears to have known that Christ's "kingdom" was to "come" (on the earth) at a future period. Hence his prayer, "Lord, remember me, WHEN thou COMEST into thy kingdom." That "kingdom" is now being set up, preparatory to the *coming* of our "Lord, when "the dying thief" will doubtless have the fulfilment of his desire and prayer. It is lamentably true, as our objector states, that "Simon the Sorcerer was still in a lost state, although baptized;" and this is only an instance of the truth of what we have so often reiterated, that baptism, unless preceded and accompanied by genuine faith and repentance, is of no avail before God, and of no benefit to man. Whatever "Popery" may do, "Mormonism" does NOT profess to "save men by the charm of its baptism," nor by any outward "communion with itself." A man, Simon Magus-like, may be baptized in water, and be in external communion with the Church of God, and yet, with all his "baptism" and "communion," go down to perdition. "Salvation," we know right well, "never

can be obtained by such means" *alone*. We also believe, and know, and continually teach, that "it must be through faith in Christ, attended by a change of heart and life." And what does that "faith in Christ" include? It includes, necessarily, faith in the entire system of Divine truth which Christ taught. And what does "a change of heart and life" imply? It implies a renewal of the whole man, with all his affections, and desires, and principles of action; it comprehends a full and unreserved acceptance of the Gospel covenant, a hearty and willing obedience to all its requirements, and a discharge of all the duties of the Christian life. This is what "Mormonism" teaches. This — let our enemies say what they may—is the "pure and undefiled religion" of the Church of Jesus Christ of Latter-day Saints.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 376.)

[April, 1842.]

Friday, 29th. A conspiracy against the peace of my household was made manifest, and it gave me some trouble to counteract the design of certain base individuals, and restore peace. The Lord makes manifest to me many things, which it is not wisdom for me to make public, until others can witness the proof of them.

Saturday, 30th. I received a visit from Judge Adams, of Springfield, and spent most of the day with him and my family. Signed deeds to James and Charles Ivins, and many others.

Sunday, May 1st, 1842. I preached in the grove, on the Keys of the Kingdom, Charity, &c. The Keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth, and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies.

Monday, 2nd. Editorial of the *Times and Seasons*.

The Temple.—This noble edifice is progressing with great rapidity; strenuous exertions are being made on every hand to facilitate its erection, and materials of all kinds are in a great state of forwardness, and by next fall we expect to see the building enclosed; if not the top stone raised with "shouting of grace—grace unto it." There have been frequently, during the winter, as many as one hundred hands quarrying rock, while at the same time multitudes of others have been engaged in hauling, and in other kinds of labour.

A company was formed last fall to go up to the pine country to purchase mills, and prepare and saw lumber for the Temple and the Nauvoo House, and the reports from them are very favourable; another company has started, this last week, to take their place, and to relieve those that are already there; on their return they are to bring a very large raft of lumber, for the use of the above-named houses.

While the busy multitudes have thus been engaged in their several avocations performing their daily labour, and working one tenth of their time, others have not been less forward in bringing in their *tithings* and consecrations for the same great object. Never since the foundation of this Church was laid, have we seen manifested a greater willingness to comply with the requisitions of Jehovah, a more ardent desire to do the will of God, more strenuous exertions used, or greater sacrifices made than there have been since the Lord said, "Let the Temple be built by the tithing of my people." It seemed as though the spirit of enterprise, philanthropy and obedience rested simultaneously upon old and young, and brethren and sisters, boys and girls, and even strangers, who were not in the Church, united with an

unprecedented liberality in the accomplishment of this great work; nor could the widow, in many instances, be prevented, out of her scanty pittance, from throwing in her two mites.

We feel at this time to tender to all, old and young, both in the Church and out of it, our unfeigned thanks for their unprecedented liberality, kindness, diligence, and obedience which they have so opportunely manifested on the present occasion. Not that we are personally or individually benefitted in a pecuniary point of view, but when the brethren, as in this instance, show a unity of purpose and design, and all put their shoulder to the wheels, our care, labour, toil, and anxiety is materially diminished, "our yoke is made easy, and our burden is light."

The cause of God is one common cause, in which all the Saints are alike interested; we are all members of the one common body, and all partake of the same spirit, and are baptized unto one baptism, and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another's. The only difference is, that one is called to fulfil one duty, and another, another duty; "but if one member suffers, all the members suffer with it, and if one member is honoured all the rest rejoice with it, and the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee;" party feelings, separate interests, exclusive designs should be lost sight of in the one common cause, in the interest of the whole.

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which Prophets, Priests, and Kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung, and wrote, and prophesied of this our day; but they died without the sight; we are the favoured people that God has made choice of to bring about the Latter-day Glory: it is left for us to see, participate in, and help to roll forward the Latter-day Glory, "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, even in one," when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the Prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause to roll forth the kingdom of God, the Heavenly Priesthood are not idle spectators; the Spirit of God will be showered down from above, it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realise; a work that God and Angels have contemplated with delight for generations past; that fired the souls of the ancient Patriarchs and Prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.

Tuesday, 3rd. Mostly with my family.

Wednesday, 4th. I spent the day in the upper part of the Store, that is, in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or lodge room (that is, where the masonic fraternity met occasionally, for want of a better place) in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, and George Miller, and Presidents Brigham Young, Heber C. Kimball, and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments, and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the highest order of Melchisedec Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this Council was instituted the ancient order of things for the first time in these last days. And the communications I made to this Council were of things spiritual, and to be received only

by the spiritual minded: and there was nothing made known to these men, but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be commanded of God to build; and wait their time with patience in all meekness, faith and perseverance unto the end, knowing assuredly that all these things referred to, in this Council, are always governed by the principle of revelation.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 20, 1857.

THE LONDON "TIMES" AND THE "MORMONS."—The London *Times* of the 3rd instant, is in great ecstacies over the last batch of falsehoods, imported from America, concerning the "Mormons" of Utah. One would almost think, from the confidence with which the editor speaks, that he had really succeeded, at last, in getting hold of some reliable information against the peaceable citizens of that territory. It is, at least, very evident that he hopes the information is true; and labours hard to make his readers believe it, as something undoubted. It is rather unaccountable that a gentleman of so much apparent good sense as the editor of the *Times* appears to be, should be so shockingly deceived, time after time, with the most absurd and ridiculous stories about the inhabitants of Utah Territory. Not long since, he was unfortunately imposed upon by the reports of that shameless adulterer, Drummond, who ran away from the territory to escape the penalty of the law, which would have consigned him to the penitentiary. The wicked and most malicious falsehoods of this criminal scape-grace, having been disproved, and shown by the most incontestible evidence to be without the least foundation, the editor next hunts the American papers for something else, on which to feast his insatiable appetite. He soon discovers that the citizens of Utah had driven his Excellency Governor Young from their midst, and that he was now wandering an outcast among the wild Indians of the mountains. But finding this story also to be false, his craving for another, became almost insupportable, and might have proved fatal, if the last American mail had not furnished him with another sweet morsel. This time he thinks there is no deception. The Utonians, in his estimation, must certainly be in open rebellion. Should he be disappointed, in this last "forlorn hope," what will he do? It will undoubtedly go hard with him. But do not be discouraged, dear sir, the devil is not yet dead; and there are plenty more lies where the former ones came from. Your appetite can be fully satisfied. If they cannot manufacture them fast enough on the other side of the Atlantic, there are plenty of correspondents who can be employed close at home: only label their articles as if written in Utah, and they will be greedily swallowed.

We will now give our readers a few quotations from the *Times*, that they may see that the editor is either egregiously ignorant, or maliciously wicked in his representations of the government of Utah.

"Here is a whole territory, professing to be part and parcel of the great North American Republic, yet claiming the use of a moral and civil code of its own, totally different from that of the great community to which it belongs—a code which is simply a reversal of the religion and the civilization of eighteen centuries, and a recurrence to the savage state in politics, and to Paganism in morals."

Will the *Times* please inform its readers wherein the "civil code" of Utah is "totally different from that of the great community to which it belongs?" Wherein does it differ, in the least respect, from the codes or Republican forms by which the other territories of the American Union are governed? Is there one Law, or Act, or Resolution in the "civil code" of Utah, that is anti-Republican, or unconstitutional, or contrary, in the slightest degree, to the laws of the United States? If the "civil code" be "totally different," the *Times* will not find it a difficult matter to give its readers barely one specimen of its difference. We have been a member of the Legislative Council of that territory, during three of its Sessions, and assisted in the enactment of the "civil code" which was afterwards forwarded to Washington City, and received the approval of Congress; and we are not aware that there is one feature that either Congress or the Federal Courts have ever taken the least exception to. And we will venture to say that the editor of the *Times* never saw the "civil code" of Utah, and yet he has made the alarming discovery that it is "totally different from that of the great community to which" Utah belongs. What a pity it was that the *Times* did not enlighten Congress in regard to this total difference before they gave their entire approval. The *Times*, in the above extract, also accuses the territory of Utah, with having a "moral code" as well as a civil one. This is entirely untrue. No territory or State of the American Republic is permitted to have a moral or religious code in any way binding on its citizens. Utah as a territory, therefore, has no moral code, any more than Oregon or Kansas. Every religious denomination in Utah, as in all the other territories, adopts its own moral code, with which the civil code has nothing to do, so long as the citizens do not violate the latter. If the "Mormons," Baptists, Episcopalians, Methodists, or any other religious denomination in Utah, embrace a moral code which leads them to violate the laws or constitution of the General Government or the civil laws of Utah, then by the laws should they be judged and condemned. But, on the other hand, if none of the religious denominations in that territory violate any civil law, then they are free, and can believe as they please, and worship what they please, and adopt any moral code they please; and neither the Federal Courts, nor the General Government, nor anybody else, has any right to molest or interfere with them. This sentiment is conceded by the *Times* in the following:—

> "You cannot interfere by force with people's morals. The United States would declare, as it did through the Federal Court of Utah, that monogamy was part and parcel of the law of the United States, and therefore that, if a man had married sixteen wives, fifteen of them were his mistresses, and their children illegitimate. But, having pronounced that judgment, the law could not prevent the other fifteen women from living with a man who called himself their husband, if they chose.

Here the *Times* is quite liberal, admitting that the law of the United States "could not prevent other fifteen women from living with a man who called himself their husband, if they chose." Here we ask the *Times*, which would be the most honorable, a law that would permit a man to live with "fifteen women" as "mistresses," and render "their children illegitimate," subject, at any time, to be thrown into the streets, houseless, penniless, and unprotected; or a law that would acknowledge the "fifteen women" as wives, render the children legitimate, and compel the husband to support both them and their children? Please forget not to answer this question, as it has a close bearing upon the "moral and civil code" of England. But the *Times* is entirely mistaken, if it supposes "monogamy" a "part and parcel of the law of the United States." The Federal Government has no law on the subject of marriage. So far as the law of the United States is concerned, it is just as lawful to have "sixteen wives" as to have one. And no "Federal Court of Utah" or of any

other territory or state, has declared otherwise. If "monogamy" be a "part and parcel of the law of the United States," the *Times* will greatly enlighten its readers by reference to the volume containing the Act.

But the *Times* is exulting in the last news from Utah.

"The last news from Utah is, that the Federal or United States' Court in the territory had been suppressed by an organized Mormonite force:—'While the Court was in progress on the 12th ult. the Mormon members of the bar and others of the Danite band inveigled Judge Styles into a private room, locked the door, barred the windows, and then, with revolvers at his head, and knives within an inch of his throat, forced him to promise to uphold them in whatever they did, and to sustain the laws of Utah.' The Judge submitted, and declared in Court the next day, that 'he should be governed by the laws of the territory in preference to all others.' And on Mr. Burr, the United States' Surveyor-General, getting up and formerly putting the question, whether this meant that the law of the United States was to be superseded, 'the whole audience sprang to their feet, and the Danite murderers, who filled the court, threw off their coats, brandished their knives and revolvers, and created so great a confusion that the Judge was obliged to dissolve the court.' The United States' Court, then, having been suppressed by force, and a formal act of rebellion against the Federal Government having been committed, it would appear that there was only one course for the Federal Government to take, and that that was to despatch a military force to Utah, suppress the present territorial Government, and carry on the laws by means of magistrates of Federal appointment, acting under the protection of the military, until such time as another territorial settlement could be effected. If the United States' Government is true to itself it can have no choice in the matter, because the very principle of the Federation is defied by this Mormonite Act."

Why did not the *Times* inform its readers who the author was, that reported such great news from Utah? Ah! that is a question difficult to be answered. The Utah news was probably manufactured in the States, by some unknown correspondent, to excite the public, and put coppers into the pockets of editors, at the expense of the peaceful unoffending citizens of Utah. In the first place, there never has been in fellowship among the "Mormons," either a secret or public band called "Danites," or by any other name; but this is a false and slanderous accusation, originated about twenty years ago, by Missouri murderers, to justify themselves in butchering men, women, and children; and the same wicked malicious lie has been kept up by our persecutors, from that day to this, without the least shadow of evidence or foundation. In the second place, such a scene, as described above, could not possibly have happened among the "Mormons," from the fact that there is not a "Mormon" in the whole territory, but what knows that the United States' law is the supreme and highest law of the land, and that the citizens of all territories and States are amenable to it. Indeed, so great is the reverence of that people for the Federal laws, that the Legislature of that territory, during its session the past winter, has occupied the most of its time in compiling and arranging the United States' laws, applicable to territories, preparatory to publication for the information of the citizens.

The *Times* having given what it is pleased to call "the last news from Utah," says:—

"We may hope, then, now for something like a break-up of the Mormonite establishment. At present the sect professes to live under a kind of theocracy, which identifies Church and State, and places the priesthood and civil government in the same hands."

The civil government of Utah was originated by the United States. The Governor, the Judges, the Secretary, the Marshal, the United States' Attorney, and even the laws passed by the Legislature of that territory, are all under the perfect control of Congress and the Great Central Government at Washington. The United States appoint all these officers, and can approve or disapprove of any of the laws of their civil code. If any of the Priesthood has been favoured with any of these offices, it

is because the Central Government has been pleased to confer it upon them. This does not make a union of Church and State, any more than it would for the United States to confer these offices upon the Methodists, the Baptists, or any other denomination in that territory. If the United States are displeased with his Excellency Governor Young, they have the right to appoint some other man, and the territory will acquiesce with all due submission. They never have refused any appointments made by the United States, when such officers were acting in their official capacity; but the citizens of that territory are not to be humbugged into the idea that a United States' official, can come among them and commit adultery and trample upon all decency and law, without being tried for his crimes. If any have formed such an idea, they will find themselves greatly mistaken. The law is made for high as well as low; and in Utah they are lovers of virtue, of law, and of good order, and they will not suffer public prostitution, adulteries, and whoredoms to have place in the territory, without visiting such crimes with the severest penalties of the law. They have fled from Christendom, where these abominable crimes are tolerated; and they would rather die than to see the virgin soil of Utah polluted with such heart-sickening and revolting institutions.

THE LATEST FROM UTAH.—"The last accounts from Great Salt Lake represent matters in that quarter as being most unsettled, and containing a narrative of startling facts, showing that unmitigated treason, murder, arson, robbery, and forcible debauch, are every-day incidents of Mormon life, and that not an effort is made to check the perpetration of any of these terrible crimes."

Besides this, intelligence has flown through the States, crossed the Atlantic, and flapped its wings about the ears of English editors, to the effect "that a serious dissension had arisen among the Saints at Salt Lake City;" "that Brigham had been compelled to flee the City to save himself from the fury of his flock," and "that he is now, if alive, a wanderer among the Indians." But just here we will let our readers into a secret—'Tis not *our* latest from Utah! We have culled these "last accounts" from papers who, of course, never confess to the gift of lying, and whose editors orthodox newspaper readers believe to be specially endowed with the knowing faculties. However, we will whisper to our particular friends, the patrons of the *Star*, our conviction, that on the great record of lies, coming to light at a certain reckoning time called doomsday, there will be found a terrible sum of "last accounts."

Were we not aware of the tricks played on the public, as well as ourselves, at the "Mormons'" expense, we should possibly contract the interesting habit of pinching the outer-man to ascertain our exact state, whether we are awake, or asleep, and dreaming that we are somebody else. Or perhaps we should be tempted to believe in the doctrine of metempsychosis—in other words the transmigration of souls, and find ourselves unable to determine exactly who we are, and who other people are not. Or had we submitted ourselves to the mysterious "passes" of editors, priests, and "Own Correspondents," and felt the hallucinations of the biological power "gently o'er the senses stealing," then, as we write, Gentile society would no doubt be flitting before our eyes as a remembrance of pleasant dreams, and as we pen the name of Utah, thoughts of nightmares and goblins would frighten us from our editorial stool. But as it is, we know too much to be taken in by "last accounts;" the corruptions of Gentile society are too palpable for such pleasant dreams, and our confidence in our holy religion, and in our brethren, is too great to be disturbed by such phantoms.

We gave *our* "Latest from Utah," some two weeks ago, in *Star* Number 23. We thought those "last accounts" flattering. We have no doubt such was the opinion of the Saints. Instead of society there being "unsettled, and treason, mur-

der, arson, robbery, and forcible debauch" being "every day incidents of Mormon life," while "not an effort is made to check the perpetration of any of these terrible crimes," we were led to believe that *Reformation* was the "every-day incident of Mormon life."

Moreover, our advices certainly gave us to understand, that Reformation in the community was manifested by the Saints making restitution for any wrong done, and in forgiving each other's trespasses, and not in their murdering and robbing one another. We have no doubt our missionaries, and hundreds of the English Saints, have received this year a liberal stock of letters from their families and friends in Utah. But we have a shrewd notion that they, in that territory, were no better informed than ourselves, and are yet in happy ignorance of the horrors at home unless they have read the "last accounts" of outsiders.

But though the hoax of Brigham's flight at first proved a trap even for wide-awake editors, yet when their cooler moments came it was too palpable to them that they had been gulled. Of course, they must shuffle out of the difficulty, and hence *The Times'* "Own Correspondent," writes from New York—"The rumour is not credited here. It is believed to be a lie, set on foot by his agents to prevent the Government from sending a force this year to restore order in the territory."

Now really this explanation is as rich as the hoax itself. It must have been a "Mormon" of no mean invention, and quite original in his turn of mind, to have imagined the story of Brigham's flight. We would ask the twenty-five thousand Latter-day Saints in England, if any of them could have hit upon it? Our imagination, unaided by "Own Correspondents" is certainly not fertile enough for such an ingenious invention. The editor of *The Mormon*, one of the Twelve Apostles, and the chief "Agent" of Brigham in New York and the eastern States, seems to be as dull as ourselves in this matter. We quote the following from that paper:—

> "HATS READY! HURRAH! HURRAH!! Brigham Young has been chased out of Utah! Hurrah! The Saints are in rebellion against Brigham! Hurrah!! The Mormons are divided! Hurrah!!! Make the merry bells dance, Mormonism is dead, and 'the woman on the scarlet-coloured beast' is saved!!!! Christian hypocrites, of every name and nation, shout for joy; your evil deeds will now be covered; Brigham has gone, and can expose us no more. Shout—hip, hip, hurrah! hurrah!! hurrah!!! * * * The Christian churches may be illuminated on Sunday with 'red, white, and blue' lamps and Roman candles. Don't faint over the brightness thereof. For the sake of some who may be dangerously over-joyed, we will add that this is all a hoax. President Young never stood higher in the affections of this people."

The facetious spirit of the editor is not to be misunderstood. It is too good a joke for the seriousness of any "agent" of Brigham's. We cannot pass without calling the attention of "Our Own Correspondent" of *The Times* to a few facts. They are the date of his correspondence, the 19th May, and the date of the publishing of *The Mormon*, from which the above is extracted, it was the 16th of May! Moreover, we would call his attention to the fact that the *Mormon* is published in New York, whence he writes. Now we have no objection to this same correspondent contributing to the "last accounts" from Utah, but we do think he should make himself acquainted with the views of Brigham's "agents" before taking up his official quill. This will afford another example of the policy of the doctrine—"It is better to represent ourselves, than to be represented by others."

One of the characteristics of the *Millennial Star* is generally understood by our readers to be gravity. But for the life of us, with the flight of Brigham dancing before our eyes, we could not be serious. The joke is too rich—the temptation for mirth too irresistible.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 366.)

1. It is urged as an objection to the Book of Mormon, that it is nowhere mentioned in the Bible; and that, if true, it could not well be otherwise than that some mention of it would be made by that book. If this assumption could be sustained as evidence against the Book of Mormon, it would apply with equal force against the Bible itself, for Moses makes no mention of any of the future writings of the Prophets and scribes of Israel. Isaiah makes no mention of Ezekiel—Ezekiel of Zechariah—Zechariah of Mathew's Gospel—nor Matthew of the Book of Revelations. Admitting, then, that the credibility of an inspired book depends materially upon the mention made of it by divine writings previously known, and the credibility of a book being in exact ratio with the number and character of the predictions in its favour, the claims of all the books of the Bible after the Pentateuch, would fall to the ground, because there is no previous mention made of them whatever. Yet none are so irrational as to believe the Prophets or evangelists less on that account.

2. Notwithstanding that we claim the credibility of the Book of Mormon to be complete and perfect, independent of the Bible, yet we shall proceed to show that the Bible in more than one place refers to that book. As we proceed, the reader will bear in mind, that, according to the Book of Mormon, the American aborigi-nals are mainly descended from Ephraim, the son of Joseph,—that America is the land given to Joseph in his Patriarchal blessing,—and that book is a portion of the great things of God's Law given to him, (Ephraim.)

3. *America is Joseph's land.* In Gen. xvii. 8, it is recorded that God in His blessing upon Abraham, said, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." And to Isaac He said, "Unto thee and unto thy seed will I give all these countries; and I will perform the oath which I sware unto Abraham thy father." In Gen. xlix. 22—26, we have the following: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." And in Deut. xxxiii. 13—17, Moses says, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousand of Ephraim, and they are the thousands of Manasseh." Gen. xlviii. 15—19. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did

walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

He must be dull indeed who cannot see the marvellous difference between the land of Canaan as the common inheritance of Israel, and *Joseph's Land* as his particular inheritance. The land of Canaan, as promised, reached from the Euphrates on the East to the Nile and Mediterranean on the West; but Joseph's blessing extended beyond those boundaries, even to the "utmost, (or farthest-off) bounds of the everlasting hills," This is plain language: and if we consider that Jacob was in Egypt when he blessed Joseph, and from thence trace geographically to the "utmost bounds," we find the American continent to be the utmost or farthest off land from that point; and being the only land situated at the "utmost bounds," it must perforce be "Joseph's land," or else there is no meaning in language, and words cease to be signs of ideas.

4. Not only is it geograpically demonstrable that America is Joseph's land, but its incomparable fertility and amazing mineral wealth, is described by Moses, as before quoted, with an exactness which commands our admiration while it demonstrates his inspiration. To which of the other continents will his language apply? Or what political division of the old world possesses the "precious things" of the mineral and vegetable kingdoms to any thing like the extent and variety in which they are found in America? The language of inspiration, "Blessed of the Lord is Joseph's land," for the precious things above the surface and below the surface, implies extraordinary richness, and applies to America only.

5. In the words of Jacob, Joseph's posterity are represented *as the branches of a vine "running over the wall."*

Here we inquire, What was this wall? Evidently it was the boundary of the land given to Abraham and Isaac, the land of Canaan. It is not to be supposed that Joseph's posterity would pass those limits eastwardly into a country already settled and held by powerful nations; the country southward (Arabia) was given to Ishmael, and is still held by his descendants; the land northward answered not to the description of Joseph's land; and hence we are compelled to look westward from Canaan; which doing, passing over the sea, we find the American continent answering geographically and otherwise to the inheritance of Joseph. In Ex. xiv. 22, the sea is called a "wall," and Joseph's posterity in going over the wall, simply meant going over the sea. To those who may object to this conclusion, and argue that the land of Joseph lay in the North country, and that the Ten Tribes sought that land in the days of Shalmanezer, or some time subsequently; I reply that there is a prophecy recorded in Hosea xi. 9, 10, directly to the point; it reads thus—"I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city, They shall walk after the Lord: He shall roar like a lion: when he shall roar, then the children shall tremble from the *west*."

6. There is another peculiarity connected with God's blessing upon Ephraim the son of Joseph, which challenges consideration. He was to become "*a multitude of nations in the midst of the earth.*" Where and when has this been fulfilled in Asia, Europe, or Africa? Follow the history of Joseph's posterity to the inheritance of their portion of the common possessions of Israel; from thence to their captivity, when they were colonized with the rest of the Ten Tribes in "Halah and in Habor, by the river of Gozani, and in the cities of the Medes," from thence until history lost sight of them, the last authentic account being that they had amalgamated with the Gentile nations, and lost their identity. Hosea vii. 8, 9, and we will be forced to the conclusion,

that in no part of the eastern Continent, and at no time, has this part of Ephraim's blessing been fulfilled. But if we turn to the western Continent, we do find peoples so similar in their appearance that they are classed as of one race, and so alike in their general characteristics that a common parentage is ascribed to them, and yet with this general resemblance, they are as distinctly politically divided as are the nations of Europe. In fact no language can more forcibly describe their political situation than the language of Jacob to Ephraim, "He shall become a multitude of nations."

7. Let it not be forgotten, that Mr. Boudinot, Lord Kingsbury, Mr. J. Priest, and others, men well qualified to judge of this matter, and whose veracity and honesty are without reproach, have collected in the language, religion, traditions, manners, and customs of the American aboriginals, not a few of the clearest evidences of their Hebrew origin; the only wonder in the minds of these distinguished men being, not that the Indian in those respects resembles the Jew so little, but that, making reasonable allowance for the mutations of time, he should resemble him so much. Seeing, then, that there still remain so convincing evidences of the Israelitish origin of the Indian, and seeing that, notwithstanding our prejudices against what are to us new religious ideas, the reasonableness of the statement of the Book of Mormon, that the Western Continent is Joseph's land; with what resistless force does the conviction strike the mind in favour of the inspiration of that volume, which makes plain to the understanding those hitherto unfathomed, yet important truths connected with the seed of Joseph, and on whose "land" was to originate, in the latter-days, that great dispensation which is to "push the people together to the ends of the earth," and in and through whom Christ will reveal himself as the Shepherd and gatherer of of Israel, and the Stone or breaker of his enemies!

8. In contemplating the words of Jacob to Joseph, "From thence is the Shepherd, the Stone of Israel;" and the words of Moses, "His (Joseph's) horns are like the horns of the unicorn, with them shall he push the people together to the ends of the earth," the importance of the whole subject appears. It proves at once and beyond the power of contradiction, that the mighty gathering "dispensation of the fulness of times," was to originate with Joseph's posterity, and, by implication, on his land. The former of these texts has sorely puzzled the Christian priests; for Christ as coming from Judah, is, by their rules of interpretation, irreconcilable with His coming from Joseph: for those rules disallow of a new dispensation. A new dispensation would call for a new revelation, which cannot be, according to their dogma, which says, "The canon of revelation is full;" yet how is it possible that Christ can be the Shepherd and Stone of Israel as coming out of Joseph, without a new revelation and dispensation? Christian priests will you answer? No! you cannot—dare not! There is little need, however, for the Nephite Prophets have already answered it. Jesus the son of Mary, of the tribe of Judah, is indeed the Shepherd and Stone of Israel, who fore-ordained that through the lineage of Joseph, and on his land the great dispensation of the latter-days should be revealed to the world. It is by the horns of Joseph's Priesthood that the people are to be pushed together. The horn is the scriptural emblem of Priesthood and power. See Hab. iii. 4, and

> This higher Priesthood now to be restored,
> Where stands the pontiff or the priestly lord,
> A Patriarch and Priest of God indeed,
> With 'vested right to fill the present need?
> Which "*Bride of Christ!*" possesses for her dower,
> The hands which hold the "hiding of His power?"
> Where may we go with slightest hope to seek,
> A righteous Priest—a true Melchisdec?

9. When Jacob was about to depart this life, he said to his sons, Gather yourselves together, that I may tell you what shall befall you in the last days. It was on this solemn occasion that God through him promised to Joseph, that the Shepherd and Stone should be revealed through him. That, under Christ, his posterity would be swift messengers to the nations, whose mission would be to gather up the honest-hearted, bringing them as a present of a people to the Lord of Hosts in the latter-day Zion; in which Christ not only proves himself the Shepherd or gatherer of Israel, but at the same time the Stone or breaker of His enemies; even

that stone which the Jews rejected—on which they fell and were broken; but the Gentiles on which that stone shall fall, shall be ground to powder.

10. We have already noticed two remarkable sayings concerning the posterity of Ephraim; first, That he should become a multitude of nations; and second, That they of the captivity had mixed themselves with the Gentiles. If Joseph's posterity which were taken captive by Shalmanezer amalgamated with the Gentiles, God's promise could not be rendered void by such admixture; but under the covenant of election, even this would be overruled for God's glory and the salvation of Israel. It needs but little argument to convince the candid mind, that if but a few families were chosen to emigrate to Joseph's land, and that the greater part of his seed mixed with the nations, that it is among the nations we must look for the major part of his posterity. But, it may be asked, at this late day, and without genealogical records, how is it possible that Ephraim's seed may be distinguished from the pure Gentile? We reply, by URIM and THUMMIM. In a former paper I quoted Ezra ii. 62, 63, which states, That when certain of the Levites could not find their genealogies on record, they were, as polluted, put from the Priesthood until a Priest should stand up with Urim and Thummim. This proves two important things; first, one of the uses of the Urim and Thummim, and second, that a Priest was yet to stand up with those oracles for the purpose of pointing out Israel among the Gentiles.

11. In view of the occurrences and predictions heretofore noticed, what room is there for doubt that Joseph Smith found the Book of Mormon, and with that book a Urim and Thummin? That by the aid of those oracles he ascertained the Indian to be of Israelitish origin, and that himself was an Ephraimite? Let the reader set it down as a point, that not only Joseph Smith, but most of the Apostles and Elders of this Church of latter-day Israel, are known by our sacred oracles to be of the seed of Ephraim! Here is a mystery for Christian Priests to solve if they can—if they dare. We do not utter this boastingly; but we are verily persuaded that men fear to speak the truth when creeds gag their mouths, and confessions of faith bind them in worse than fetters of iron.

(To be continued.)

UTAH.—The Indian Bureau had received a despatch from Brigham Young, giving an account of his transactions as Superintendent of Indian affairs in Utah, in which he merely announced great contentment generally.—*The Times*, June 4.

ADDRESSES.—Edward Reid, 117 Prince's Street, Dundee.
William Brawn, Reform Cottage, Beechen Cliff, Bath.

MONEY LIST, MAY 29—JUNE 5, 1857.

	£	s	d
William Bayliss	5	0	0
William Shires	5	0	0
Edwin Scott, (per Daniel Page)	3	0	0
George Teasdale	2	14	0
Richard Holt	1	10	0
Lewis Bowen	2	0	0
Carried Forward	£19	4	0

	£	s	d
Brought Forward	£19	4	0
John Mellor	5	0	0
Thomas Parkes	4	10	0
R. J. Philp	10	0	0
James Mair	4	6	0
	£43	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XIX. Saturday, June 27, 1857. Price One Penny.

JUDGE DRUMMOND USED UP.

(*From the "Mormon."*)

New York, May 19, 1857.

Editor of the *Mormon*.

Dear Sir:—I have noticed for several weeks past a general tirade of abuse and falsehood heralded forth and circulated freely in the "*respectable journals*" of the day, and editors as well as the writers have been breathing the most bitter and acrimonious spirit possible against Governor Young and the "Mormons." Some recommending one measure, and some another, for their total annihilation and extinction, and blotting Utah out of existence; some for sending a "*military Governor to Utah, backed by United States troops, to supplant Brigham Young —make the Mormons respect the laws of the United States, and compel them to conform to the regulations and institutions of Christian society.*" On the other hand, "disorganize Utah, and annex it to California, Oregon," &c.

In reply to the foregoing absurd and ridiculous notions, recommended and promulgated by aspiring demagogues and religious fanatics, for political purposes, party prejudices and sectional strife, permit me to enquire of them, why all this excitement? What have the "Mormons" done? What law have they transgressed? What authority have they set at defiance? Whom have they wronged or molested? Where is one instance of their disloyalty? Are there any Kansas Editions in Utah? Are not her laws good and wholesome? Do not her citizens attend to their own business? Has she not combatted all opposition, and risen to influence and prosperity unprecedented in the annals of history? Let the calumniators of Utah and of the "Mormons" answer.

Who is the originator of the present crusade against Governor Young and the "Mormons," and which has been so freely expatiated upon by the public press?

Is not a certain "Honorable" Associate (would be chief) Justice of Utah the originator?

Perhaps some may enquire who this "Hon." Gentleman is—this "Honorable" who has got his ire up, and who met with so much disrespect in Utah. Being pretty well posted in regard to the gentleman, I will propound a few questions for him to answer; and when a truthful answer is given, all surprise will, no doubt, cease about his not being respected in Utah. For certainly if a man—and particularly a Judge—does not respect himself, he cannot consistently expect any one else to have respect for him.

Question 1. "Hon." Sir, have you a lawful wife and several children residing at Oquaqua, in the State of Illinois; or have you been divorced from her?

2. Did you leave them there in the spring of 1855, and go to Washington City to get your credentials and instructions from the Department, previous to your departure for Utah, to enter upon the duties of an Associate Justice?

3. Did you while at Washington visit a house of prostitution kept by one Mrs. ——— in ——— street?

4. Was there a nymph boarding there who occupied two rooms in said house, and who went by the name of Ada Carroll, *alias* Mary Carroll, and whose real name was Mary Fletcher, formerly of Baltimore; and who had a husband named Charles Fletcher, by occupation a school teacher; likewise a mother by name of Ridgley, both residing in Baltimore at the time?

5. Has not said Ada a finger separated at the middle joint on her left hand, and a slight impediment in her speech?

6. Did you exclaim the first time you beheld her at said house of ill-fame—"*My Lord, is it possible I am going to love a whore? You are the same person I saw a few nights since in a dream*"?

7. Did you leave Washington, taking said Ada along with you, on the 19th day of April, 1855, for Utah—proceed as far as Baltimore, and put up at the "*Eutaw House* as husband and wife?

8. Did you pursue your journey, arrive at Independence, Mo., call on Col. Hall, and introduce said "*Ada*" as Mrs. "Judge ———;" and did not Col. Hall make a dinner-party on the occasion of your arrival, and invite several ladies and gentlemen of Independence to participate with you?

9. Did you on your arrival at Utah introduce said Ada as Mrs. "Judge ———" to Chief Justice Kinney, wife, daughter, and others?

10. Did you say to Mr. Silas Richards, of Utah, (a relative of your wife in Illinois) in reply to the question: "*Is the wife you had in Illinois still living?*" "*Yes, but I have been divorced from her?*"

11. Have you held a regular correspondence with your family in Illinois, while you were in Utah?

12. Did Ada draw some two thousand dollars (was it the fruits of prostitution?) she had deposited in a bank in Washington, and take it with her to Utah—and did you make usury loans of that means, at 30 and 40 per cent while in Utah?

13. Did you have said Ada sitting beside you on the Bench, while you were holding courts at Fillmore City, Utah?

14. Did not the people of Utah inform you that they knew the character of the woman, and that it was a high insult to them, and a disgrace to the General Government that sent you, for you to sit as a Judge with a notorious prostitute on the Bench beside you—and did you not thereby forfeit all respect and esteem of the people by pursuing such a course?

15. Did you not have persons arrested in Utah, on charge of "contempt of Court" (when your court was not in Session)—have them manacled and conveyed, guarded like felons, through snow and inclement weather, from Provo City to Fillmore City—some one hundred and twenty-five miles—at an enormous expense to the government, and all ended in a judicial farce?

16. Did you not, while residing in Utah, speculate in purchasing runaway negroes, from Missourians returning from California, buying and selling horses, Indian claims, land warrants, loaning money at enormous usury, &c., instead of attending to the duties of the office to which you were appointed?

17. Did you not send your negro "Cato," to assault one Levi Abrams, a Jew, at Fillmore City, last January, one year ago, because the Jew made some remarks in relation to your Ada?

18. Did you order Mr. Heywood, the Marshal, to incur unnecessary, and ridiculous expenses, in your courts; and subsequently write to the General Government not to allow them?

19. Have you not used your utmost endeavours, and influence, to malign the people of Utah, and Governor Young, to the General Government, because you could not ride over them, and did not receive that reverential obeisance, the dignity of your office entitled you to—but did you respect yourself; and did you not busy yourself with the domestic institutions and relations of the "Mormons," instead of attending to your own business?

20. Did you not continue writing falsehoods about Governor Young and the "Mormons," dating your letters at G. S. L. City, &c., long after you left Utah, and knew not anything concerning Utah, or the affairs there, only by report, to blind

the eyes of the public in the States, impose upon editors, and produce excitement, and ill feeling towards the "Mormons," and bring them in collision with the General Government, if you possibly could, and thereby endeavour to screen yourself?

21. Do you not know that you have wilfully and maliciously lied about Governor Young, and the "Mormons," in chargeing them with the murder of Lieut. Gunnison and Col. Babbitt, and that it will revert upon your own head?

22. Have you returned home to your "*divorced*" wife again—please inform us where you left "*Ada*," and how much you made by using her money, and if she got the profits, or any of the principal?

23. Dare you meet Col. Hall of Independence, Mo., or have you seen him since you introduced "*Ada*" as Mrs. "Judge ———" to him, and to the ladies at his house, and have you ever heard of a remark that is reported Col. Hall made, in reference to your insult, "*If ever I meet Judge ———, I will shoot the damned rascal?*

The Judge will please answer the foregoing questions and make a clean breast of it, and then the public will know and understand who the characters are, that are all the while maligning the "Mormons."

Utah and the "Mormons" appear to engross the attention of the greater portion of the public press, at the present time, and editors are publishing all manner of absurdities and falsehoods in relation to them, to prejudice the public mind, and militate against their interests, and no refutation or reply is scarcely ever permitted to appear in their behalf. No reason, no argument, or principles advanced or adduced, only contumely, falsehoods and ridicule, to refute the doctrine, or faith of the "Mormons!"

Why do not the clergy, and press come out, and by scripture, reason, and common sense, socially, morally, religiously, philosophically, and politically, prove, and show, to the "Mormons" their error. These are the weapons to conquer, instead of persecution, oppression, and vituperation. But is there not a political object in view? Are not political demagogues and charlatans leading the van, with the clergy in the back ground? Hence the chicanery, the "hue and cry" and the "uproar upon Mars Hill."

Utah is increasing in numbers, in influence, and in power, unparalleled. All eyes are turned towards her. Rulers, and people, perceive vitality and union in "Mormonism." They cannot kill it, nor stop its increase. They know not what to do with it, or how to manage it. It is something new to cope with. Utah is about knocking at the door of Congress, asking for admission as a sovereign state, agreeable to the constitution of the United States, with a "Republican form of Government." If admitted (and there is no reason for refusing her admission—constitutionally or otherwise) she will send her Senators, and Representatives to Congress, and in the present equal balanced force of parties their unpartizan votes would necessarily sway matters—hence the outcry.

If the law organizing Utah be abrogated by Congress (as some wish it to be accomplished, and which Congress has no constitutional right to do) and she is attached to California, Oregon, &c., the "Mormons," in the place of sending four or five Representatives to Congress, will send a dozen, for they will be able to elect them in the States and Territories to which they are attached.

Now what is the Government or people going to do with Utah and the "Mormons"? Let me inform them, they cannot do anything with "Mormonism." Kick it, belie it, drive, expatriate, murder, mob, defame, take away Constitutional rights and privileges, oppress, publish, and calumniate it, hate it or love it, still "Mormonism" is just the same. Onward, upward, and eternal, it will never be overcome. God is at the helm, He is its author, protector and defender, and this generation will yet have to acknowledge it!

The very best thing the Government can do, is to extend the same rights and privileges to the "Mormons" which it accords to the States and Territories, and not endeavour to oppress and deprive them of their Constitutional rights; treat them as human beings, as American citizens; test their patriotism, and see if they will not support the Constitution of their fathers and defend it with their life's blood; and stop this unhallowed persecution and lying about them. The "Mormons" never forget their friends, and they "*pray for their enemies.*"

But, says one, "Annex them to California, Oregon, &c., *and let them know they must come under christian laws, christian institutions, and christian society.*" Let me here enquire which are

the best laws, and which ought we to keep: the laws of God and the Patriarchial order of celestial marriage, for time and for all eternity—a Bible doctrine, pure, virtuous and holy, practised by Abraham and approbated by the God of Heaven; or the monogamic and corrupt systems of the christian world, with all their abominations? God deliver the "Mormons" and Utah from "christian laws, institutions, and society!" if "*christian*" California is a sample. You cannot ride in a stage there without having your ears almost all the while saluted with obscene conversation, and being disgusted at the wanton actions of Cyprians, of whom there are thousands. You can scarcely enter a place of public resort in any of the towns or cities but what your eyes meet the most obscene pictures with which the walls are "*decorated*;" and females in the same rooms tending bar, &c., with their gambling hells, houses of ill-fame, abandoned women, and rum shops; thieves, murderers, libertines, adulterers, cursing, swearing, damning, and shameful drunkards and gamblers are seen and heard at every corner; and California is only a sample, more or less, of the towns and cities in the States and Territories, other than Utah.

Do you hear or see such things in Utah? No, verily no; but these are the products, the "*necessary evils*" of "christian laws, christian institutions, and christian society." As I said before, God of our fathers deliver us from such laws, institutions and society, unless a purification takes place.

Heaven knows that the "Mormons" look with disgust and abhorrence upon the doings of the "*professing*" christian world and their institutions; they are as corrupt in every department as were the antediluvians of old; and the cry of "*Oh, the abominations of the Mormons!*" we think comes with an ill grace from such a polluted source, for the "Mormons" do know that the christian world are wallowing in their filth and corruption. They wish to bring the "Mormons" down to a level with themselves, with their standard of morality and practices, but the "Mormons" will never condescend to it; and if Utah was admitted as a sovereign State to-morrow, the "Mormons" would (instead of being a disgrace to the States) consider it a condescension on their part, and would resemble in something like mixing water with oil.

If the towns and cities of Utah were filled with houses of prostitution (for the accommodation of the "honorable" officers sent there,) groggeries, gambling holes, dens for thieves, drunkards, murderers and robbers, model artists, obscene exhibitions and publications, highway garroters, streams stenched with human bodies murdered and thrown therein, cesspools made the depositories of infants: elopements, abortions, libertines, adulterers, crim. con., black mail, harlots, sodomy, beastiality, suicide, homicide, infanticide, paricide, matricide, fratricide, incest, arson, clergy on hire to preach perverted doctrines, political frenzy, mobs, and jargon, with one continued scene of falsehood, disunion, litigation, and a thousand other crimes, as there are in the christian States and Territories: then, in such a case, "Fair Utah" would be a "*christian land*," under "*christian laws*," "*christian institutions*," *and* "*christian society*."

Again, "*Utah is in revolt.*" "*Mormon treason, rebellion, traitors*," &c., are loudly proclaimed. Treason and revolt against what or whom? Why against all base and infernal scoundrels that are a disgrace to society, against all oppression and robbing them of their Constitutional rights or the sovereignty of the people, against all political cliques, against all religious persecutors, bigotry and fanaticism, against all mobs, driving, exiling, burning, &c.; but her inhabitants are firm supporters and defenders of the Constitution of the United States.

Have the "Mormons" ever resisted any laws, either of State or of the General Government, thrown over them? Have they ever been devoid of patriotism? Let the survivors of the ever memorable "Mormon Battalion," in the war of the United States with Mexico, answer!

Look at Kansas—any "*treason*" or "*rebellion*" there? Look at Christian California, with her Vigilance Committee—any rebellion there? Look at the States of New York, Pennsylvania, Massachusetts, Maine, &c.—is there any treason or rebellion in those States?—treating the decision of the highest tribunal of the General Government with perfect mockery and contempt, and branding the supreme judges as a set of perjured traitors, as in the case of Dred Scott, and the Legislatures of those States enacting laws directly in opposition to the General

Government. Look at the city of New York in rebellion against the laws of the State, in relation to the "Metropolitan Police Act," "Port Warden" Bill, &c.—the citizens declaring they will resist these oppressive and unjust laws to the knife.

Again, look at Staten Island, in relation to the Quarantine grounds; some burning the buildings erected there, fired by the incendiary torch, led on by a mob armed to resist law; also, the rabid abolitionist, rebelling, by word and action, against the General Government; cursing it and setting its laws at defiance; declaring that the Constitution ought to be burned and the Union severed and scattered to the four winds of Heaven, and doing all they can to bring about their object. Now, what do we behold in all this? Answer: The General Government openly defied, opposed, scorned, derided, and its laws and decisions despised and counted as a thing of naught by the States. The municipal authority, in turn, defying and opposing the laws of the States, and the people, in revolt and rebellion against the whole, rising in mobs to resist and carry out their designs, burning, &c. No treason, traitors, or rebellion in all this? Oh, no! But let the "Mormons" resist a poor, unprincipled villain's insults, sent among them with a little brief authority, "*O dear*," then the "hue and cry" is soon raised of "treason," "rebellion," "murder," "blood and thunder," "kill them," "drive them," "send troops," "use the Mormons up," &c.

The "Mormons" will not resist any law unless that law is unconstitutional, and made expressly to oppress them and deprive them of their constitutional rights. Whatever officers may be sent to Utah, they will be respected so long as they behave themselves and act in the line of their duties; but if ever mobs come to Utah to murder, mob, drive, burn, ravish, and destroy, as they have done in Missouri and Illinois, be it known to all men, and before High Heaven, that the "Mormons" will make Utah's plains the battle-field, saturate them with their life's blood, and there make their graves in a righteous cause, in defence of right, liberty, their homes and families, thereby emulating the deeds of their fathers.

Utah and "Mormonism" are bound to go ahead and prosper, and no true-hearted "Mormon" has the least fear in relation to the result. God is at the helm, and we know it: all is right and all is well, come what may! Israel's God is our refuge, and in Him we will ever put our trust.

W. I. Appleby, of Utah.

ASSASSINATION OF PRESIDENT P. P. PRATT.

(From the "Mormon.")

Our readers will doubtless be startled with the above announcement; our heart is deeply pained to say it, but we have no reason for doubting the sad intelligence that has reached us, though as yet only by the way of the public press. A few days ago we were advised of his apprehension near Fort Gibson, in the north-eastern part of the Indian Territory, and close upon the receipt of that information we learned, by telegraphic despatch, that he had been assassinated near Van Buren, Arkansas, May 14. Many of our contemporaries are rejoicing over the bloody deed, justifying the murderer, and spitting out their vengeance with the fury of hell that nestles in their corrupt hearts.

As we have not the space this week that we require to enter into detail, and may, before another issue, receive additional information on the subject, we shall only say, for the benefit of those who are interested, that the lady who returned to New Orleans, from Utah, last fall, for her children—a lengthy account of which was published in *The Mormon*, March 14th—has been overtaken *en route* for her mountain home, by the demon in human form who had so flagrantly violated every vestige of claim to the title of husband. Herself and children are once more in his power. After failing to sustain the charge against President Pratt "of stealing the clothing on the children, in value eight or ten dollars," he followed him some eight miles from the place of trial, and

taking advantage of his lonely position, shot him, justifying his crime by a charge of seduction.

Though we deeply deplore the loss to the Church of such a great and upright man, and the bereavement to his family, yet we mourn not. His life has been one of honour and faithfulness; his days have been well spent in the service of his God; his name is revered by thousands and tens of thousands, and will be honoured by millions yet unborn, when that of his cowardly assassin, and those who have cheered him on to his damning deed, and who now rejoice over their crime, will be loathsome and a stink in the nostrils of God and of good men.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 392.)

[April, 1842.]

Thursday, 5th. General Adams started for Springfield, and the remainder of the Council of yesterday, continued their meeting at the same place, and myself and brother Hyrum received in turn from the other, the same I had communicated to them the day previous.

The city of Hamburg, the commercial emporium of Germany, was destroyed by fire, about this time.

Friday, 6th. I attended the officer-drill in the morning, and visited Lyman Wight who was sick.

Saturday, 7th.

The Nauvoo Legion was on parade by virtue of an order of the 25th of January 1842, and was reviewed by Lieutenant General Joseph Smith, who commanded through the day. One year since, the Legion consisted of 6 companies; to day of 26 companies, amounting to about 2000 troops.

The Consolidated Staff of the Legion, with their Ladies, partook of a sumptuous dinner at the house of the Commander-in-Chief, between one and three o'clock, p.m. The weather was very fine.

In the afternoon the Legion was separated into Cohorts, and fought an animated sham battle; the first Cohort under the command of General Wilson Law, the second under General Charles C. Rich. At the close of the parade, Lieutenant-General Joseph Smith delivered a most animating and appropriate address, in which he remarked "that his soul was never better satisfied than on this occasion." Such was the curious and interesting excitement which prevailed at the time, in the surrounding country, about the Legion, that Judge Douglass adjourned the Circuit Court, then in Session at Carthage, and came with some of the principal lawyers to see the splendid military parade of the Legion; upon notice of which being given to General Smith, he immediately invited them to partake of the repast prepared as above. [Legion History.]

In addition to this quotation, I would remark that the day passed very harmoniously, without drunkenness, noise, or confusion. There was an immense concourse of spectators, and many distinguished strangers, who expressed much satisfaction; but one thing I will notice, I was solicited by General Bennett to take command of the first Cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain A. P. Rockwood, Commander of my Life Guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings towards me are not made manifest to the world in a very short time, then it may be possible, that the gentle breathings of that Spirit, which whispered me on parade, that there was mischief concealed in that sham battle," were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment, "Why did you request me to command one of the Cohorts, and also to take my position without my Staff, during the sham battle, on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?"

The following design shows the posi-

tion in which the Legion was drawn up:—

Lieutenant-General Joseph Smith, Staff, Guard, and Ladies on horseback.

Bands of Music.

Major-General J. C. Bennett and Staff.

Brig. Gen. C. C. Rich and Staff.

2nd Cohort Cavalry.

Brig. Gen. W. Law and Staff.

1st Cohort Cavalry.

Position Proposed by J. C. Bennett for Gen. Smith.

Artillery.

A violent shock of an earthquake is reported to have been experienced at the Island of St. Domingo, at twenty minutes past seven, p.m. It was also felt at St. Marc, Gonaives, and Cape Haytien, and at various places from Port-au-Prince, to the base of the Rocky Mountains, comprising a distance of 1,500 miles, at San Jago de Cuba, the Cathedral, and several extensive buildings were prostrated. About ten thousand persons were killed at Cape Haytien.

Sunday, 8th. Attended meeting at the Grove, and heard Elder Rigdon preach. After meeting many persons were baptized, some in the font, others in the river.

Eighty persons killed and as many wounded, by an accident on the Paris and Versailles Railroad, the carriages being consumed by fire, and their passengers roasted alive.

Monday, 9th. Spent the day with my family.

Tuesday, 10th. Transacted a variety of business at the Store, Printing office, &c.

By letter from Elder Levi Richards, dated at Liverpool, we learn that the work is progressing in the north of England, namely, Carlisle, Brampton, Burnstones, Alston, and Newcastle-upon-Tyne, where he has been labouring for a few weeks.

Wednesday, 11th. Called with my clerk at Brother Joseph W. Coolidge's to examine a new cabinet for the Temple Recorder's Office; also called at Bishop Knight's; dictated several letters, and other items of a business nature.

Thursday, 12th. Dictated a letter to Elder Rigdon, concerning certain difficulties, or surmises which existed, and attended the meeting of the Female Relief Society, the house being filled to overflowing. There was a heavy thunderstorm at the close of the meeting.

Friday, 13th. Received a letter from Sidney Rigdon, in reply to mine of yesterday.

Spent most of the day in my garden, and with my family.

Dictated the following letter to Horace R. Hotchkiss, Esq.:—

Dear Sir—I proceed without delay to give a hasty reply to yours of the 12th ultimo, just received. My engagements will not admit of a lengthy detail of events and circumstances which have transpired to bring about that state of things which now exists in this place, as before you receive this you will probably be apprised of the failure of myself and brethren to execute our designs in paying off our contracts, or in other words, that we have been compelled to pay our debts by the most popular method; that is, by petitioning for the privilege of General Bankruptcy, a principle so popular at the present moment throughout the Union.

A pressure of business has been sufficient excuse for not giving you earlier notice, although it could have been of no real use to you; yet I wish you to understand our intentions to you and your company, and why we have taken the course we have. You are aware, sir, in some measure of the em-

barrassments under which we have laboured through the influence of mobs and designing men, and the disadvantageous circumstances under which we have been compelled to contract debts in order to our existence, both as individuals, and as a Society, and it is on account of this as well as a pressure on us for debts *absolutely unjust* in themselves, that we have been compelled to resort to the course we have to make a general settlement, and this we deferred till the *last moment*, hoping that something would turn in our favour, so that we might be saved the *painful necessity* of resorting to such *measures*, to accomplish which, justice demanded a very different course from those who are justly our debtors, but demanded in vain.

We have been compelled to the course we have pursued, and you are aware sir, that all have to fare alike in such cases. But, sir, you have one, yea, two things to comfort you; our faith, intention, and good feeling remain the same to all our creditors, and to none more than yourself; and secondly, there is property sufficient in the Inventory to pay every debt, and some to spare, according to the testimony of our solicitors, and the good judgment of others; and if the Court will allow us some one for assignee, who will do justice to the cause, we confidently believe that yourself and all others will get their compensation in full, and we have enough left for one loaf more for each of our families. Yes, and I have no doubt you will yet, and in a short time, be enabled to have your pay in full, in the way I have before proposed, or some other equally advantageous, but money is out of sight, it might as well be out of mind, for it cannot be had.

Rest assured, dear sir, that no influence or exertion I can yet render shall be wanting to give you satisfaction, and liquidate your claims, but for a little season you are aware that all proceedings are staid; but I will seek the earliest moment to acquaint you with anything new on this matter.

I remain, sir, with sentiments of respect, your friend and well-wisher,

JOSEPH SMITH.

In the evening I walked with Elder Richards to the Post Office, and had an interview with Elder Rigdon, concerning certain evil reports, put in circulation by Francis M. Higbee, about some of Elder Rigdon's family, and others; much apparent satisfaction was manifested at the conversation, by Elder Rigdon; and Elder Richards returned with me to my house.

Saturday, 14th. I attended City Council in the morning, and advocated strongly the necessity of some active measures being taken to suppress houses, and acts of infamy in the city; for the protection of the innocent and virtuous, and good of public morals; showing clearly that there were certain characters in the place, who were disposed to corrupt the morals and chastity of our citizens, and that houses of infamy did exist: upon which a City Ordinance concerning brothels and disorderly characters was passed, to prohibit such things, and published in this day's *Wasp*.

I also spoke largely for the repeal of the Ordinance of the City, licensing merchants, hawkers, taverns, and ordinaries, desiring that this might be a free people, and enjoy equal rights and privileges, and the Ordinances were repealed.

Brother Amos Fielding arrived from Liverpool.

After Council I worked in my garden, walked out in the city, and borrowed two sovereigns to make a payment.

It was reported in Nauvoo, that Ex-Governor Boggs of Missouri had been shot.

I granted the petition of J. B. Nicholson, and about seventy other members of the Church in Philadelphia, for the organization of a Branch of the Church in the north part of the city, dated April 22, and my doings were sanctioned by the Twelve, who at the same time silenced Elder Benjamin Winchester for not following counsel.

Sunday, 15th. Attended meeting at the Stand.

News of the attempted assassination of Governor Boggs was confirmed by general report, and was mentioned on the Stand.

A General Conference was held in the New Corn Exchange, Manchester, England, President Parley P. Pratt, presiding. There were present at the opening of the Conference, High Priests, 14; Elders, 50; Priests, 64; Teachers, 37; Deacons, 8. The representation of the Churches were as follows:—

Manchester Conference, represented by Charles Miller, consists of 1,531 members, 36 Elders, 79 Priests, 50 Teachers, 19 Deacons, and includes the Branches of Manchester, Duckinfield, Bolton, and Branches, Stockport, Pendlebury, Whitefield, Heatons, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakely.

Liverpool Conference, represented by John Greenhow, consists of 570 members, 23 Elders, 26 Priests, 21 Teachers, 10 Deacons, and includes the Branches of Liver-

pool, Warrington, and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference, represented by Elder Struthars, consists of 665 members, 16 Elders, 22 Priests, 15 Teachers, 3 Deacons, and includes the Branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference, represented by Thomas Ward, consists of 325 members, 15 Elders, 23 Priests, 17 Teachers, 6 Deacons, and includes the Branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester Chaidgley, and Grindleton.

London Conference, represented by Lorenzo Snow, consists of 400 members, 14 Elders, 32 Priests, 7 Teachers, 8 Deacons, and includes the Branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference, represented by James Galley, consists of 238 members, 8 Elders, 23 Priests, 14 Teachers, 9 Deacons, and includes the Branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumbley.

Birmingham Conference, represented by J. Riley, consists of 309 members, 11 Elders, 18 Priests, 12 Teachers, 5 Deacons, and includes the Branches of Birmingham, Great's Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton and Ashby Wolds.

Staffordshire Conference, represented by Alfred Cordon, consists of 507 members, 25 Elders, 54 Priests, 23 Teachers, 14 Deacons, and includes the Branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane End, Audlem, Prees, Tunstall, Leek, Longport, Tittensor Heath, Doncaster, Sheffield, and Brampton.

Garway Conference, represented by John Needham, consists of 197 members, 2 Elders, 12 Priests, 7 Teachers, 2 Deacons, and includes the Branches of Garway, Abergavenny, Monmouth, Keven, Oreop, and Euyasharrold.

Cheltenham Conference, represented by Theodore Curtis, consists of 540 members, 8 Elders, 22 Priests, 12 Teachers, 4 Deacons, and includes the Branches of Newbury Hill, Rock Hill, Earl's Common, Pinvin, Dounton, Beaucamp, Edge Hills, Little Dean, Woodside, Ponsett, Killcott, Frogsmarsh, Red Marley, Bran Green, Apperley, Deerhurst, Cheltenham, Norton, and Bristol.

Froom's Hill Conference, represented by William Kay, consists of 1,101 members, 24 Elders, 56 Priests, 24 Teachers, 12 Deacons, and includes the Branches of Moor End's Cross, Ridgway Cross, Dun's Close, Old Storridge, Broomyard's Downs, Clifton, Widbourn, Brinsteed, Woofren Common, Ashfield, Malvern Hill, Palle House, Callwell, Ledbury, Shaken Hill, Lugwardine, Marden, Bushbank, Leominster, Ball Gate, Coom's Move, Stoke's Lane, Froom's Hill, Stanley Hill, Easthampton, and Worcester Broad Heath.

Edinburgh Conference, represented by G. D. Watt, consists of 271 members, 13 Elders, 19 Priests, 7 Teachers, 3 Deacons, and includes the Branches of Edinburgh, Wemyss, and Sterling.

Glasgow Conference, represented by John McAuley, consists of 564 members, 23 Elders, 30 Priests, 26 Teachers, 15 Deacons, and includes the Branches of Glasgow, Thorny Bank, Shaw, Tollcross, Airdrie, Renfrew, Paisley, Johnson, Bridge of Weir, Kilbirnie, Bonshill, Greenock, Brechenney, Nelson, Campsie, and Ayr.

Brampton Conference, represented by Richard Benson, consists of 171 members, 6 Elders, 11 Priests, 7 Teachers, 2 Deacons, and includes the Branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference, represented by David Wilkie, consists of 71 members, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, and includes the Branches of Hillsborough, and Crawfoot's Burn.

Bradford and York, represented by Henry Cuerden, consists of 54 members, 1 Elder, 4 Priests, 2 Teachers, 1 Deacon.

Total connected with the Church at the present time, in England, Ireland, and Scotland, members, 7514; Elders, 220; Priests, 421; Teachers, 110.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 27, 1857.

NEWS FROM UTAH.—We were favoured on the 8th inst. with an arrival of the Utah mail, bringing *Deseret News* bearing dates from March 4, to April 1. We

also received our quota of letters. The accounts are cheering. In that much belied Territory peace and prosperity reign. While outsiders are busily fabricating lies prejudicial to the success of the Kingdom of God, the Saints in the Valleys are quietly and energetically tilling the earth, building houses, planting orchards, vineyards, and shade trees, to supply them with the necessaries of life, and beautify the desert, that it may blossom as the rose.

Reformation is still progressing, and the time is not far distant when none but the pure in heart can abide the fire of the Almighty that will be poured out upon them. The adulterer, the thief, the liar, and all who work abominations will have to search out a more congenial atmosphere: as Satan could not be happy and contented in heaven, so such characters cannot abide in the presence of a pure people who keep the commandments of God.

The building of the Temple is progressing energetically, and we hope that not many years will pass away before the faithful out of all nations will be permitted to receive their endowments therein, which will qualify them to become Saviours on Mount Zion, by enabling them to do a work for their worthy progenitors which they had not an opportunity of doing for themselves, and thus bring deliverance to the captives—those that are shut up in prison, as were the Antediluvians, and all who died without the Gospel, prior to the coming of Christ. The hearts of the children are being turned unto their fathers, and the hearts of the fathers unto their children, in fulfilment of the prediction of Malachi, that the earth may not be smitten with a curse at the second coming of Christ.

Domestic manufacture is being urged upon the people as necessary, to enable them to sustain themselves in their isolated condition. The importation of foreign merchandise tends to keep the country drained of its gold and silver; at the same time it promotes idleness, and cultivates a spirit of pride and extravagance which are always prejudicial to purity of life and good morals. Men and women are to be rewarded according to their works, and not according to the amount of money they may have possessed, or the fine linen they may have worn while in this world.

Efficient steps are being taken to promote the regular transit of the mail across the Plains, by establishing settlements on the route at all eligible points, with men, horses, mules, and feed, for the accommodation of the mail carriers, and the emigrants. The company contemplate running a line of coaches for the conveyance of passengers, which will make a visit to Utah comparatively a pleasure trip. Being thus accommodated with facilities, it is hoped that Priests, Editors, and the great ones of the earth who are so much concerned about the affairs of Utah, will avail themselves as they should do of these advantages. Let them visit that country, either in person, or through reliable agents, and learn the truth relative to the Latter-day Saints and their institutions, and cease to be gulled by traitors like Judas Iscariot, or runaway Judges, who speak all manner of evil against that people falsely, to prevent their own iniquity being discovered in the States.

As an addition to our direct news we extract the following from the New York *Weekly Herald*:—

St. Louis, May 18, 1857.

The Overland Utah Mail has arrived here with Salt Lake City dates of April 2. The Territory was quiet. Preparations were making to send a large number of Missionaries to all parts of the world. The accounts of the movements of Brigham Young do not accord with those received *via* California. He seemed to possess the entire confidence of the people, and was planning a pleasure excursion to the Mormon settlement at Salmon River. . . . . .

The Cheyennes were becoming bold and defiant. A trader, arrived from Fort Laramie, reported that the Indians acknowledged a loss of sixty warriors sent to commit depreda-

tions on the California road, in consequence of which they have made prisoners of sixteen traders, and have sent one hundred warriors to the road to avenge the loss.

"THE SEVENTH ANGEL; PEACE ON EARTH, OR THE MYSTERY REVEALED." BY ROBERT FORFAR; AUTHOR OF A "NEW PHILOSOPHY OF PHYSICS."

The author has kindly favoured us with a copy of a pamphlet, entitled as above, soliciting our opinion in regard to its contents. We have carefully perused its pages, and admire the originality of thought displayed therein; but we consider his conjectural interpretations of ancient prophecy to be entirely erroneous, as all productions of human wisdom upon the subjects which he has attempted to elucidate, must necessarily be. One sentence of explanation, given by a new revelation from heaven, is infinitely more valuable than all the combined conjectures of human wisdom that have been written during the last seventeen centuries. A KEY to the Revelations of St. John was revealed to Joseph Smith the Prophet, which, together with many other revelations given through him, unfolds many of the hidden mysteries of the Apocalypse.—(This key will be found in the *Pearl of Great Price.*)

ARRIVAL.—We learn that the Ship *Westmoreland* arrived at Philadelphia on the 31st ultimo.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City, April 1, 1857.

Elder Orson Pratt.

Dear Brother—The California mail for February arrived here March 4th, bringing packages containing the pamphlet entitled the "Holy Spirit." The Eastern mail for October and November, arrived on the 24th ultimo, bringing packages of your pamphlets, entitled "The True Faith;" "True Repentance," and "Water Baptism," which have been distributed according to the respective addresses. The mail has been detained during the winter in the mountains, by the severity of the weather and the unusual depth of snow. Elder Joseph L. Heywood was with the mail, and suffered very much on account of the lack of provisions. They lived one month on hides, boiled and prepared in the best manner they could. It has been reported the snow was very deep on the Plains eastward.

There is quite a spirit manifested this spring through the territory in the cultivation of fruit, many are setting out fruit trees of all kinds that can be obtained. There is every prospect for a very fruitful season of fruit, grain, and vegetables; the earth is well saturated from the moderate melting of large bodies of snow.

The Temple Block begins to assume an industrial appearance, and already the huge blocks of rock are being brought from Red Bute, on which the sound of the hammer and chisel again are heard.

The big cotton wood canal is nearly finished, so that we expect water to be more plentiful in this city, as well as on the farming lands. There has been organized a company to raise cotton on the Santa Clara, under the superintendence of brother I. C. Haight.

There is quite a number of parcels of Chinese sugar cane here, and many others on the way which will be cultivated with care and attention by us, we think it will be a benefit to this territory.

The Saints in the various wards in the city have been re-baptized; the example was set them by the First Presidency. The fruits of the Reformation have been made manifest throughout this territory in many things, among which is a great increase in tithing-grain, which will help

to bread the brethren who work at the Temple.

There will be a company of Missionaries start for Europe after Conference, and some to the islands. Many have received their ordinances and blessings in the house of the Lord this spring; some of the brethren are from Iron County, and many from the country settlements.

The Board of Directors of the Deseret Agriculture and Manufacturing Society have again published their list of premiums, amounting to over $1,000, besides silver medals, and diplomas, for the encouragement of home manufactories, and the production of articles from the native elements.

The attention of many in this city and territory, has been called to the importance of sheep raising, and as we have so limited a supply in this territory, companies are forming to send to the States for larger supplies; realizing that as a community, we can never attain to that commercial independence necessary to our prosperity and welfare, until we can grow our own wool and cotton, and supply the market with home manufactured cloth. I think we have a fair supply of bread to sustain the inhabitants until another harvest.

It is a general time of health and peace throughout this Territory.

Yours truly,

W. WOODRUFF.

S. WEAKLEY'S REPLY TO AN ANTI-MORMON.

I received your communication, in which you imagine you have proved "Mormonism" false. I thank you for the trouble you have taken, in endeavouring to convince me of the same. I now reply with the best of feelings.

Objection: "One of the most striking proofs of the fallacy of Mormonism, is contained in a revelation pretended to be given to Joseph Smith, January 19th, 1841; and printed in the book of 'Doctrine and Covenants,' Section 103, par. 18, where we read the following—'And now I say unto you as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; Therefore, let my servant Joseph and his seed after him have place from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo house.'

"And in par. 22 of the same section, we read, 'I say unto you concerning my servant Vincent Knight, if *he will do my will*, let him put stock into that house for himself *and for his generation after him*.'

"We also read in Section 15, par. 12 and 13 of the same book, that this Nauvoo shall be the 'New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.'"

Reply: When you quote as above from the "Doctrine and Covenants," you only take isolated portions; which obscure the circumstances and conditions of the revelation; were you to read candidly the whole of the 103rd Section, you would then understand, that this revelation was given conditionally: Par. 14, "And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I made unto you, neither fulfil the promises which ye expect at my hands, saith the Lord," &c. Par. 15, "Verily, verily, I say unto you, that when I give a commandment to any of the sons of man, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men,

but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God," &c. Par. 16, "And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God," &c. In Par. 17, we are informed, God gave them this work to do to prove them; to see if they would be faithful in all things they were commanded. There was an intimation, that their enemies would come upon them and hinder them in the performance of this work. Says the Lord, If such be the case He will not require it at their hands. You will also observe by the tenor of the par. you quote, there seems to be something conditional in it, viz., "Let it be built unto my name: LET my servant Joseph and his house have place therein," &c.

You next quote part of a revelation, (Section 15) which has nothing whatever to do with the building of the Nauvoo house: neither does it mention (as you state) "that this Nauvoo shall be called the New Jerusalem." If you refer to the "Doctrine and Covenants," you will find this revelation was given in 1831, while that upon Nauvoo was given in 1841. The latter place was not then thought of; for the first emigration to that place was in 1839. This revelation is upon quite another subject, which you have tried to bend to your own imagination, and added thereto, by stating as above, that Nauvoo is the New Jerusalem spoken of. The revelation says, the "New Jerusalem shall *hereafter be appointed* unto you;" and it would be "a city of refuge, a place of safety for the Saints of the Most High. And the glory of the Lord shall be there," &c., "and it shall come to pass among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety." The time spoken of is just prior to the coming of Jesus, when the whole earth will be in commotion, and wars, and judgments will be poured out amongst the nations. And the only people who will be at peace, will be Zion; it will be a place of safety, for the terror of the Lord shall be there. Surely if God has a people or a Church, they will be located some where on this earth.

As you say, we do "believe that God's word is unchangeable;" but I have clearly shown you, that the way you have quoted, and added to the revelation given to Joseph Smith, is unjust, and unsound reasoning. The revelation on the "boarding house" is conditional; and the other revelation has nothing to do with it. We do assuredly know that the "New Jerusalem" shall be established in fulfilment of revelation.

Objection: "It is as plain as noon-day, that Joseph Smith was a false prophet, and that he must have received those revelations from the wicked one; for the Devil was a liar from the beginning."

Reply: You have come out in quite a strong assertion, which you have not yet proved, for the whole of your reasoning, and assertions are founded on a blind perusal of the foregoing revelations.

Objection: "There is *no doubt* that Smith was destroyed for his wickedness, for God said, Deut. xviii. 20—22, 'But the Prophet which shall speak a word in my name, which I have not commanded him to speak, *even that Prophet shall die.* And if thou say in thine heart, how shall we know the word which the Lord hath spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the Prophet hath spoken presumptuously: thou shall not be afraid of him.'"

Reply: It seems that you think that Joseph Smith was murdered, or destroyed because he was a false prophet. I would ask you, did not he fulfil his mission, and establish this latter-day work, beyond the power of mortal invention to overthrow it? The more it was persecuted the more it grew and increased. The enemies of Joseph Smith thought, if he was murdered (and you seem to sanction it) it would put an end to "Mormonism:" but you see the fallacy of man's lifting his puny arm against the work of the Almighty.

If, as you suppose, he were a false prophet, why was he not destroyed in the infancy of his mission; or before he made any proselytes? *What* power prevented it but the Almighty, till he had accomplished the work committed to him? If

I use the same kind of reasoning as you do, what becomes of Christianity? Jesus died or was destroyed, as well as his Apostles; he himself said, the people would stone, and kill his servants.

Objection: "The Mormons have found out another New Jerusalem at the Great Salt Lake. What awful delusion! They make out now that that is *the city of refuge*, the place of safety, from the evils that are coming upon those who are not as deluded as themselves; but who knows how long they will be allowed to go on there, before they are punished for their wickedness like at Nauvoo?"

Reply: I now ask you to prove to me that Great Salt Lake is called the "New Jerusalem," according to the previously-mentioned revelation; it is a Stake of Zion, or a present gathering place for the Saints, until they receive their *promised inheritance*—the "New Jerusalem."

Joseph Smith prophesied, that we should become a great nation beyond the Rocky Mountains. Our present location will be the means of fulfilling a revelation, given to Joseph Smith, February, 1831. Section 62—2. "And it shall come to pass, that they shall go forth into the regions round about and preach repentance unto the people, and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every bond may be broken wherewith the enemy seeketh to destroy my people." By this you see that their enemies would try to destroy them: their expulsion from Nauvoo has been the means of fulfilling the above: they have organized a territory according to the laws of man, and ultimately every bond will be broken, wherewith our enemies try to destroy us.

Objection: "It seems strange to me, that God should command people to go to a place, and then allow them to be destroyed, on the passage: I know the Mormons try to pass it over by saying, that they did wrong in going by that route, or something of the sort; but that is a very easy way of doing business, but it will not do for me; for it is a barefaced scheme they have devised to delude their followers with."

Reply: I see by the above, you refer to some of the Saints who lost their lives on board the steamer, *Saluda*, by the bursting of her boiler. (See *Millennial Star*, Vol. 14.) You think this is another proof of the imposition of "Mormonism;" I think you will find this to be the only accident any of our emigrants have suffered in their voyages to America; while many other emigrants have been wrecked and perished; banish death (in whatever form it may be) from this earth, and you will then falsify the Bible. Because a few who were numbered among the Saints met with an accident; according to your idea, the gathering is false, and Joseph Smith is a false prophet. Was not Moses commanded to gather the children of Israel, to Canaan, a land flowing with milk and honey; a promised land to which they were to go up and inherit; did Moses reach it? or, with few exceptions, those that came out of Egypt? Why did the Lord suffer them to die, or be destroyed, if *they had a command to go up and inherit the land of Canaan?* why let them wander in the wilderness so long?

In a revelation given to Joseph Smith, we are informed that the day would come when no flesh would be safe on the waters; see Section 72—3, "Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart."

Objection: "I know that some of you are so deluded, that you will really believe you are the Saints of God, when Christ comes; for our Redeemer has said, that many shall say unto him in that day, 'Have we not cast out devils; cured the sick, and done many mighty works in thy name;' but yet our Saviour says, he will say unto them, 'depart from me ye cursed, for I never knew you!'"

Reply: Read the New Testament again, and you will find, it was because they were disobedient, that he said, "depart from me ye cursed," &c.; they seem to have trusted in miracles alone for salvation, and were disobedient to the commands of Jesus. Do the Latter-day Saints trust in miracles for salvation? Do they perform miracles, for the purpose of making the people believe they are Prophets? This is the work of false prophets; for many counterfeits will arise

and even command fire to come down from heaven, to deceive the people; the devil has power (understanding many principles) and can work, through his servants; as he did in the days of Moses.

Independent of the Gospel, miracles are no proof; but their following believers, in the proper channel, laid down in the Scriptures, is a proof of the fulfilment of the promises of Jesus; because the Saints believe therein, you put them down (yourself being our judge) as those whom Christ will not acknowledge. The gift of the Holy Ghost is to his Church: the Apostle Peter said it was to be given to the obedient, even as many as the Lord our God shall call. You may as well class Peter, Paul, and the rest of the Apostles as false prophets, because they cast out devils, healed the sick, prophesied, &c.

Objection: "I defy Brigham Young, the Twelve Apostles, yea, and all the Latter-day Saints, to disprove what I have said, concerning the revelations about Nauvoo; for what I have said, is *the very truth;* they may try to spiritualize it, which they are very apt to do, but really disprove it they cannot."

Reply: Your concluding remarks are rather bombastic in defying all of us, from Brigham Young downwards; you have not permitted me to judge, if what you have brought forward be true; but have taken upon yourself to say, what you have written "*is the very truth.*" I leave it with others to judge; I have not attempted to spiritualize the revelations you have quoted, although you have distorted their meaning and added thereto.

I now call upon you to repent and be baptized for the remission of your sins, that you may receive the gift of the Holy Ghost; by the laying on of hands; to enlighten your darkened understanding.

VARIETIES.

A Great Country for the Ladies.—The time for marriage in Sparta was fixed by statute: that of the men, at about thirty or thirty-five years; that of the ladies, at about twenty, or a little younger. All men who continued unmarried after the appointed time were liable to a prosecution; and all old bachelors were prohibited from being present at the public exercise of the Spartan maidens, and were denied the usual respect and honours paid to the aged. "Why should I give you place," cried a young man to an unmarried general, "when you have no child to give place to me when I am old?" No marriage portions were given with any of the maidens, so that neither poverty could prevent a gallant, nor riches tempt him to marry contrary to his inclinations. The parents of three children enjoyed considerable immunities, and those with four children paid no taxes whatever—a regulation which all married men with large families will readily admit to be most wise and equitable. It was customary for the bridesmaid to cut off all the bride's hair on the wedding day, so that, for some time at least, her personal attractions should increase with her years.—*Wheeler's Life and Travels.*

The Turn of Life.—Between the years of forty and sixty, a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given soundness to his judgment. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes the mastery over business; builds up a competency upon the foundation he has formed in early manhood, and passes through a period of life attended with many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence; the river of death flows before him, and he remains at a stand-still. But athwart the river is a viaduct, called "The Turn of Life," which if crossed in safety, leads to the valley of "Old age," around which the river winds, and then flows beyond without a boat or causeway to affect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden, whether it bend or break. Gout, apoplexy, and other bad characters are also in the vicinity to waylay the traveller, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit metaphor, "The Turn of Life" is a turn either into a prolonged walk or into the grave. The system and power having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant, a single fatal excitement may force it beyond its strength; whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in vigour and in beauty until night has entirely set in.—'*The Science of Life,' by a Physician.*

A Sure Prophecy.—Some hundreds of years ago, a celebrated Chinese philosoper, (Confucius), pointing to the West, prophesied that from thence should come the hope and regeneration of the world. The idea, it may be, gave birth to Bishop Berkeley's celebrated line:

"Westward the star of Empire takes its way."

Certain it is, whether it be to Christianity, or to the progress of art, science, and commerce, that we look for the march of civilization, the West has steadily expanded into a broader and brighter field of human development and triumph, while the East, which was first the "Garden of God," and the paradise of man, has as steadily receded into darkness and insanity. Slowly and surely, from so far back as we can trace history, the great empire of the world has been tending westward. It has crossed the last ocean, discovered the furthermost hemisphere, and soon, pushing itself against the shores of the Pacific, will pause and rise to a power, intelligence, and in all that is ennobling and happifying to man, such as the world of the past has never known. The day-star of nations and of the race is no longer in the East. Brighter than the sun the adoring Magi worship, the West reveals its light, which is ere long to react and illumine the whole earth.

"THE MARCH OF TRUTH."

Subscribed to Elder John Kay.

See the first rays of light, pierce the blackness of night,
With the angels on Bethlehem's plain,
And the heav'n-taught choir, strike the silver-toned lyre,
Till the spangled vault echoed again.
Oh Jesus, dear Jesus, Thy star we see,
Pierce the deep shades of night with a soft brightening light,
As a beacon to light us to Thee.

Ah lo! Truth's broken forth, all resplendent in worth,
And a heavenly halo is shed,
O'er the honest in heart, who from error depart,
And though suffering, own Christ as their Head.
Oh Jesus, dear Jesus, Nail'd to the tree,
Thou the penalty paid, and stern Justice is stayed,
While a channel is opened to Thee.

But long ages rolled past, and the storm and the blast,
Dimmed the lustre of Truth, that had been;
And the mantle of Night hid the last rays of light,
While the murky clouds charged up between.

Oh Joseph, dear Joseph, At last to thee
Was the curtain rolled by till thy gaze pierced the sky,
And anew bright Truth burst forth through thee.

As it burst forth again, o'er the children of men,
How the priesthood of evil did rage,
And its cohorts arrayed, while with pride it assayed
With the hosts of the Lord to engage.
Oh Joseph, dear Joseph, blest martyred Seer,
Thy work thou hast done, and thy crown thou hast won,
And thy foes soon shall tremble and fear.

And with splendour divine, Truth forever shall shine,
While its empire and might shall extend,
Till the proud ones of earth in the dust own its worth,
And its sons reign through worlds without end.
Oh Brigham, dear Brigham, Lion of God,
How thy voice shall go forth to the ends of the earth,
And Kings tremble and quake at thy nod.

E. L. Sloan.

MONEY LIST, JUNE 5—12, 1857.

	£	s	d
William H. Perkes	3	0	0
Edwin Scott	5	0	0
B. W. Brindle	11	0	0
Simon Irwin	4	0	0
John Thomas	1	9	0
Carried Forward	24	9	0
Brought Forward	24	9	0
William Shires	2	0	0
John Davies	5	0	0
Willet Harder	8	15	0
	40	4	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XIX. Saturday, July 4, 1857. Price One Penny.

MURDER OF PARLEY P. PRATT, ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Another Martyr has fallen—another faithful servant of God has sealed his pure and heavenly testimony to the truth of the Book of Mormon, with his blood. Though our own dear brother according to the flesh, yet we weep not. He fell in a righteous cause—he fell in the defence of suffering innocence, while endeavouring to aid by his letters a helpless female with her little children, to escape the fury of her savage persecutors. He had been made acquainted, from the most respectable and reliable sources, with the sad and most heart-rending description of her sufferings. Years ago, the poor woman had been turned into the streets of San Francisco, in a dark, dismal night, houseless and unprotected, by an unfeeling, brutal monster of a husband. For years her life had been threatened, and deadly weapons brandished about her head; and to cap the climax of brutality, he tore the children from their fond mother's embrace, stealing them, without her knowledge, and smuggled them on board a Pacific steamer, to traverse thousands of miles of water and land, unpitied and uncared for, to the distant port of New Orleans. This nhuman fiendish act, added to the long catalogue of her sufferings, made her resolve to renounce for ever the society of one whom she could no longer look upon as a husband, but as a tyrannical, unfeeling, inhuman monster. The final separation took place at San Francisco about two years ago.

Learning that her children had been sent to her parents, near New Orleans, she set sail, friendless and unprotected, for that port. Upon her arrival, what was her surprise to find that her parents were in the dark plot, and that she could have no freedom with her own children. And, at length, becoming wearied with the persecutions which she endured, she started without any acquaintance to ac-

company her, for Utah Territory—a journey of about three thousand miles, from New Orleans. After incredible hardships she arrived in Great Salt Lake City, in the autumn of 1855. In the autumn of 1856, she again returned to her parents in New Orleans, and sometime about the close of last year, she succeeded in rescuing the children from their unnatural and tyrannical bondage, and fled with her own little family to Texas. But the hellish brute in California, from whom she had been separated about two years, came in pursuit; and having employed some of the old "Mormon" persecutors to join him in his blood-thirsty expedition, he, at last, discovered the object of his former abuse, and again tore from her embrace her lovely little children.

The sympathies of thousands who have been made acquainted with the unparalleled sufferings of this lady, have been aroused in her behalf. Among these, we are proud to say, was that great philanthropist, and good man, Parley P. Pratt, who, on learning the facts of her escape with her children, sought to advise her, by letters through the post, of the pursuit of her old enemy. While engaged in this work of humanity, this monster from California, swore out a writ against him and several others, under a false charge of larceny. They were tried before the United States' Commissioner, at Van Buren, Arkansas, and found not guilty, and discharged. The murderer then, in a cowardly manner, waited for him to leave; and in about ten minutes after, in company with two other murderers, started in pursuit, immediately followed by others; all thirsting for the blood of innocence. About twelve miles from Van Buren on the road leading northward, they came up with their victim—fired seven shots, and then stabbed him several times in his left side, one of the cuts piercing his heart. After this he lived about two hours and a-half.

And thus he fell the victim of his bigotted enemies, but the friend of suffering humanity.

The following correspondence, dated Cincinnati, Ohio, February 20th, 1857, taken fron a New York paper, will give further particulars concerning—

THE MOTHER AND CHILDREN.—During my late missions to California, I became acquainted with the following train of lamentable and heart-rending circumstances, growing out of the spirit of intolerance. which, alas! still characterizes some of the more popular sects of the age.

A certain family had emigrated from the South a few years since, and were then residing in San Francisco; consisting of a man, his wife, and three children, and a young man who was a brother of the wife and a boarder in the family.

The whole were a branch of an old and somewhat noted Presbyterian stock, which still resided in the vicinity of New Orleans.

The lady was an accomplished and educated person, given to reading and intellectual pursuits; and was withal, a woman of sound judgment, and of an independent turn of mind.

As is generally the case with such minds, this lady had only to investigate Mormonism in order to become most firmly convinced of its truths.

She therefore wished to embrace them. On learning these facts, the husband and brother manifested a most violent and tyrannical opposition. They raged, foamed, cursed, railed, stormed, and called hard names, &c., but all to no purpose. The lady was still of the same mind, and wished to obey the Gospel.

The husband finally purchased a large *sword cane* with which he entered the parlor one day; and, turning pale with rage, he unsheathed the same in the presence of his

wife, and menacing her and brandishing the naked steel over her head, swore with an awful oath, that that weapon had been purchased expressly for her, and the minister who dare baptize her, and should penetrate both their vitals the day she should be baptized.

Her brother, in turn, brandished the same weapon over her in the same angry manner, with the same threats.

These, and many other threats, railings, and abuses repeated from time to time, by both husband and brother, served to deter the lady's baptism for some two years—the Elders there making it a point not to baptize a woman without her husband's consent.

After many long, painful and prayerful struggles, she at length obtained a written consent of her husband and was baptized, and duly confirmed as a member of the Church of the Saints. She still remained a faithful and obedient wife and mother. She served her husband, looked after his interests, kept his house, continued to board her brother, and trained her children in the ways of obedience, morality, and truth. She took great pains in their education, and taught them to believe in Jesus Christ, to read the Bible, and to sing and pray.

Her husband was still harsh and tyrannical in the highest degree, and her brother also. Her life was often threatened, and she was utterly forbidden to mention any point in her religion in presence of her husband, or to intrude any sentence on his notice from any of the books of the Church. She had not even the privilege of singing a single line of her hymn book in his hearing. Having lived in this unnatural bondage for a few years, and having borne with meekness and submission every railing, insult, and abuse which a tyrant could heap upon her, she finally ventured, on one quiet Sunday evening, to sing in his presence two lines of one of her favorite hymns. [See Saints hymn book, page 201.]

Behold the Great Redeemer comes
To bring his ransomed people home!

Her husband on hearing this, flew into a violent rage—snatched the book out of her hand, tore it up, and threw it in the fire. He then laid violent hands on her, and forced her into the street and locked the door on her. It was a dark evening, and in one of the back dark streets of San Francisco where an unprotected female would hardly be considered safe for a moment. She, however, entered a neighbouring house, and immediately sent a message to Dr. —— ——— ——, an old family physician, who was the mutual friend of both herself and husband. She threw herself upon his protection, and he conducted her to a respectable hotel, where she took lodgings and board at the husband's expense. Next day she called on the city recorder and made oath of the assault and battery and other outrages of her husband, demanding his arrest, and that she might be secured in her life and peace in the future. But through the influence of Dr. —— ———, and other parties in high places, the matter was finally dropped, and the parties seemed reconciled so far, that she returned to her house, and again took charge of her children, and of her husband's housekeeping.

For a few weeks, all seemed to go on as usual. The husband and brother went to their daily business—returned at the proper hours, found their meals in order, and the usual economy, industry and taste which she had ever displayed in trying to render home agreeable.

On a certain day—breakfast being over and the husband and brother gone to business at an early hour, as usual, she assembled her children, as her manner was, for family devotion. These consisted of two boys, between eight and ten years of age, and a girl of seven. The mother and children mingled their glad voices in the morning hymn, and bowed the knee together in solemn prayer—when, rising from their knees, the children gave their dear mother the usual parting kiss, and cheerfully hasted away to the city school.

O! how little did that tender mother and those innocent babes then realize the awful trial which immediately awaited them; or, that two oceans and a continent would separate them ere they should meet again.

Talk not of Rome, of Nero, of the dark ages, or of the Spanish Inquisition. All these combined could scarce form a parallel worthy to compare with the heartless, unfeeling, inhuman, savage and worse than fiendish tyranny of the nineteenth century. And all this enacted by Protestants in a land of freedom! Nay, rather by the nearest kindred, and on a helpless woman and children!

Evening came—the husband and brother returned from the business of the day—but no children came to gladden the heart of a fond mother! Where are our children? exclaimed the anxious mother in alarm.

The brutish husband, and unfeeling brother answered, with a fiendish grin, or a taunt of triumph—They are on the bosom of the Pacific, you will never see them again—they will be brought up Presbyterians—not Mormons!

The only answer to this was a wild shriek and a sudden fall—the mother had fainted!

Her heart, as it were, had died within her. She remained through that dreadful night, in alternate spasms, fainting fits—occasionally awaking to a realizing sense of her desolation: "Rachel weeping for her children, and could not be comforted, because they were not."

She would sometimes so far awake from her swooning fits as to rave, and wander, and call loudly for her little ones by name, and then she would burst into tears—groan and lament, and finally, again drop away and become insensible.

The brutal husband and brother stood over her through the entire night, somewhat troubled and alarmed, but durst not call a physician or any assistance, lest their fiendish cruelty should be detected in all its horrors.

In the morning, being compelled to go to business at an early hour, they left her alone in the house, locking her in as a prisoner, in solitude and helplessness.

She, however, sufficiently recovered in the course of the morning, to open a window and raise the alarm. The neighbours soon learned the true circumstances and sympathized deeply in her bereavement.

Some of the merchants best acquainted with the family, offered to raise a subscription and send her to her children, it being soon ascertained that they had been sent to her parents in New Orleans.

Public odium soon wrought upon the obdurate husband and brother that change which human sympathy had failed to accomplish. They saw that the matter must be ameliorated, and hushed up as far as possible by compromise.

They had been plotting for weeks, and, by the assistance of other bigots of their sect, had prepared trunks of clothing for the children, and had procured through tickets for them on the transit route between the Pacific and Atlantic.

All things being in readiness, they had watched an opportunity to snatch them from school, and thrust them on board of a steamer, without so much as a farewell look or word from their mother, and had committed them to the care of strangers to pass two oceans and a continent, with no kindred or acquaintance to love or care for them.

This done, the inhuman bigots had resisted all the eloquent and heart-rending appeals of a mother, and nothing but the fear of disgrace, or the vengeance of an excited and indignant populace constrained them to compromise, and hush up any further excitement, by agreeing to send the mother to the children.

She was finally soothed and comforted with the hope of following them in two weeks, on the next steamer: she went quietly and diligently to work to prepare for the journey.

Her house was now desolate and lonely beyond endurance. She, therefore, by consent of her husband, spent the time with some friends in the country, till near the time of her embarkation.

But alas! her trials had but just begun. She had a prosperous passage to New Orleans, found her parents, and with them her two youngest children—but alas! the other she was never permitted to see. He is concealed from her in some distant part of the Country.

She found her bigoted and hard-hearted Presbyterian parents and brothers and sisters in the same plot. Her children were held by them in bondage, under a strict watch as prisoners. She must not associate with them, even in her own father's house, except in presence of others—she must not sleep in the same room, nor even to retire to a private room, to bow the knee with them at the hour of prayer, as she had always been in the habit of doing. In short, she was in bondage intolerable, and was daily abused, insulted, mocked, ridiculed and railed at in every possible manner. She endured these things for months, and finding herself sinking under the accumulated wrongs and oppressions of those who should have been her friends; as well as under the effects of the pestilential climate of the advancing summer of New Orleans; she, by the consent of her children, left them for a season for the north, promising to return to them in due time.

She, at length, after incredible hardships and toils, made her way to Great Salt Lake City, where she arrived in safety in the autumn of 1855. She had, by this long journey, somewhat recovered her health, and, true to the instincts of a mother, she immediately commenced, and constantly persevered in a most rigid course of economy and industry, in order to redeem her pledge to her children.

She taught school in that city almost constantly for one year. She then made her way over the dreary plains, for some fifteen hundred miles to the frontiers of the States, and thence down the rivers to the children.

The account which appeared in the New Orleans *Bulletin*, some time near the close of the past year, may possibly refer to her.

If so, making due allowance for its numerous falsehoods and misrepresentations it opens another chapter in her somewhat romantic and heroic life.

Had the lady in question had a kind and dutiful husband, instead of an unfeeling tyrant, religious differences would not have separated the family to this day; but, on the contrary, the father, mother, and children might still have been living in San Francisco in peace.

It was not Mormonism, but Presbyterianism that broke up the family.

A FRIEND OF THE OPPRESSED.

Cincinnati, O., February 20, 1857.

BIOGRAPHICAL SKETCH OF PARLEY P. PRATT.—This great Apostle and Martyr of the nineteenth century, was born on the 12th day of April, 1807, in Burlington, Otsego County, state of New York. He was the third son of Jared and Charity Pratt; Jared was the son of Obadiah and Jemima Pratt; Obadiah was the son of Christopher and Sarah Pratt; Christopher was the son of William and Hannah Pratt; William was the son of Joseph Pratt; Joseph was the son of Lieutenant William, and Elizabeth Pratt, who were found among the first settlers of Hartford, Connecticut, in the year 1639. They are supposed to have accompanied the Rev. Thomas Hooker and his congregation, about one hundred in number, from Newtown, now called Cambridge, Massachusetts, through a dense wilderness, inhabited only by savages and wild beasts, and became the first founders of the colony at Hartford, in June 1636.

This ancient pilgrim, William Pratt, was a member of the Legislature for some twenty-five or thirty sessions; and the General Court gave him one hundred acres of land in Say Brook, Connecticut, for service performed as Lieutenant, in the Pequot war; he was one of the judges of the first Court in New London County. Parley P. Pratt is a lineal descendant, of the seventh generation, from that distinguished pilgrim and humble pioneer to the New World.

The youthful days of our Martyred brother were characterized by the soberness and thoughtfulness of manhood. Though from adverse circumstances his education was extremely limited, yet he displayed, even in youth, an originality of mind, seldom exhibited. In September, 1830, he, being led by the Spirit of the Lord from his home in the State of Ohio, came several hundred miles eastward, where he fortunately obtained a copy of one of the most remarkable works of modern times—the Book of Mormon. He read the same, was convinced of its divine authenticity, and travelled in search of the highly favoured men of God, who had seen angels and heard the voice of the Almighty. He soon succeeded in finding some of them, from whom he learned that about five months previous, the first Church of the Latter-day Saints had been organized. He requested baptism, and was immediately after ordained an Elder. The same month, he visited Canaan, Columbia County, New York—the country where he had spent

many of his youthful days; and after preaching a few times in different neighbourhoods, and baptizing Orson Pratt, his brother, he returned to Seneca County.

Receiving a revelation through Joseph the Prophet, he, in company with three or four others, performed a mission, some fifteen hundred miles, to the western boundaries of the State of Missouri; and was among the first of the Saints to stand upon that choice land where the city of Zion is hereafter to be built, preparatory to the second Advent of our Saviour.

In the spring of 1831, he returned to the northern part of Ohio, where he met Joseph the Prophet. In the summer he again performed a mission through Ohio, Indiana, Illinois, and Missouri, preaching, baptizing, and building up the Church.

In the autumn of 1833, he and about twelve hundred men, women, and children were driven by a murderous, furious mob from their own houses and lands in Jackson County, Missouri. Two hundred houses were burned, cattle shot, hay stacks and grain burned, many whipped until their bowels gushed out; others killed, and the afflicted remnant driven across the river into Clay County.

Soon after this, Elder Pratt performed a long journey of about fifteen hundred miles east, preaching repentance, and strengthening the Saints.

In 1834 he again returned to Clay County, Missouri, officiating in his holy calling wherever he went.

In 1835, having returned to the northern part of Ohio, he was chosen and ordained one of the Twelve Apostles of this last dispensation; and the same year performed a lengthy journey through Pennsylvania, New York, and several of the New England States, and returned again to Ohio.

In 1836 he visited Canada, and established a large Branch of the Church in Toronto, and other Branches in adjoining towns.

In 1837 he visited New York City, where he founded a large Branch of the Church.

In 1838 he removed to Caldwell County in the western boundaries of Missouri; and in the same year another dreadful persecution commenced against the Saints; and they were for the third time driven from their own houses and inheritances; and their property to the amount of millions was destroyed; some scores of defenceless men, women, and children were murdered; scores of others incarcerated in dungeons, among whom was the subject of this memoir; the balance, about fifteen thousand, were exterminated from the State, and found refuge in Illinois. Elder Pratt was kept in prison, *without trial*, about eight months, when by the kind providence of God he made his escape. An account of which is published in the *Millennial Star*, Vol. VIII, pages 129, 145, and 161. Immediately after gaining his liberty, he published a history of the Missouri persecution, written while in prison, the first edition appeared in Detroit, in 1839.

In 1840 he visited England, and in the town of Manchester, commenced the publication of a periodical, entitled the *Millennial Star*, which has continued until the present time; this being the XIX. volume.

In 1841 he was appointed the president over all the British conferences, and remained in this high and honourable station, until the autumn of 1842, during which he edited the *Star*, superintended the Saints' emigration, and published several small, but interesting works. The following winter he returned to Illinois, where he continued, labouring in the ministry one or two years.

About the beginning of the year 1845, he was appointed the President over all the Churches in the New England and Middle States, his head quarters being at New York City, where he published a periodical, entitled "*The Prophet.*" In the summer he returned to Nauvoo.

In February, 1846, he was again driven from his home by a ruthless mob. Some fifteen or twenty thousand Saints were also driven from the United States about the same time, with the loss of houses, and lands, and an immense amount of property, which the mob are in the unmolested possession of until the present day. After wading through unparalleled sufferings with his family, he and the suffering Saints succeeded in reaching the Indian country, at Council Bluffs, and being called by the Holy Ghost, through the Prophet Brigham Young, to go to England, he left his family upon the broad prairie, without house, or scarcely any food, to comply with the word of the Lord. He arrived in England, assisted in setting the Churches in order, and in strengthening the Saints throughout the the British Islands.

In the spring of 1847, he returned to his family and brethren; and in the summer and autumn of that year he removed to Great Salt Lake Valley, and suffered incredible hardships until the harvest of 1848.

He assisted in forming a Constitution for the Provisional Government of Deseret, and was elected a member of the Senate in the General Assembly; and was afterwards elected to the Legislative Council when Utah became a Territory of the United States.

About the year 1850 or '51, he was sent on a mission to the Pacific Islands, and to South America.

In the summer of 1855 he returned over the Sierra Nevada mountains to his home, and occupied a part of his time in preaching in the various settlements of Utah; and at other times labouring with his own hands in the cultivation of his farm. The following winter he officiated as chaplain in the Legislative Council, at the State House in Fillmore City.

In the autumn of 1856 he accompanied about twenty missionaries across the plains to the States. During the winter and part of the following spring, he visited the Saints at St. Louis, Philadelphia, New York, and other places, preaching, writing, and publishing the glad tidings of the kingdom of God.

And finally, on the 14th of May, 1857, he fell a noble martyr for the cause of truth which he had advocated with such untiring perseverance for nearly twenty seven years. His last great and magnanimous act, in trying to rescue helpless innocence from the fury of her savage persecutors, will be handed down to unborn generations, as an imperishable monument to his praise; while his wicked bru-

tal murderers, and all that gave countenance to the diabolical deed shall gnaw their tongues for pain, and perish, and be forgotten.

Among the numerous writings of this Martyred Apostle, may be mentioned first, the "VOICE OF WARNING," printed in New York in 1838, and which has since passed through many editions, and been translated into several foreign languages; second, his "HISTORY OF THE MISSOURI PERSECUTIONS;" third, his "POEMS;" fourth, his "KEY TO THEOLOGY," a masterly production lately published. The History of his Life, up to near the time of his martyrdom, was written by himself, and is now about ready for the press; this will doubtless prove to be one of the most interesting works proceeding from his pen.

A short time before his murder he wrote the following poetry on his "Fiftieth Year"—

I am fifty years old! I have lived to see
Seven times seven and a Jubilee—
That period famed in the days of yore
As a grand release for the humble poor;
When the pledg'd estate was again restor'd,
And the bondman freed from his tyrant lord.
When man his fellow was bound to forgive,
And begin anew to think, and to live.
The nations have hail'd the year of my birth
As a Jubilee to the groaning earth.*
The triumphs of steam over land and sea
Have stamp'd the age of my Jubilee.
I have mark'd its progress at ev'ry stride,
From the day it was launch'd on the Hudson's tide,
Till it conquer'd the ocean,—grasp'd the land,
And join'd the nations in a common band.
I have lived to behold the lightnings yield
To the mandate of man, and take the field,
As a servant-runner to bear the news
In an instant, where its lord might choose.

And scarce less strange—I have lived to behold
A "*Mormon*" *Sage*, with his wand of gold
Overturn the world, and toss it up
As a teller of Fortunes would his cup.†
All these are facts; but, of little worth,
Compared with a prophet, restored to earth.
I have seen his day and have heard his voice;
Which enraged a world, while the meek rejoiced.
I have read the fate of all earthly things:
The end of thrones, and the end of kings.
I have learned that truth alone shall stand,
And the Kingdom of God fill every land.
I have seen that kingdom rolling along,
And taking its seat 'mid the mountains strong.
While the nations wond'red, but could not tell
To what these wondrous things would swell.
I have wandered far over land and sea
To proclaim to the world its destiny:—
To cry to the nations, Repent and live,
And be ready the Bridegroom to receive.

I have wandered far—I have wandered wide,
From Maine to the wild Missouri's tide;
And over the ocean's sea-girt isles
Full many a weary thousand miles.
I have trampled the deserts' burning sands,
And the snow-clad mountains of unknown lands.
'Mid the crystal waters of Deseret
I have pulled the oar and cast the net.
I have climbed the steeps 'mid the golden ore,
And roamed o'er the loan Pacific shore.
I have plowed its bosom many-a-day,
To visit the nations far away;
I have stood on Chili's distant shore,
Where the Polar Star is seen no more.
I have gazed on the Andes' heights of snow,
And roamed 'mid the flowery plains below.
I have toiled with the great in freedom's cause,
And assisted to give to a State its laws.
I have lain in a dungeon, bound in chains,
And been honoured in Courts where Justice reigns.
In a thousand joys, and a thousand fears,
I have struggled on through my fifty years.
And now, by the law of God, I am free;
I will seek to enjoy my Jubilee.
I will hie me home, to my mountain dell,
And will say to the "Christian" world—farewell.
I have served ye long,—— 'twas a thankless task,
To retire in peace, is all I ask.

Another fifty years will fully prove
Our message true, and all our motives love.
Then shall a humble world in reverence bow
And hail the Prophets so rejected now;
Kings shall revere, and nations incense bring
To Zion's temple, and to Zion's King.
I shall be there and celebrate the day
Till twice ten fifties shall have passed away.

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* The first steam-boat was launched in 1807, on the Hudson River, by Robert Fulton.

† An American soldier, of the Mormon Battalion, discovered the gold mines in California, in 1847.

O how pleasant is the death of a righteous person! he lays down his body with a sure and certain hope of coming forth from the tomb in the morning of the first resurrection, to reign as a mighty King and Priest of the Most High God, to sit enthroned in eternal glory, ruling with power and dominion for ever and ever.

O! kind-hearted, affectionate brother! how dearly we loved thee in life! how joyous to our soul were the words of life which flowed from thy mouth, by the pure spirit of inspiration! how lovely still is our remembrance of thee! We weep

not for thy death; for it was glorious! Thou hast left us, only for a short moment, and we shall soon embrace thee again! Thy fiftieth year had but just rolled away, and now thy Jubilee has come! Rest in thy Father's house with all the noble martyrs of the nineteenth century, until the Jubilee of the earth shall also come; then shalt thou return and reign triumphantly with all the redeemed of Adam's race.

From the following letter written only about four months prior to his Martyrdom, he plainly indicates that his pilgrimage and "personal history in this world,' were near their close.

New York, United States, January 2nd, 1857.

Dear Brother Orson—I received your kind letter on the 30th December, 1856. I was thereby glad to hear from you, and of your welfare.

I am well; I spent about a month in St. Louis; I then came on to Cincinnati, and stayed four days, drawing full houses. I arrived in Philadelphia the day before Christmas: was present next day at a grand party in that city, in Washington Hall. It was a fine time; Sunday last, I preached three times to a full house.

I arrived here on Wednesday last; found Presidents Taylor and Smith as well as usual.

Yesterday I attended a party here, in the Saints' Hall; it was an interesting affair; some 400 persons being present. We were entertained with songs, prayers, preaching, praying, recitations, eating, drinking, &c., &c.

In the midst of our evening's enjoyments, the news arrived of the arrival of the *Columbia*, with a ship load of Saints from England. To-day we accompanied brother Taylor to see them. All well, but a rough passage; no deaths. The weather is mild here, and the winter so far very fine.

I have not yet seen the Pratt family, of which you speak, but I think I will visit them in a day or two.

You ask how long I will stay in the States. I answer, till spring. I will then go home, if God will, if I have to go with a hand-cart. This country is no place for me; the darkness is so thick I can literally feel it. I cannot obtain the least assistance here for my family; a tight match to obtain travelling expenses.

I have heard nothing from home since October 1st, but I hope to hear soon. I congratulate you on the marriage of your first-born, and hope you will soon become a grandfather.

Now, Dear Brother Orson, be of good courage, our pilgrimage will soon be over, and our personal history in this world will naturally come to the WORD—FINIS.

As to my history, I have it now complete from my birth up to to-day. It will contain much more reading than the Book of Mormon. I would publish it, in part or in full, if gold was plentiful; but there is no prospect whatever, in a pecuniary line; only I stay from day to day, and so do my family; but to improve our circumstances is entirely out of the question.

I have written to Nelson Pratt, and received an answer; he is well. I am going there soon, if all is well.

I am to start from St. Louis for home just as early in the Spring as the weather will permit. Farewell, God bless you.

I am,
Your own brother,
P. P. PRATT.

(COPY.)

To the Honourable Judge of the Court, in the Town of Van Buren, State of Arkansas, May 12th, 1857.

Dear Sir—Whereas, I have been arrested upon a charge of larceny, and dragged by civil and military officers and soldiers before the gaze of the populace and this

court as a prisoner, and being remote from my means of travel, in a land of strangers, without clothing, money, or friends, and being coolly told to depart, that there is nothing found against me,—

And whereas, my brethren, the Latter-day Saints, have been driven by mob law from the land of their birth, having no hope of justice from the government or civil courts of the United States, I now take an appeal to the Court of Heaven, and lay my complaint before the Judge of all the earth,—

And whereas, Hector H. McLean has, by a false oath, in addition to many years of cruelty practised upon myself and children, rendered himself unfit for the society of all holy beings, I pray God my eternal Father, in the name of Jesus Christ, that *he* may wither from the earth, even as a green leaf fades before the blighting frosts of coming winter; and that he may go to his own place, no more to oppress innocence or afflict virtue.

And for my children I pray, in the name of Jesus, that they may be preserved from the vices of the world, the powers of darkness, religious bigotry, and the desolations that are coming upon the earth, even until they are restored to me. And for them I will endeavour to prepare an eternal habitation, over which evil men, *demons*, *death*, *hell*, and the *grave* can have no power, and into which they, *my children, may come, no more to go out forever!*

For all my kindred who, in word, deed, or spirit, persecute the Saints of God, I ask God to forgive them, for they know not what they do. Amen.

E. J. McLEAN.

P.S.—Since I wrote the above, the blood of innocence has freely flowed to stain the soil of the fair State of Arkansas: but I say, let it be upon the head of him who shed it for ever.

May 15, 1857.

FURTHER PARTICULARS OF THE MURDER.

Arkansas, America, on board the Steamer *H. Tucker*, Arkansas River,
May 22, 1857.

Dear Brother Orson—It has become my painful duty to send abroad the news of the imprisonment and murder of your beloved brother Parley. I know it will be painful to you to learn that his body was mangled, and that he lay fully an hour without any one coming even to raise his head or give him a drink of water, though he was in full view of a house where a family lived, by the name of Winn.

I was journeying quietly along in a wagon, in an Indian nation, with my children, on the frontiers of Arkansas, when McLean, the demon of my life, met me. He tore the children away, and then had me arrested upon a charge of stealing clothes belonging to and worn by my children—Albert and Annie McLean. There were also named in the charge, P. P. Pratt, James Gamwell, and Elias Gamwell, all sought as engaged in this larceny of $10 worth of clothes, on my children's backs.

The following day, after I was arrested, I heard that your brother was also arrested, the greatest excitement prevailed, and when we rode in sight of where they had Parley, I saw him lying on the ground like a man who had stopped to let his horse graze. He was surrounded by twelve or fourteen armed men—military officers and soldiers. I alighted, with the permission of the marshal, who rode with me, and advanced to brother Parley, and extended my hand saying, "Brother Parley, we have met, it seems, as prisoners." He said, "How is your health, Madam? have you been well?" I then said, "We have one thing to thank God for; we have learned how to live and how to die." And then looking around upon the soldiers, I said in a loud tone of voice, "*All these armed men and soldiers* can *only* kill the body, and I am as ready to die as to live." He only answered, "It is all in one little life, and this is only a speck of eternity."

We were then put upon a forced ride of twenty-five miles, he being bound by a rope around his ancle, which was held by an officer who rode near him. They also arrested another young man, Elder Higinson, who was found preaching to the Creek Nation; and when we left Fort Gibson, he and Parley were in chains,

and I in a carriage—because I was so wounded that I could not ride on horseback. Soldiers drove the carriage, and the Marshal rode with the two who were in chains.

We rode from Fort Gibson, Saturday, Sunday, and half of Monday, which brought us to the town of Van Buren, on the Arkansas river, State of Arkansas. We were then taken before the Court, only to be told that we might depart—"FOR WE FIND NOTHING AGAINST YOU."

I have written a full account to *The Mormon*, which I hope you will see, but lest it should be intercepted, I will briefly state, that when Parley was liberated from the jail, McLean followed him in about ten minutes, with two men, citizens of Van Buren, close behind him, and then soon afterwards numbers of other men. Twelve miles from the town, on the road leading north, they overtook your beloved brother, fired seven shots, and then stabbed him in his left side—one of the cuts piercing his heart. The first six balls only made holes in the skirt of his coat: he was then headed by one of the men, which threw him in close contact with McLean, *and that fiend himself gave him the deadly wound;* and after leaving him for dead, came back and fired at him where he lay upon the ground, dropped the pistol by his side, and left!

I went to see him, under the protection of the "real Marshal," the following day, the details of which I have sent to Brother Taylor, New York.

Brother Higinson and myself rolled his dead body in fine linen, and Brother Higinson stayed to see him put in the ground, about a mile from the place where he was murdered. He lived two-and-a-half hours, and answered a number of questions asked him by the neighbours near the spot.

The citizens of Van Buren furnished me with means to leave in four days after this bloody scene, and I am now alone on my way I know not whither; but I know that the Spirit of God is with me, and I have nothing to fear.

I am very lonely—pray for me, thou man of God, that I may stand firm to the end, and be saved with Jesus, Joseph, and Parley, in the Celestial Kingdom of God. Amen.

Your Sister,

ELEANOR J. MCLEAN.

THE ORPHANS' LAMENTATION, ON HEARING OF THE MARTYRDOM OF THEIR FATHER.

I heard a wail from out a distant mountain home;
It crept around a lofty mountain's rocky dome,
And ran along, o'er hill, and stream, and grassy plain,
Until it found the grave of one but lately slain.

It was the voice of wives and children wild with grief,
Who sought to heaven, with prayers and tears, for kind relief;
For they'd learned, by a paper from a distant place,
The news that they no more could see a father's face.

That in a land of *lust*, *profanity*, and *wine*,
Where once they dwelt beneath their native vine;
The father and husband had met a martyr's fate,
By the hands of *fiends*, surcharged with guilt and hate

That when his heart was pierced, he fell upon the ground,
Where there was none to raise his head, or bind his wound;
And though he lived for hours, he saw no faithful friend,
By whom he could his dying message safely send.

The wail increased until it reach'd the throne of God,
And ELOHIEM *Himself* did take His mighty rod,
And said, "I'll cut *them* down and blot *them* from the earth,
"Who've slain my Prophets on the soil that gave them birth.

"I'll send upon them *famine*, *pestilence*, and war,
"I'll call my legions from the northern realms afar,
"And they *shall hunt them* down in every land and place
"Stain'd with the nolbe blood of one of Joseph's race.

"The blood of Parley shall not long before me plead,
"For wrath on him and them who did the hellish deed;
"And e'er it cease to cry, that nation *shall atone*
"For every widow's tear, and every orphan's moan.

"And every drop of guiltless blood they ever shed,
"Shall quickly come upon their own devoted head;
"For once I have sworn, *by myself and by my throne,*
"*That in the 'Book of Life' their names shall ne'er be known!*"

[By the persecuted lady, ELEANOR J. McLEAN.—ED.]

DREADFUL PERSECUTION OF MRS. McLEAN—HER DEFENCE—MURDER OF P. P. PRATT.

(*From the "Van Buren [Ark.] Intelligencer.*)

Van Buren, Monday, May 18, 1857.

Mr. Editor—Having read the editorial in your paper, headed "Tragical," and finding several important points in the account incorrect, I beg to be heard by this community, and the world, being yet a living witness for both the living and the dead.

For the sake of the innocent and his brethren—for the sake of aged parents and all my kindred—for the sake of my children and myself, and for the sake of truth, I thank God that I yet live.

In the first place, the article alluded to says that "Mrs. McLean was induced to embrace the 'Mormon' faith by Mr. Pratt." *This is false,* for Mr. McLean knows that the first 'Mormon' sermon I heard in California, himself and my brother, J. J. McComb, were present, and they know that it was at least two years before Mr. Pratt made his appearance in San Francisco; and they know that from the time I heard the first sermon I never spoke except in defence of the "Mormons" and their faith; and they know that I sought diligently for my husband's consent to be baptized into the Church of the Saints, and finally obtained it in writing, and was baptized before P. P. Pratt made his appearance. These are facts which the certificate in McLean's own writing, and the daily papers in San Francisco, announcing Mr. Pratt's arrival, can be brought to prove that my baptism and confirmation in the Church of the Saints was anterior to the arrival of P. P. Pratt in that State.

I will here state a fact which has never, to my knowledge, been written. I took my children from the school-room, (with the permission of the teacher,) and in an omnibus repaired to the place where there was water, and in the presence of several witnesses, they were (that is, the two boys) baptized by P. P. Pratt, for the remission of sins, and by the laying on of his hands they were confirmed members of the Church of "Latter-day Saints." If any condemn this act, let them also condemn every woman who refuses to go to perdition with her children, just because her husband makes this choice!

Again, your article represents Mrs. McLean as eloping from San Francisco to Utah with Pratt, and after her elopement her parents wrote for the children to be sent to them. This is also false, and my father, J. S. McComb, if yet living, is a witness, with our neighbours in both places; the children were sent from me in California to him in New Orleans, and that on a ship—

Where there was not one voice or face,
That they had ever heard or seen in other place.

In November, 1851, I embraced the "Mormon" faith, and in January, 1855, my children were, on account of my faith, sent from San Francisco to New Orleans, and this without my having the slightest intimation of it until they were far upon the sea. In the morning, as was our custom, as soon as their father left, (generally about nine o'clock) the dear children clapped their hands and said, "Now, Ma, we can have a good time, Pa's gone; we can sing and pray as much as we wish!" And they did pray that morning as I had never known an infant

to pray! They kissed me, and said, "Good morning, mother, dear," about ten o'clock, and started for school. At three o'clock, I looked for their return; I raised the curtain, I opened the door to look if Albert and Annie were coming, but, oh; my soul, they never came!

At four o'clock, their father came to inform me that they were on their way to New Orleans. Said he, "I put them on board the *Sierra Nevada* at ten o'clock this morning, and now they are where you and the cursed 'Mormons' can never see them again!"

That night he locked all the doors, locked me in a room, took all the keys to his room and locked the door. Can any one conceive of that desolation! My cries disturbed him, and about two o'clock he unlocked the door of the room where I was.

In the morning I went from room to room, I ran in the street and called Fitzroy, Albert, Annie. But no child answered.

I heard tiny footsteps under the window, I ran, and said, "My children!" But they were not mine. My brother, E. C. McComb, said I should go by the next steamer to my children, but McLean said he would have nothing to do with it.

A merchant in San Francisco told me he would give me $20, and he would insure that in his neighbourhood of merchants I could raise in one hour all the means I would need to go to my children. After this, McLean boasted that I was in his power, and he would see whether I could go or not. I told him the propositions that had been made to me. He said he would have me in the Insane Asylum in twenty-four hours. This, however, he never attempted only in words.

Two weeks after the departure of the children, he fitted me out and put me on board a steamer for New Orleans, *via* Nicaragua, giving the officers strict charge concerning me, to lock me up if I began to rave.

Two weeks after the arrival of the children at my father's, I appeared before them.

I remained there three months, oppressed on all sides, being closely guarded, lest I should *walk, talk, pray, or sleep with my own precious children.*

Under these circumstances my health declined, and I felt that I could not long survive so great a conflict of feeling, particularly in that enervating climate.

In this desperate state of feeling I once succeeded in getting my lambs away, and kept them secreted four days, but failed to get away from the city. My father then pledged himself to change his treatment to me; he said I should have a room and have my children with me, and they should go and come with me, provided I would promise not to take them away from the city without his consent. With this understanding I returned to my father's house. But my health grew worse and worse, and it appeared I could not survive a summer in New Orleans.

I then consulted my father about leaving, told him I wished to go to Salt Lake, and he said if I would not attempt to take the children he would assist me all he could.

In a few days I was on board a steamer, the *May Flower*, for St. Louis, and from thence I went on board a small steamer, the *Alma*, on the Missouri river to Atchison, Kansas Territory, where I found the "Mormon" emigration.

I engaged to cook for a mess of ten persons to defray my expenses, and thus I journeyed across the Plains to Salt Lake City.

I remained just one year, leaving on the anniversary of the day (11th September, 1855) I arrived.

While there I taught school, in which I taught ten of P. P. Pratt's children, and boarded in his family seven months. The remaining four months I taught Governor Young's family school, and boarded in his house.

On the 11th of last September, I left in a company of missionaries, consisting of about twenty Elders and twelve females. I travelled in a carriage with two Elders and one lady, making four of us. I furnished my own provisions and cooked for the other three, for the privilege of riding.

At St. Louis I borrowed $100 of Church funds, and proceeded to New Orleans.

It was my intention when I left Salt Lake to go to my children, *and get them if I could.*

That I have done what I could, *and all I could, I call heaven and earth to witness.*

I got on board the steam cars with my children at my father's on Saturday at twelve o'clock, to go on business to New Orleans, a distance of five or six miles.

In front of the St. Charles, I hired a carriage for five hours, expecting to leave on a steamer for Galveston, Texas, the next morning at eight o'clock, but to my great discomfiture, there was no steamer to leave before Thursday. I stayed with my children that night, Sunday, and Sunday night, at the United States' Hotel, kept by Mrs. Smith.

On Monday Morning, not deeming it safe to stay at a public house, I took an omnibus, leaving my children at the hotel. I rode till the omnibus stopped, far down in the third municipality, inquired in a Dutch grocery for a furnished room, and the old lady pointed across the street. I went, found a woman with plain sewing in her hand at the door. She was so plain looking, so poorly dressed, and apparently so ignorant, that I thought she was not likely to have visitors often. She said her husband worked on a tow-boat, and would not be at home till Thursday night.

We stayed at this woman's house four days. She gave us her best bed, loaned me her cooking utensils, and gave me wood to cook with, and then helped to carry our little trunk to the omnibus. But she never asked us where we came from nor where we were going, which I think very remarkable for one of her sex.

At eight o'clock on Thursday morning, 18th of December, 1856, we were on board the Atlantic, bound for Texas. I could not obtain a state-room, although I went on Tuesday to the agent; they were all taken. The captain, however, was kind to us, and let us occupy his room, and sent us the best of everything.

At Galveston we took a little steamer, Captain Pierce, commander, for Harrisburg, where we stayed all night at a hotel kept by Captain Andrews, and next morning took the cars for Houston. Two miles from Houston we found a home at the house of Mr. William Gambell, who is a man of no religion, lives well, has plenty of servants, and no children. His wife was like a mother to us. The three first weeks I made a change of clothing, and then sought for something to do. Found employment in a dress-making establishment, Mrs. Stanbury's, where I worked five weeks, spending two days with my children, Sunday to rest, and Monday to wash and mend. On the 4th of March I left Houston with Captain Andrews, Mr. Stanfield, and James Gammel (the latter being a Mormon Elder), to journey to Ellis County, where the Mormon emigration was fitting out for a trip across the Plains.

Through a letter from Houston, I was apprised that McLean was in pursuit of me; and to avoid trouble, and, perhaps, bloodshed in the company, I took passage with a man by the name of Clark, who is not a Mormon. He had a wife and three children, a poor wagon, and three yoke of good oxen.

With these people I was journeying when McLean and party met us. The scenes that have been in progress from that day to this are before the public. It is well known that I have been arrested upon a false oath, and dragged by civil and military officers before an excited populace, and the Court, as a prisoner, only to be coolly told that I might retire, nothing being found against me.

In behalf of the dead, I have to testify, that whatever relation existed between us was of my own seeking. When he kept house with his wife, Elizabeth, in San Francisco, I often sought his society, and if any censure me, let them censure me for the strongest impulses of my nature, which have ever prompted me to seek light and truth, despite the difficulties that might intervene between me and the object of my search.

This man was a fountain of light and intelligence, at which thousands might drink, and yet the stream flowed *clear, pure, and free.*

I am willing to acknowledge that I have often sought his door at the dawn of

lay, when his wife was sick, to take some *meat, bread, and fruit*, upon which they might subsist until the following morning.

Do any blame him for being poor! Let them lay the blame upon him who required his disciples to go with the everlasting Gospel to the nations, without purse or scrip, or even two coats.

Neither do I deny that I much desired, from time to time, to have him entertained at our house, even as I gladly entertained my husband's brethren. We had unoccupied rooms and beds, and a profusion of the good things of life, while he was poor and a stranger, and as unpopular as a certain Nazarene, who once pilgrimized through the land of Judea, and could not find a place to lay his head. Upon the same principle that I was deprived this privilege, Mary and Martha would have been punished for bathing the feet of their Lord, and running to meet him when he returned from a mission.

I also confess that, when a company of Saints were preparing to leave California with P. P. Pratt, I greatly desired to be one of the number, and went so far as to ask my Father in heaven to provide a way by which I might escape my oppression, and go with the people of my choice. If this be not right, then there is a mistake in the ancient saying, "Come with me all ye that are heavy laden, and I will give you rest!"

Six pistol balls could not avail
To make his holy visage pale;
But the fierce and deadly knife
Pierced his heart and claimed his life.

Oh! Parley dear, we love you well,
Yea more than mortal tongues can tell;
And we know you'll come again—
With us to live, with Christ to reign.

Oh! God of Israel, let the cry
Of Parley's blood come up on high,
And let his wounds before thee plead
For wrath on him who did the deed.

I am free to declare, before angels and men, that Parley P. Pratt was innocent of the charges made against him.

If the deeds of men were registered upon their faces, it would be known and read of all men that H. H. McLean drove me from himself; and that he by his own acts blighted and consigned to eternal death all the delicate ties that existed between us, and that before "Mormonism" crossed our pathway.

I also confess that when I got to Salt Lake alone, and knew of no one that I had ever seen but Mr. Pratt and his wife, Elizabeth, I sought for their house, and asked if they would let me stay a few days to rest, and look round and see what I could do for a living. They said, stay just as long as you please, and it turned out as before stated. I also confess that it was a source of pleasure to me when I heard that he would be in the company in which I had engaged to come.

I do not deny that I washed his feet, combed his hair, and often walked, that he might ride. Neither do I deny visiting with him a number of families in St. Louis, who thought it a greater honor to entertain him than they would to entertain any king or potentate living upon the earth.

I also state that it pained me to see him in chains, and fain would I have bathed his wrist where the cursed iron chafed his skin.

But this was nothing to what I was yet to see! Have I not seen *his heart's blood dropping from the wound of the deadly knife?*

That I would fain have been separated from him [McLean] while yet living in New Orleans, I will name as living witnesses, my father, J. S. McComb, and my brothers, E. C., and J. J. McComb, and Mr. John McDougal. These all know that I sought their counsel while living in New Orleans, to know whether I must continue to endure the degrading influence of a man who would continue to sip at the wine cup, and thereby unfit himself for the society of his family.

That my statements are correct in reference to our separation in California, I will name as witnesses Captain Thomas Gray and family, Mr. Samuel Webb and family, and my neighbours and friends in general in the city of San Francisco.

That Mr. McLean put me by violence into the street at night, and locked the door against me, Captain Gray and Dr. Bush are witnesses; and I presume McLean himself would not deny that I then declared that I *would no more be his wife*, however many years I might be compelled to appear as such *for the sake of my children.*

I presume that McLean would lay it as a complaint against me *that I never afterwards came to his bed!*

I would appeal to every man and woman of refined sensibility to know whether a virtuous woman and faithful mother is so humble a thing that she should come again to the bosom of a man who had by violence thrust her from him, and exposed her to insult and injury in the streets of a wicked city. Whoever takes the affirmative differs from the writer of this.

E. J. McComb, once E. J. McLean.

Answers to the Monogamic and Polygamic Problems, Published in the 24th Number of the "Star."—The family of the Monogamist, when he was seventy eight years old, would number *one hundred and fifty two.*

The family of the Polygamist, when he was seventy eight years old, would number, *Three millions, five hundred and eight thousand, four hundred and forty one.*

The answers to these interesting problems, show the immense superiority of Polygamy over Monogamy in the multiplication of the human species. With a knowledge of these mathematical facts, no one has any cause to wonder why the Almighty instituted Polygamy among the righteous in ancient times. It was the most effectual means of rapidly multiplying a righteous seed upon the earth. The restoration of the same divine law among the righteous in the nineteenth century, will produce the same important effects. Under the salutary influence of the heavenly and divine institution of Polygamy, the righteous, in the peaceful vales of Utah, can, with Isaiah, joyfully exclaim, "*A little one shall become a thousand, and a small one a strong nation.*" "*Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.*"

Addresses.—J. W. Stevens, 117 Princes Street, Dundee.
Thomas Phillips, 27 Odgers Buildings, Commercial Road, Exeter.
Thomas Bullock, 13 Packenham Street, Gray's Inn Lane, London, W. C.
Edward Samuel, in care of Mrs. Bennett, Baker Street, New Street, St. Clement's Ipswich.

MONEY LIST, JUNE 12—19, 1857.

	£	s	d
John Kessell	2	0	0
James Chaplow	2	0	0
Caleb World	3	0	0
David John	1	0	9
W. B. Child, (per W. J. Smith)	11	1	8
A. N. McFarlane	1	19	6
Carried forward	£21	1	2

	£	s	d
Brought forward	£21	1	2
Thomas Clark	5	0	0
William Shires	5	0	0
Josiah Helmes	5	0	0
David James	2	0	0
	£38	1	2

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28, Vol. XIX. Saturday, July 11, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 1.—*ENGLISH SOCIETY.*

Latterly the English press has been flooding the country with the "horrors of Mormonism." Nearly all the Metropolitan and provincial papers have considered the subject of sufficient importance to occupy a space in their columns and worthy of appearing in the pompous garb of Editorials. The *Times* has already devoted two "leaders" to this new crusade against the Saints, and its "Own Correspondent" in New York has given it considerable notice in his contributions of American news. Indeed, Utah and the "Mormons" have become almost as popular topics in the newspaper world as, some two years ago, was that of the war with Russia. Considering this state of excitement and general bitterness against the Saints, we have thought that a series of articles, placing "English Society" and "Mormon Society" side by side, would not be uninteresting to our readers.

Editors and their readers, priests and the people have been carried away by *fictitious* "horrors of Mormonism." We beg to call their attention to the *real* "horrors" of English society. A powerful and an artistic hand has recently executed a heart-rending picture of them. That hand belongs to the highest authority of newspaper literature in this country—the *Times*. It has since given the world pictures of "Mormon horrors." But they will hardly bear comparison with the one in question. We refer to one of its Editorials for April 9, 1857. The author of it has manifested the gift of tragic description in a high degree. We advise those who are accustomed to feelings of excitement creeping through their blood at the mention of Utah and the "Mormons," to make his tragedy of city life a study for their leisure hours. Indeed it would not be unprofitable for the Editor of the *Times* to do it himself. Unfortunately its news is not likely soon to get out of date—the "horrors" described have too much vitality to grow stale. But the terrible drama is too colossal for representation on the mimic stage. It better suits the deep and earnest reflections of solitude. And if a spirit of loathing does not creep over its students, they must have in their composition little of the mixture of human sensibility, else by a disgusting familiarity with the blacker original, the "milk of human kindness" must have become stagnated at its source.

There are subjects which no skill of man can portray. The "horrors" of hell and the bliss of heaven are originals

which even the bold hand of the *Times* cannot put on paper. At most the execution will but resemble an attempt to paint nature's blackness, or an essay to catch the likeness of the glorious sun. Has the *Times* in this instance surpassed itself, or is the subject too vile for the colouring of language, and too full of "horrors" for a picture? It would seem that the latter is the case, and the author in question makes a great effort to acknowledge it. Notice one shade in his attempt to paint city society—"Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon." But we will liberally extract from the article in question previous to making more remarks.

"There is a Book in which we read that there was once a rich man who was clothed in purple and fine linen, and fared sumptuously every day; and that there lay at his gate a certain beggar, full of sores, who sought the crumbs that fell from the rich man's table; and that the dogs came and licked his sores; and there follows then an awful revelation of the spiritual state of those two men and their eternal awards. The story is eminently picturesque. The rich man in his gorgeous attire at his well-spread table, with his servants bustling about here and there, is seen in the same group with the wretched mendicant lying under his porch, with the rude attendance of street curs. But is not this a painter's license, and the story itself, perhaps, a figure of speech? Was there ever such a rich man so indifferent to the spectacle of misery at his door? But let us only expand the narrative into something a thousand times more shocking. Take each particular, and let it grow to a worse variety and a colossal magnitude. Let the rich man be a company, a city of rich men, the richest, without hyperbole, on the earth, and commanding by their wealth the wealth of all the earth. Let them surpass all the world in the elaborate costliness of all that contributes to health and material enjoyment. Give them palaces, and furniture, and equipages, and jewels, and pictures, and food for a thousand finer tastes than those of the coarse voluptuary in the parable. Let the poor man be worse than poor, degraded, all sores in and out, vitiated in soul as in body. But let him be helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen. So let there be more than a painter's juxtaposition. Let there be an actual bond and a useful relation. Let this bond, then, be utterly disregarded; and, instead of the rich man at his board and the beggar a few steps off at his gate, let the rich man and his whole fraternity hie away before sunset every day to earthly paradises afar off, quite clear of diseased beggars or reeking labourers, so that their very crumbs shall not reach such miserable objects. Then let the poor be driven from the portals of the rich, even from their storehouses and their banks, and be cooped up in horrid lairs and dens. Let them lie there without even the natural separation of wild beasts, or that instinctive jealousy which makes the male protect the dam from intrusion, and guard his whelps from harm. Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon. Let there be not even dogs to lick the poor man's sores, and when he dies, let him hardly even be buried. Then let all his future be dark and hopeless. Let there be a vast crowd in this horrid state. Thus, every circumstance being aggravated, let the link between the two conditions be not simply a visible contrast, but a real obligation, known, but disregarded. When we have said all this, and could we add much more, we should only describe inadequately two actual classes and conditions in the city in which we dwell.

"The city which we speak of is not that vast wilderness of streets and lanes that stretches out for many miles in every direction, but strictly the "City;" the very nucleus of this metropolis, the fountain-head of earth's riches, the resort of all nations. It is no such vast place, and the lairs and dens we mention are only a few stones' throw from the great mart of trade, where millions daily pass from hand to hand. Here, in narrow passages, but a step or two from the public thoroughfares, the Medical Officer of Health pursues his researches, not less perilous than those of the discoverer in Central Africa or the Arctic Seas. He describes not only the common and inevitable crowding of large families into

one small room, but numbers of men and women, with children among them, herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral vileness; 'where all the offices of nature are performed in the most public and offensive manner, and where every instinct of decency and propriety is smothered.' He describes men and women sleeping with their parents; grown-up brothers, sisters, cousins, and casual acquaintances, all on the same heap of rags and straw. He sees among them women in travail, new-born children, the fever-stricken, the dying, the dead—all horribly intermingled; not to mention instances of even more extreme debasement. These general statements he proves by figures. He enumerates 48 men, 73 women, and 59 children living in 34 rooms; and the distribution is even more vicious and abominable than the sum total would require. More and more instances of this kind present themselves, and as the back streets fall into decay, they pass into the occupation of this outcast, reckless crowd. It is true many are Irish, but they are the people who do the hard work of this metropolis, who rear its huge edifices, pave and clean its streets, construct and keep in order the multitudinous ducts of water, gas, and refuse; feed our hearths and minister to our daily wants. They are not the beggars, but the porters at our doors To their dirt we owe our own cleanliness, and they are the scapegoats of a thousand pollutions. Yet there they fester, untended, unheeded, all but unknown. Happily they are not quite unknown. . . . .

"In the whole world, far away from the preaching of missionaries, there is no such utter brutishness, such grovelling and wallowing, as is discovered in the 'Ward of Bishopsgate.' Dives is indeed wise in his generation to fly o' nights from such a foul proximity. When Lazarus has done his day's work and betakes himself to his sty, he is a very unwholesome brute. Where he, his companions, and his cubs feed and litter, the dirt ferments, and the very air is envenomed. Dr. Letheby has analyzed it, and found that it has lost its share of life-giving power, and that it is charged, not only with more than its share of sluggish elements, but also with the vapours of death and the very principle of putrefaction. Nature, which kindly dissipates this horrid effluvium, and raises it from the lair were it is generated, diffuses it to the dwelling of the tradesman and the daily resorts of the merchant. They are made fearfully aware of a present pest; they hear with alarm the advance of fever; they investigate its source, and find out a sink of crime. Such is the parable of our own city and our own times. If, as we believe, the case is worse, and the contrast more flagrant, than in the sacred page, the lesson is at least as plain and as fearful. Certainly there ought not to be such a state of things. Its existence is not only an evil,—it is a crime; and the crime is shared by all who can do anything to abate it, and leave that undone."

If the above be not a picture of "horrors," there never was one painted. The parable of the rich man is altogether put into the back ground by it. The "narrative" is expanded into "something a thousand times more shocking." "*Each particular*" is let to "grow to a worse variety and a colossal magnitude." But what heightens the colouring of the picture is, that the "beggars" are "helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen." There is an "actual bond and a useful relation." The "link between the two conditions" of wretchedness and wealth is not "simply a visible contrast, but a real obligation." This "bond" and this "obligation" are "known, but utterly disregarded." The very sunshine of the picture is moral blackness, loathsomeness and misery are the shades which bring out the lights, and horrors make the ground of the gayest colours.

Our bitterest enemies have never painted "Mormon Society" so foul, so wretched, so rotten, so full of "horrors" as the above description of "English Society" in the great city of London. Neither have they charged our leaders with such an utter disregard of "ties," "bonds," and "obligations," as that laid to the account of the monied princes of England's metropolis.

"When we have said all this," remarks the *Times*, "and could we *add much more* we should only describe *inadequately* two actual classes and conditions in the city in which we dwell." Now suppose the existence of such a state of

things were peculiar to the city, and the only plague-spot on the face of "English Society," then suppose the writer had *adequately* described it, even then we think the "Own [American] Correspondent" of that paper need not send to England the community at Great Salt Lake Valley as "an appalling set off against the intelligence and enlightenment of the nineteenth century, of which we hear so much." The English nation has one already, and, leaving the "Mormons" out of the question, we have a strong conviction that America has another of fearful magnitude. But we are certain that "Mormon Society" is as fair compared with "English Society," as is the face of the white man to that of the swarthy son of Ethiopia.

To be continued.

THE MORMONS!

WHAT IS TO BE DONE WITH THEM?

(*From the "New York Herald."*)

Some of our cotemporaries have been publishing long letters dated form Utah, and containing heart-rending accounts of the sufferings inflicted on poor helpless women, by the brutality of the Mormon leaders. It is perhaps as well that the public should know that these letters are made up on this side of the Mississippi, and we have no doubt do more credit to the imagination than to the memory of their writers. No journal has a correspondent in Utah at the present time. It reflects some credit on the ingenuity of our cotemporaries to have bethought themselves of getting up an excitement about Utah just as Kansas died out.

Of the facts of the case in Utah, it is very difficult to form a reliable judgment, simply because our most reliable authorities, such as Judge Drummond, now in Washington, are tainted with a suspicion of interested motives. . . .

There is no authority in the Constitution to justify an interference by Congress or the Federal Government with such an institution as polygamy in a Territory. It is as clearly without the pale of Congressional or executive regulation as slavery; if Congress may not pass a law to govern the one, it may not pass a law to govern the other; if the President cannot interfere to drive slavery out of Kansas, neither can he assume to drive polygamy out of Utah. Marriage, a civil contract, is essentially subject to the control of local, municipal, or civil laws; the Federal Government has nothing to do with it, and Congress can make no laws defining its nature, altering its effect, or prescribing penalties for breaches of its obligations committed by people residing within a Territory of the United States.

Those, therefore, who assumed that Mr. Buchanan was going to carry fire and sword among the Mormons because they were polygamists, and to put down polygamy by force of arms, gave the President very little credit for judgment or knowledge of the instrument under which he holds his powers.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 409.)

[May, 1842.]

Monday, 16th. I was transacting business at the Store until ten o'clock, a.m. Then at home. In the afternoon, at the printing office, in council with brothers Young, Kimball, and Richards, and others.

I published in this day's *Times and Seasons*

A FAC-SIMILE FROM THE BOOK OF ABRAHAM. No. 3.



EXPLANATION OF THE PRECEDING PLATE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency of heaven, with the sceptre of justice and judgment in his hand.

2. King Pharaoh; whose name is given in the characters above his head.

3. Signifies Abraham in Egypt, referring to Abraham, as given in the 9th No. of the *Times and Seasons*.

4. Prince of Pharaoh, King of Egypt; as written above the hand.

5. Shulem; one of the king's principal waiters; as represented by the characters above his hand.

6. Olimiah; a slave belonging to the Prince.

Abraham is reasoning upon the principles of Astronomy, in the King's Court.

Several of the most widely circulated papers are beginning to exhibit "Mormonism" in its true light. The first cut of a Fac-simile from the Book of Abraham, has been republished both in the *New York Herald*, and in the *Dollar Weekly Bostonian*, as well as in the *Boston Daily Ledger*, edited by Mr. Bartlett; together with the translation from the Book of Abraham.

Tuesday, 17th. I was about home, and at the office through the day. In the evening went to brother John Snyder's to see Clark Searle, of Fountain Green, concerning a Quarter Section of Land.

State of Illinois, City of Nauvoo. Personally appeared before me, Daniel H. Wells, an Alderman of said City of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith, that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

John C. Bennett resigned the office of Mayor of Nauvoo.

Wednesday, 18th. Rode on horseback, accompanied by Dr. Richards and Clark Leal, to John Benbow's, and searched out the N.E. Quarter Section 15, 6 N. 8 W., and contracted for the refusal of the same, at three dollars per acre; dined at brother Benbow's, visited brother Sayers, &c., which, with business at the different offices, closed the day.

There was a general representation of the Branches in the Eastern States, at a Conference of the Church at New York. See *Times and Seasons* 844.

Thursday, 19th. It rained, and I was at home until one o'clock; when I attended a Special Session of the City Council. John C. Bennett having discovered that his whoredoms and abominations were fast coming to light, and that the indignation of an insulted and abused people were rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent, by resigning his office of Mayor, which the Council most gladly accepted; and Joseph Smith was elected Mayor of the City of Nauvoo by the Council, and Hyrum Smith Vice-Mayor.

While the election was going forward, I received and wrote the following Revelation:—

May 19th 1842. Verily thus saith the Lord unto you my servant Joseph, by the voice of my Spirit, Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen.

Which I threw across the room to Hiram Kimball, one of the Councillors. After the election, I spoke at some length concerning the evil reports which were abroad in the city concerning myself, and the necessity of counteracting the designs of our enemies, establishing a night watch, &c., whereupon the Council resolved that the Mayor be authorized to establish a night watch, and control the same.

William Smith was elected Councillor in place of Joseph Smith, elected Mayor; George A. Smith, Councillor, in place of Hugh McFall, removed from the City.

On account of the reports in circulation in the city this day, concerning the Ex-Mayor, and to quiet the public mind,

before the Council closed, I asked John C. Bennett if he had ought against me, when Dr. Bennett arose, before the Council, and a house filled with spectators, and replied—

I know what I am about, and the heads of the Church know what they are about, I expect; I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God. Those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said, that I should become a second Avard, by withdrawing from the Church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of Mayor. This is false, I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration, and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

I then said to him, "Will you please state definitely whether you know anything against my character, either in public or private?" General Bennett replied, "I do not, in all my intercourse with General Smith, in public and in private, he has been strictly virtuous.

I then made some pertinent remarks before the Council, concerning those who had been guilty of circulating false reports, &c., and said—

Let one twelve months see if brother Joseph is not called for, to go to every part of the city to keep them out of their graves: and I turn the keys upon them from this hour, if they will not repent and stop their lyings and surmisings, let God curse them, and let their tongues cleave to the roofs of their mouths.

Friday, 20th. Charges having been preferred against Robert D. Foster, by Samuel H. Smith before a Special Council, for abusive language towards said Samuel H. Smith; also for abusing the Marshal of the city, I spent the day in Council, and such was the proof against Foster, I had considerable labour to get him clear, even after his confession, which I desired to do hoping he would amend.

Saturday, 21st. I spent the day with the High Council of Nauvoo, investigating the case of Robert D. Foster, Chauncey L. Higbee, and others.

Sunday, 22nd, I spent mostly at home.

In looking at the papers, I discovered the following in the *Quincy Whig*.

Assassination of Ex-Governor Boggs of Missouri. Lilburn W. Boggs, late Governor of Missouri, was assassinated at his residence in Independence, Missouri, by an unknown hand, on the 6th instant. He was sitting in a room by himself, when some person discharged a pistol loaded with buckshot, through an adjoining window, three of the shot took effect in his head, one of which penetrated the brain. His son, a boy, hearing the report of the pistol, ran into the room in which his father was seated, and found him in a helpless situation, upon which he gave the alarm. Foot-prints were found beneath the window, and the pistol which gave the fatal shot. The Governor was alive on the seventh, but no hopes are entertained of his recovery. A man was suspected, and is probably arrested before this. There are several rumours in circulation in regard to the horrid affair; one of which throws the crime upon the Mormons, from the fact, we suppose, that Mr. Boggs was Governor at the time, and in no small degree instrumental in driving them from the State. Smith, too, the Mormon prophet, as we understand, prophesied, a year or so ago, his death by violent means. Hence, there is plenty of foundation for rumour. The citizens of Independence had offered a reward of $500 for the murderer.

I went to the editors's office, and inserted the following in the *Wasp*,

Nauvoo, Illinois, May 22, 1842.

Mr. Bartlett.

Dear Sir—In your paper (the *Quincy Whig*) of the 21st instant, you have done me manifest injustice in ascribing to me a prediction of the demise of Lilburn W. Boggs, Esq., Ex-Governor of Missouri, by violent hands. Boggs was a candidate for the State Senate, and, I presume, fell by the hand of a political opponent, with "his hands and face yet dripping with the blood of murder;" but he died not through my instrumentality. My hands are clean, and my heart pure, from the blood of all men. I am tired of the misrepresentation, calumny and detraction, heaped upon me by wicked men; and desire and claim, only those principles

guaranteed to all men by the Constitution and Laws of the United States and of Illinois. Will you do me the justice to publish this communication, and oblige, yours respectfully,

JOSEPH SMITH.

An Epistle of the High Council of the Church of Jesus Christ of Latter-day Saints in Nauvoo, to the Saints scattered abroad, greeting:—

Dear Brethren—Inasmuch as the Lord hath spoken, and the commandment hath gone forth for the gathering together of His people from Babylon, that "they partake not of her sins, and receive not of her plagues;" it seemeth, "good unto us, and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord, in the parable of the tares of the field, who promised, that in the harvest he would say to the servant "gather the wheat into my barn;" the signs of the times proclaim this, the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the Spirit testifieth of these things, and you desire with great anxiety to gather with the Saints; yet are many of you hindered even to this day;" so that to will to obey the commandment is present; but how to perform, you find not. Feeling, therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant of what the mind of the Lord is concerning His people, and of the things that belong to their peace; we are well aware of the embarrassments under which many of you labour in endeavouring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people, that this generation who know not the day of their visitation, nor the dispensation of the fulness of times in which they live, should mock at the gathering together of the Saints for salvation, as did the antediluvians at the mighty work of righteous Noah, in building an ark in the midst of the land, for the salvation of his house by water; seeing then that such "blindness hath happened to the Gentile world, which to them is an evident token of perdition, but to you of salvation," and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the Saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the Gospel's sake, is the portion which all Saints have had to partake, who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the Saints, pretending to do God service, "whose judgment now lingereth not, and their damnation slumbereth not."

But, brethren, with all these considerations before you, in relation to your afflictions, we think it expedient to admonish you, that you bear, and forbear, as becometh Saints, and having done all that is lawful and right, to obtain justice of those that injure you, wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust of your feet as a testimony of having done so.

Finally, brethren, as it is reported unto us, that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbour or creditor by fraud, or otherwise, thinking to find protection with us in such iniquity: let all such be warned and certified, that with them we have no fellowship, when known to be such, until all reasonable measures are taken to make just restitution to those unjustly injured. Now, therefore, let this epistle be read in all the Branches of the Church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins, "and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS,
AUSTIN COWLES,
CHARLES C. RICH,
} Presidents.
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,
AARON JOHNSON,
WM. HUNTINGTON, senior,
HENRY G. SHERWOOD,
SAMUEL BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWEL KNIGHT,
LEONARD SOBY.

Attest, HOSEA STOUT, Clerk.

May 22, 1842.

Monday, 23rd. I called a Special Session of the City Council, at which Dimick B. Huntington was elected Coroner of the city of Nauvoo.

Tuesday, 24th. Chauncey L. Higbee was cut off from the Church by the High Council, for unchaste and unvirtuous conduct towards certain females, and for teaching it was right, if kept secret, &c. He was also put under $200 bonds to keep the peace, on my complaint against him for slander, before Ebenezer Robinson, Justice of the Peace.

Wednesday, 25th. I spent in counselling the Bishops, and assisting them to expose iniquity.

Notice was this day given to John C. Bennett, that the First Presidency, Twelve, and Bishops had withdrawn fellowship from him, and were about to publish him in the paper, but on his humbling himself, and begging we would spare him from the paper, for the mother's sake, the notice was withdrawn from the paper.

(*To be continued.*)

ERRATUM.—In *Star*, Number 26, current volume, the "History of Joseph Smith" is headed with the date of April, 1842. It should be May 1842.—ED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 11, 1857.

ANTI-MORMON LIES CONTRADICTED BY ANTI-MORMONS.—The good people of the United States and Great Britain, not long since, were dreadfully excited by the reports of one MR. DRUMMOND, concerning the "Mormons" in Utah. His reports were, at the time, shown to be entirely false; and his beastly character was exposed. The Press in the United States, though opposed to "Mormons," are now pouring out upon the head of that disgusting criminal their justly incensed indignation. The *Oquawka Plaindealer*, in relation to Drummond, speaks as follows:—

"This individual has recently brought himself quite conspicuously before the public by his letter resigning his office of Chief [Associate] Justice in Utah Territory, and also by a letter written to the widow of Captain Gunnison, whom he represents as having been murdered through Mormon influence. In these letters he lets off a good amount of virtuous indignation over the depraved and vicious course of the Mormons, and would leave the public to believe that his *moral* sensibilities have been greatly shocked by their polygamous and adulterous practices. But Judge Drummond himself is no better than a Mormon; and if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamous husbands. At the time he received his appointment of Chief Justice, he was a resident of this town. He left his wife and family here to go to Utah, and by the time he had reached the Missouri River, according to a correspondent in the *New York Tribune*, who appears to have been travelling on the same boat, 'Judge Drummond was accompanied by his beautiful and accomplished lady.' The press in this place well knew his perfidy, but, out of regard to the feelings of his family, remained silent. After Drummond's resignation, and return to the States he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard of the train and came to this place, and took two of his children away with him. His wife remained a week in Chicago seeking in vain for her faithless husband; and then returned home only to have a more bitter pang added to her already broken heart, to find that her children had been spirited away, she knew not where. We see by our last advices that the Judge is announced at Washington, where, we have no doubt, he is figuring for some appointment. We commend him to the especial attention of those Democratic journals

which were recently so zealous in their denunciation of the short-comings of a Boston clergyman."

Such is the character of the wretch who was sent to Utah as an associate justice, and who had the unblushing impudence to introduce to the peaceable citizens of that territory a picked-up harlot as his wife, and still further to insult their feelings by seating her at his side in open Court, day after day. It was this villain who accused the "Mormons" of murdering Captain Gunnison and his party. But this malicious falsehood is contradicted by the statements of the Indians themselves. Carvalho, though writing against the "Mormons," while accompanying Colonel Fremont as Artist, says:—

"Captain Gunnison's party were encamped at Cedar Spring, in this valley, at the time of their massacre.

"This afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to the Parvain Indian's camp, to see their celebrated chieftain, Kanoshe, whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols, and mounted on a noble horse. He has a Roman nose, with a fine intelligent cast of countenance, and his thick black hair is brushed off his forehead, contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labour, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio and displayed the portraits of a number of chiefs, among which he selected Wa-ka-ra, the celebrated terror of travellers, anglicised Walker, (since dead). He took hold of it and wanted to retain it. It was, he said, 'wieno,'—a contraction of the Spanish 'bueno'—very good, I also learned from him, through the interpreters, the following facts, relating to Gunnison's massacre.

"'There were about thirty Parvain Indians, encamped six miles N.W. of Gunnison's camp, on Cedar Spring. Potter, a Mormon guide, and one of the exploring party went out to shoot ducks; one of the Parvains was also shooting rabbits, and hearing the explosion of fire-arms, he marked the direction, and followed the men to their camp. This Indian was the son of a Parvain Chief, who was killed by a party of emigrants, under command of Captain Hildreth, about two weeks before, Marking the spot, he repaired to his own camp, and commenced to make inflammatory speeches to his tribe; he made a fictitious scalp out of horse hair, attached it to a pole, and elevating it, commenced the war dance; the rest of the Parvains continued dancing until midnight.

"They were incited to revenge, for the unprovoked murder of their old chief; who, together with some women and young men, went into Hildreth's camp merely to beg food. They were ordered out, and force was used to take away their bows and arrows; in the scuffle, one of the Americans got his hand cut with an arrow-head, when they were fired upon with rifles, and several persons killed; among them this old chief.

"'The Parvains, before day, started for Gunnison's camp, surrounded the party who were breakfasting under cover of the willows which grew on the banks of the creek. Captain Gunnison was the first man who had finished his breakfast; he arose, and while speaking to his men, the Indians with a tremendous yell, fired upon them. Captain Gunnison raised his hands and beckoned them to stop. The men immediately fled, only one man fell by the first fire on the spot. The men's first endeavours were to reach their horses; the Indians pursued them, and shot them from their horses. The American party never fired a gun, the last man fell three miles from camp.

"Kanoshe, the chief, was sixteen miles away from the scene of the massacre, and knew nothing about it. One of the tribe brought a horse into camp, and told Kanoshe what had transpired. Kanoshe took the horse to the Mormon settlement, (Fillmore), and gave it up to the authorities. He then proceeded to the Indian camp for the purpose of procuring the property of the slain, to render it up to the Americans. The Parvains were exasperated at his interference, and several arrows were aimed at him to kill him.

"His indomitable courage alone saved him. He finally persuaded them to give up the papers and effects of the slain, which he delivered to the proper authorities. The Mormon guide was also slain."

Here is evidence from an enemy, that the Parvain Indians killed Captain Gunnison and company, in revenge for the murder of their chief and others, by a reckless party of California emigrants, under the command of one Hildreth.

DRUMMOND also wickedly accuses the Mormons of Utah with sending men some

seven hundred miles to murder COLONEL BABBITT. The editor of the *Crescent City Oracle*, and brother-in-law to COLONEL BABBITT, most pointedly proves this accusation of the Ex-Judge to be maliciously false. The editor's statement of May 22nd, is as follows:—

"We notice in the letter of resignation, of Hon. W. W. Drummond to Attorney-General Black, that he there, among other very grave charges, asserts that the Hon. A. W. Babbitt was murdered by white men disguised as Indians, by order of the authorities of Utah. In justice to the parties thus maligned, we will state that we have taken much pains to gather all the information possible calculated to throw light upon the death of our relative, Mr. Babbitt, and the particulars connected with the same; and we have not a shadow of doubt but that Indians of the Cheyenne nation murdered him for revenge and plunder, and for the satisfaction of his friends who have not heard the full particulars, we will recount them briefly.

"As Secretary of Utah, the late and lamented Col. Babbitt purchased the Stationary and other necessaries for Legislative purposes, &c., and at a proper season started it from Florence across the plains with ox teams, under the charge of a Mr. Nickols. Late in August, with only one attendant and in an open carriage, Mr. B. left Florence for Utah. Upon arriving at Fort Kearney, he there found some of his stock, his wagons, and a portion of the goods, and one man wounded from his train, being all that remained, four of the number having been killed, three on the spot and one (Mrs. Wilson) the next day after capture.

"Mr. Babbitt hastened to purchase more cattle, and, gathering up the remains of his freight, started the train again forward, and wrote us two several letters, stating that he would start forward himself with two attendants the day following. These are, probably, the last he ever wrote.

"Mr. Babbitt left the fort as had been arranged, and was never again seen by white men. All the emigration were ahead. He intended to reach Fort Leavenworth in three days, and was making good his time. Some weeks later, an Indian came in to a French trader's station with a gold watch, which bore the initials of Mr. B.'s name, and soon another came with a massive ring, which was also marked as a seal ring.

"The Indians then being charged with the murder acknowledged they had done it. News was sent to the Fort and Major Wharton immediately sent out a detachment in search, which found Mr. Babbitt's carriage, trunk and many valuable papers; but nothing of the unfortunate victim but a few bones.

"The Indians then confessed that, having been insulted and abused by the parties in charge of the mail, and then were killed by the soldiers, a company of twelve had fallen upon Mr. Babbitt's ox-train as being the first they had met, to avenge the wrong. That they had seen Mr. Babbitt arrive at the Fort and knew him, (he having crossed the plains nearly twenty times,) and that he was a big man, and, by killing him, they might be likely to get plunder and revenge at the same time. They had gone on ahead and lay in wait; when he passed they followed him at a distance until he had stopped, the second day in the afternoon. Then they rode down upon him, yelling and screaming. Mr. B. shouted at them and motioned them to stop and pointed his pistol at them; but they passed on and he fired at them.

"Frank Rowland (a young man accompanying him) stood with his arms by his side until shot down; the other man ran away in some willows. The Colonel fought like a tiger, fired all his arms, then clubbed his rifle and fought the whole twelve savages, disputing every inch, as he slowly backed up to his carriage for protection behind. He had seriously wounded several, when one, more cowardly than the others, jumped up into the wagon, and, with the tomahawk, killed a brave and noble man.

"Major Wharton still has possession of the ring which he obtained of the Indians, and some other valuables and relics, found on the spot of the murder.

"Mr. ———, a French trader, has a fine gold watch which belonged to Mr. B., which he purchased of the Indians, together with some articles of minor value.

"All that is now known of the murder of the late Mr. Babbitt, is obtained through the Indians themselves, who acknowledge they committed the murder.

"It seems to be a very malicious charge the Ex-Judge is thus making against the people of Utah, without anything to justify him in doing so.

"The widow of the late Mr. Babbitt is now on her return from Utah to this place. Upon her arrival, we shall, at the earliest moment, announce the receipt of any thing further connected with his murder."

The Anti-Mormon press has fattened itself on the lying filth vomited forth from

the nauseous stomach of Drummond. But having discovered the mass of corruption which they have greedily swallowed, they are still unwilling to receive any antidotes to relieve them from the deadly poison. If they had any sense of shame, or one particle of honesty left, they would come out like men, and acknowledge that they had been imposed upon; and would refute the malicious slanders which they have circulated so extensively. But will they do this? No. They have grievously injured, by the publication of these lies, a whole territory, besides scores of thousands who still reside in their native lands; but will they make any apologies? We do not expect it; they are too corrupt; they consider a lie published against the Saints will be doing God service. But do they know that they have suffered falsehoods to be published in their papers? Yes. Refutations have been sent to many of those who have been the most conspicuous in their vile slanders; but have they published them? No. Their general excuse is, "if we publish the truth about the Mormons, it will render our papers unpopular." To such, we say, Go on—fill up your cup of iniquity as soon as possible; the Saints ask no favours of such popular hypocrites, and would consider it a mark of disrespect for such to notice them favourably.

LATEST FROM UTAH.—The Utah mail arrived on the 22nd ultimo, bringing letters and the *Deseret News*, dated up to the 9th of April; from which we glean the following items:—All is peace and prosperity in the Territory. The spring had opened early, and agriculturists were laying a good foundation for an abundant harvest in the season thereof.

Governor Young, Heber C. Kimball, and Daniel H. Wells, accompanied by a number of citizens, an invitation having been given to all who had the time to spare from their ordinary avocations, started on the 24th of April on a pleasure excursion, north to Salmon River, in Oregon Territory. The arduous duties that continually devolve upon him while at home, and upon those associated with him in the management of the affairs of the Church and of the Territory, induced him to seek a short release from the cares of business to refresh and invigorate his body. A respectable corps of scientific gentlemen went with the company with the necessary instruments for taking observations in the mountains and other places through which they expected to pass. The company calculated on being gone some four or five weeks.

At the last General Conference held April 6, the following Elders were selected as Missionaries to various parts of the world.

John W. Berry,
Andrew J. Wheelock,
John Y. Green,
David Wilkin,
Robert Gardner,
David Brinton,
Henry Herriman,
Enoch Reese,
Daniel Mackintosh,
Eli H. Pierce,
Brigham H. Young,
Joseph W. Young,
Jabez Woodard,
James Gallie,
William J. Stewart,
Seymour B. Young,
William P. Thomas,
Martin L. Ensign,
William J. Harris,
William Brammall,
William Dallan,
Jabez Tayler,
Martin Littlewood,
Amos Taylor,
Frederic Gardner,
William Jenkins,
Phillip Margetts,
George Stannaforth,
Samuel Longbottom,
Peter Horrocks,
James Andrus,
Robert E. Miller,
Ebenezer Richardson,
George B. Smith,
Gilbert Webb,
Orson Miles,
Willard Bingham,
Charles E. Baker,
Henry H. Morgan,
John Cromby,
Anson V. Call,
Quincy Knowlton,
James Hawkins,
William Farrer,
Henry W. Bigler,
John S. Woodberry,
James Keller,
David P. Rainey,
Samuel R Aiken,
H. L. Southworth,
George Goddard,
Stephen H. Goddard,
Thomas Hall,
James Brooks,
Thomas Browning,
Richard Hill,
Gabriel Huntsman,

William F. Bull,
John M. Wakeley,
William Carter,
Alburn Allen, junior,
William B. Twitchell,
Thomas Chamberlain,
William H Lee,
William H. Branch,
Miner G. Atwood,
David Clough, senior,
Ephraim Tomkinson,
John W. Turner,
Frederick Rowlea,
Richard G. Evans,
John D. Milan,
William F. Maylett,
Samuel Miles,
John George Pinder,
Lyman S Wood,
Robert Logan,
George Rowley,
John Gleasen,
Samuel Riter,
Jeter Clinton,
Reuben McBride,
—— McCreary,
Joel Terry,
William Felshaw,
Isaac Hill,
Henry McEwan,
William M. Cowley.

On the morning of the 23rd of April, those who had been selected at the Conference for the States, British North American Provinces, Europe and Africa were assembled on the Temple Block, preparatory to starting together to cross the plains, and were addressed by President Hyde, and others of the Twelve.

Most of the hand-carts were well fitted up for the trip, with names and mottoes beautifully painted on them.

"At a quarter to ten o'clock, the company, numbering seventy-four men, rolled out with their hand-carts in regular order, with as much apparent cheerfulness and unconcern, as though they were going to return in the evening; whereas many of them will be gone for years, and all will probably have to pass through trials, and endure hardships, of which the pulling of their hand-carts across the plains will be among the least." There were in the company "Farmers, mechanics, tradesmen, merchants, and clerks; some American, some English, Scotch, Irish, Welsh, Danes, Swedes, Norwegian, Germans, and some of other nations, which made it an interesting sight.

"To see such a variety of men, some of them young, some in the prime, and some of them past the meridian of life, leave their avocations at a moments notice, and go forth in that way to proclaim the Gospel to the nations that have long been wandering in darkness, bespeaks a devotion to the principles of eternal truth not often seen, and would open the eyes of the religious world to their true condition, if they were not so sound asleep that they cannot be awoke from their slumbers. It would cost any Missionary society in the United States, or in England, several hundred thousand dollars to send as many missionaries as went in this company, and they are only a tithing of those that have gone, and will be sent this year from Utah . . . The company will probably make the trip to the Missouri river in forty days."

FOREIGN CORRESPONDENCE.

REPORT OF THE "WESTMORLAND."

Ship *Westmorland*, Philadelphia,
June 1, 1857.

President O. Pratt.

Dear Brother—It affords me no small degree of pleasure to have the privilege of giving you a condensed report of our passage between Liverpool and Philadelphia, per ship *Westmorland*. We arrived here yesterday about half-past six o'clock, p.m., making thirty-six days from Liverpool, and when twenty-five days out, we were within two days sailing of this place. We were kindly received by Elder Angus M. Cannon, emigration agent, in the absence of Elder John Taylor. Arrangements were made for us to proceed on our journey, which we do to-morrow at five o'clock, p.m, per train to Iowa city, costing $10.50 per each adult, half price for all under fourteen and over six years of age; all under six years old nothing.

On the afternoon of the 24th of April last, while at our mooring in the River Mersey, the ship was cleared by the government officers, and pronounced in very good sailing condition, clean and comfortable. We were favoured with the company of the Presidency of the British Isles.

On the morning of the 25th of April, about six o'clock, we put to sea with favourable wind, and the sails remained as the Pilot set them, up to the 9th ultimo,

The most prominent items of our organization were as follows:—The company was divided into *Four Wards*, under the Presidency of Elders G. W. Thurstoo; Lorenzo D. Rudd, Christen Larsen, and C. C. N. Dorius; the Saints retired between the hours of nine and ten, p.m., and rose again about five o'clock, a.m., prayer meetings were held in each ward every night and morning, and at noon as far as we could make it convenient. Each Sunday was set apart for fasting, praying, and preaching. Schools were organized in each Ward, for educating the Saints in the English language. A musical company was formed, and for a change we sometimes had music and dancing. There are many other items included in our organization of the company, that might prolong my report more than necessary; such as the order of cooking, dealing out provisions, making fires, &c., &c. We occasionally had dialogues, anecdotes, and criticisms, that were really interesting and amusing.

On the 3rd ultimo, sister Maria Gareff, of Denmark, gave birth to a son at about half-past one o'clock, p.m. lat. 46.45 lon. 26.23, it was blessed and named after the captain of the ship—*Decan Westmorland*, the mother and son are prospering in health and strength.

Died on the 12th ultimo, of inflamation in the bowels, Karen L., infant daughter of Lars and Anna Peterson, lat. 40.59, lon. 45.48.; and on the 17th, of *Hydrocephalus*, or water in the brain, Ephraim G., infant son of Anders and Ingerline Jensen, lat. 42.21, lon. 55.0½. They were both buried in the sea with solemn ceremony, such as is not often witnessed at sea; they were both ailing before leaving Denmark, and we did our best to prolong their lives.

We held a general Conference on the 17th ultimo, and had a joyful time; the authorities were all sustained by a unanimous vote; a good and cheering representation of each Ward was given. We collected $5572,04, for the purpose of expediting business on our arrival in Philadelphia, and all that we do not expend in the fare of the Saints from here to Iowa city, will be refunded to them; the reason we collected so large an amount was because we did not know the exact fare for each adult, and it saved us considerable trouble on our arrival here. The manifestation of the good Spirit of Almighty God, that prevails among this people cannot be described, and they testify that they have been greatly blessed, and that their journey has been a heavenly one to them. They hardly know how to account for it; and it seems as though it was but yesterday since we were bustling in the *Waterloo Dock*, Liverpool; and we Scandinavian Saints *alle Sammen forenede i us kromter kyerlighed* to all the Saints left behind in Europe.

I never felt better in any position than I do in the one I am now engaged in, and I continually pray God that I may fill it honourably; I entered upon it feeling my weakness and inability, but I trusted in my God for that which I needed. I am with a pure, honest-hearted people, and I consider it a blessing from Almighty God. I have rejoiced very much indeed in counselling with Elders Lunt and Liljenquist: they are excellent, good men, full of wisdom and understanding, and I was greatly blessed by them, in word and deed. Elders Thurston and Rudd also proved themselves to be faithful Elders in Israel, and rendered great assistance in teaching the Saints English, in connexion with other duties that devolved upon them. Elders Christenson and Dorius, and all the officers, gave heed to our counsel, and discharged their duties with honour.

Captain Robert R. Decan has proved himself to be a whole-souled man, and deserves credit and praise for his manly forbearance, and gentlemanly conduct towards all his passengers. His abilities as a seaman cannot be surpassed by any; by his clever management, we had a delightful passage across the Atlantic, but it was our luck to be caught in calms and fogs the last ten days. Doctor J. H. Davidge, also, acted the part of a father to this people, in attending to the sick and afflicted among us.

On our arrival in Delaware Bay, I received the *New York Herald* of the 28th and 29th ultimo, giving the particulars of the assassination of P. P. Pratt. O! the sensation at that time was beyond description, it was the first news my eye caught, and I almost felt like telling the captain of the Tug, I had rather not have seen him; I felt as though the news was true, so therefore could not doubt it.

Died, Saturday evening, the 30th ultimo, coming up the River Delaware, of old age and debility, Jargen Schram, of

Denmark; he was interred to-day in one of the cemeteries of Philadelphia, the balance of the company are well and hearty, and better looking than when they started. We have got all the sisters to wearing sunbonnets and hats, instead of hankerchiefs tied about their heads. We were pronounced clean, comfortable, and good-looking—the medical officer only took a glimpse at us *en masse*, and said all right there.

I remain your brother in the Gospel covenant,

MATHIAS COWLEY.

VARIETIES.

A METHODIST—NOT A MORMON.—Before Mr. J. S. Mansfield, in the Police Court, Liverpool, on Tuesday 23rd June, a man named Edward Edwards was placed in the dock, charged with illegally marrying a young woman named Elizabeth Jones, on the 15th April last, at St. Peter's Church. The complainant said the prisoner represented himself to her as a widower, about eleven weeks ago, when he met her at the house of Mr. Bradshaw, publican, in James' Street. Upon taxing him with being a married man, he threatened to kill her. Police officer Lee said the prisoner had acknowledged that he had been married, his second wife being dead; and he had been imprisoned for three months on a charge of bigamy, at Holywell, in Wales. From evidence brought forward it appeared that he was guilty, and he was committed for trial at next assizes. *Mr. Mansfield inquired if the prisoner was a Mormon, and was informed by the young woman that he had represented himself as a Methodist.*

We trust Mr. Mansfield will continue to interrogate criminals brought before him, as to their religious belief. He will soon learn how seldom it is that any one professing to be a "Mormon" is found guilty of any crime.

If the person had represented himself as a "Mormon," all the newspapers in England would have retailed the story with additions, charging the crime of the individual on the whole body. As he was a Methodist, it was passed over as an item worthy of no comment. An argument might be deduced from this of the scarcity of crime among the "Mormons," as compared with the Methodists and other sects.—ED. *Star.*]

"HE'S NO ACCOUNT."—Why should we decry the poor wretch against whom the cold world utters this malediction? "He's no account," says his more fortunate fellow-worm, and the poor fellow believes it true, and feels his every human energy paralyzed. The anathema is verified, and the conviction settles about his heart that he is "no account." But it is a great mistake, after all. Everything of God's creation is of some account—capable of subserving some good purpose. The order of nature dictates that there must be grades of capacity. "Some are, and must be, greater than the rest," but the scales of ability does not terminate in years. Everything has been created for some wise purpose, and should be allowed to fulfil its mission—encourage, if needs be, but never disparage. A noted botanist has said that every weed of the field possesses some medical virtue, and that it is the province of science to find out what that particular virtue may be. Noble though the effort, how much more praiseworthy the task to ferret out the capacities of the human weeds that encumber society! Lend encouragement, pity and aid, rather than condemn, and the reward may prove more than commensurate to the effort. The negro street-sweeper who criticised Job Johnson's sweeping, taught a lesson worth learning. "Job," said he, "does very well on plain sweeping, but he lacks the science of getting around a lamp post neatly." Well, there are a great many plain sweepers like poor Job in the world, but because they may lack the ability to do fancy work, they are overlooked and neglected. But there are none who are of "no account." Every member of society may be useful to it in some capacity or other. Only let us lend encouragement to those of limited capacity, and rather show our mental superiority by devising avenues of usefulness, than by discouraging the humble. We have known skilful artisans who could not wield the pen, and eminent literary men who could not whittle a shingle. Capacities are not all alike—there is no such thing as an universal genius. It is folly, therefore, to decry the being of humble pretensions, for it may be that with all his apparent inability, he possesses some latent talent which we could scarcely hope ever to acquire.—*Sacramento Age.*

ON THE ASSASSINATION OF PRESIDENT PARLEY P. PRATT.

Dear Parley—Brother—Chieftain—Poet—Sage!
And has assassination's damned spite
Stopp'd thy great heart, cut short the vital thread,
Oped the dread portals of our mortal life,
Lent to the earth a hallow'd martyr's corse,
And sent thy sainted spirit back to God?

The grand, majestic oak—the forest king,
With lordly strength a thousand storms will brave:
Around, it sees the feeble saplings fall,
And trees less royal crumble at the heart,
Whose worthless trunks a hollow mock'ry stand,
Till into rottenness they pass away,
And their black ashes crust the tired ground.
Yet 'bides the kingly oak in modest pride,
Nor seems to have the germin of decay;
Each passing year but adds a sage-like touch,
Stamps not infirmity on its bold front.
Then mighty Jove remembers his great law—
That mortal debt all mortal life must pay—
Proud of the strength—fit symbol of his own,
Nor wills that weakness bends the stately stock,
His dreadful thunder-bolt in love is hurl'd,
The forest king, cut down when ripe with life,
Seems but removed from his monarchal throne,
And full of strength to brave the storms again.

Thus Parley, in the battle-field of life
Stood planted, as the firm and lordly oak:
When swept the storms with fury o'er his head,
Stout as the forest king he held the ground:
At last, while deep his roots in saintly hearts,
And green the leaves that crowded on his boughs,
Did black assassination make a night,
And horrid murder take his dreadful axe,
To hew this stately oak untimely down.
Though it be said offences need must come,
Woes are decreed on those who give them birth.
Great need was there the Lord of Life should die,
And on the rugged tree yield up the ghost;
For, e'er to earth foundations had been given,
He was the Lamb slain, in the Father's mind;
Yet heaven its ear lent to the murderers' cry—
"On us and on our children be his blood:"
E'en now, when near two thousand winters' blasts
Have scathed their heads, the curse invoked remains.

Thus shall those wounds which drain'd dear Parley's life,
And dyed our mother Earth with martyr's gore,
Tell to the God of justice of the deed,
And Earth, who caught the red and vital stream,
Shall with her wailings wake Jehovah's ear,
And call down vengeance for her slaughter'd son.

Not since the brothers fell on Carthage ground,
In the Recording Angel's book of crime,
Has damning murder dyed so deep the page,
Nor struck a blow, that in the "Mormon" heart
Made gash so broad, nor cut so dear a tie
As when the blood of Parley Pratt it shed.

Great God of vengeance, thou whose best belov'd
By red-hand murder died upon the cross,—
Whose holy Prophets wicked men have slain,
And fed lean Death with feasts of saintly life;
To Israel, King; and of the friendless, Friend;
Husband of widows, Champion of the wronged;
To children, fatherless, a Father, thou;
Hear my prayer, and give it record now:—
A martyr's crown place on the martyr's head;
In every wound made by the horrid stroke
Pour precious balm; heal up the bleeding hearts;
Make, thou, his children more than fill his loss,
And with fresh glory, may they bear his name
To ages yet unborn, and most remote,
Till countless millions of his honoured loins
Have life received from murder'd Parley Pratt:
But let the fiends who spilt the Prophet's blood,
When succour most they need, be succourless;
When want a friend the worst, then friendless be:
Wade them in curses to the very lips;
And when grim Death shall mock them with his grin,
No wife nor child be near to close their eyes;
But in their place be ghosts of murdered dead,
To fright them with rehearsals of their crimes:
And when the villains' mortal course is run,
Drown their red names in dark oblivion's tide.

E. W. Tullidge.

ADDRESSES.—Charles W. Hubbard, 41 Charlotte Street, Glasgow.
William Brown, Reform Cottage, Beechen Cliff, Bath.
George Teasdale, care of E. Larkins, 10 South Street, Cambridge.

MONEY LIST, JUNE 20—26, 1857.

	£	s	d
Lewis Bowen	4	10	0
R. W. Erindle (per C. F. Jones)	24	0	0
Samuel Johnson	3	0	0
Carried forward	£31	10	0

	£	s	d
Brought forward	31	10	0
William Norris, (per E. Hanham)	5	11	7
	£37	1	7

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XIX. Saturday, July 18, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 2.—*ENGLISH SOCIETY.*

Last week we presented our readers with one "Picture of English Society." Its ground-work was not the crimes of those who stood in the dismal grouping. It was laid on the misery and want of the sufferers, and the neglectfulness and disregard of obligations on the part of those whose wealth and "fine linen" are produced by those objects, who looked out with gloomy wretchedness from the scene of "horrors."

We admit that the condition of the working portion of the community is not in every case so abject and miserable, as that presented in *The Times'* picture of the city of London. Nevertheless, throughout the English nation, their family relationship is seen to resemble, too faithfully, their "City" brethren, and in many of the large manufacturing and business districts, the likeness is painfully striking. To say the best, society is not more gracious to the working class, as a whole, than it is to its cattle, from the horse of the nobleman to the hog in its stye. As a mass they are taken less care of, and more niggardly supplied than is the machinery of the manufacturer. The latter is carefully preserved, kept bright, well oiled, and bountifully supplied with food, or fuel. Not so the latter. To that human machinery, known as the English working class, barely sufficient is given to *keep it going*. Indeed *society* gives not to the toilers even this *barely sufficient*. We must not forget how much is done by the vitality of life, the energy of nature, and the beneficent economy of God. Life is self-going, and the Almighty has created His economy self-supportive. The hermit who has retired from the world to dwell with Nature in her solitudes, to live in primeval simplicity, and partake of her bounties at a free table, will show how long and vigorously the human machine will *keep going* without the assistance of that pompous personage known as "society." How little in reality do the working classes of England owe to capital, masters, and the artificial arrangements of civilized existence! Man is something more than a machine to the pecuniary advantage of the English capitalist. This he turns to good account for his own interest, and therefrom derives profit. To the master, the human machine is the most valuable. All others he creates; he repairs them; he works them. Without this intellectual, creative, living, primary-worker no other would exist, and being made, would be useless. The capitalist feels proud of his gross machinery—the inanimate creation of man—and manifests great solicitude for its well-being. If the

least impaired, it is, generally, directly attended to and rectified, and this, too, at the *expense of its owner*. It is kept clean, bright, and well oiled. It is housed, preserved in the apartments of stately establishments, and the supplies given it for the performance of its labours, is both wholesome and sufficient. But the human producers—these sentient miniatures of the Creator—these living, sensible creatures of God—are cruelly left deficient of supplies. They are left to care for themselves, and to *make their own repairs*. "Bonds" owing to them are violated; "obligations" due to them are "utterly disregarded." They are "driven" from the workshops, "storehouses," and "banks" of the rich, and "cooped up in horrid lairs and dens," where they lie in the most abject state of misery, and loathsome filthiness. They are "all sores in and out, vitiated in soul as in body." It is true England has plenty of hollow charities, gloomy workhouses, frightful hospitals, heart-rending madhouses, and criminal dungeons. But all these the honest labourer shrinks from. The policy which doles out to the working classes a pittance to keep them going, is mercenary and interested; and these institutions, even to charities and unions, are but little better than figures of political *economy*. Society could not well take the broken-down, out-of-repair, worn-out part of its working classes to the slaughter-house. Nor could it do this even with its criminals, thousands of whom, no doubt, are made so by a vicious social system. Perhaps such a policy would be the most dangerous, and not unlikely the most *expensive*.

Though we stigmatized the charity of society as hollow, we do not wish to be understood beyond a general sense. We honour the genuine benevolence of private individuals, or bodies, and believe that it has done much good. Nevertheless, we do maintain, that where nearly the whole of the items credited by society to the bone and sinew of national greatness amount to sufficient to keep them going, unions, charities, hospitals, madhouses, and prisons, there its condition is "an appalling set-off" against any "civilization," however much boasted of by its admirers. Were it not for the gifts of a beneficent God, and a healing, comforting, vivifying nature; were it not for the skill of the artizan in decorating his home; the agricultural industry exhibited in his garden plot; the domestic economy, and labours of himself and family, and the honey which he sucks from associations of "wife, children, and friends" —that portion of social life which he owes not to government or masters—what, we ask, would be the condition of the English working classes? How much more "inadequate" would the skill even of *The Times* be to paint it? How infinitely blacker would be the picture if painted?

We agree with *The Times*, that such a state of things as it describes existing in the city of London, "is not only an evil, —it is a crime." But let us properly understand the matter, and charge that crime to the right account. Let us bear in mind, that the existence of this state of things is not, primarily, the offspring of the vicious dispositions and crimes, of those brought before our notice as "worse than poor, degraded, all sores in and out, vitiated in soul as in body." There is, no doubt, a fearful amount of crime attached to them. But we must consider their "moral vileness" as the *consequence* of their being *thrown* into a social sink of pollution, rather than their vice as the *cause* of their social degeneracy. We see them "driven from the portals of the rich" and "cooped up in horrid lairs and dens;" and there lying "without even the natural separation of wild-beasts, or their instinctive jealousy." They are exhibited to us as "herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral vileness." *The Times* has not intended to present us with a picture of criminals. The wretched groups appear more in the character of *victims*. It is true, their crimes do peep out; and their "moral vileness" cannot be hid. Indeed, it is impossible not to associate vice with the abject and rotten condition of society in the "City." Such a state of things must be a very hot-bed for engendering crime and vicious dispositions; while the excresence of its soil will supply it with manure, teeming with impregnations of sin. Society thus far gone, must be like carrion exposed to the sun. It is as natural for the former to bring forth all manner of crime and vice, as for the latter to swarm with loathsome life. With an ordinary perception of cause and effect, it will instinctively be seen that "City" society can be nothing less than

a wholesale manufactory of sin, in almost infinite form and variety.

If it be urged that the "City" is not a fair sample of "English Society," as a whole; that though it shows one part of the body in the last stage of mortification, yet others of its members are not *so far gone*, we will readily admit it. But this merely says that one part is *more mortified* than the rest. The whole body is impregnated with the same disease; and the reaching of the last stage of rottenness is but a matter of time, growth, and circumstance. "English Society" in places where it is seen most healthy and natural, and least depraved and miserable, is still in an approximate relation to that existing in the "City." There is no *radical* difference. In the large towns and cities of England, the social mortification is very little less virulent than it is in her metropolis. Indeed, all those places that have left the old "stage-coach days" behind—those that are generally considered alone worthy of representing the age of steam and electricity—are fast approaching one common standard.

To give to "English Society" a thorough investigation, from its first and best stages, to its last and worst, is but to increase our dissatisfaction with it as a whole. Our view confined to the "City," and it would be pardonable if one charitably considered it a little hell distinct from the rest of England. But when we carry the investigation through the length and breadth of its land, we can no longer indulge even in this pleasing delusion. We then see how terrible is the action of "English Society" upon the working portion of the community; how, throughout, it is to the toilers, crime producing, and destructive. Let us again hear *The Times*, in an editorial of April 13, 1857, on the subject of emigration.

"If anything more than another is calculated to make the unreflecting grave, the selfish pitiful, and the sanguine desponding, it is the frightful condition of the large classes of women in this country. Without entering into the question of morality, we may say that the fact that thousands of girls are rising yearly into womanhood, without the means of keeping body and soul together by honest employment, is one of the most terrible which can be contemplated. When we consider the condition of what are called servants of all work, the condition of seamstresses, shoe-binders, and the rest of the class of women who have to earn their own living, can we wonder that the streets are nightly crowded with unfortunates, in a manner which surprises every foreigner who visits our shores? If men are temporarily or locally in distress, women by the million are always so. If men are forced into crime by lack of employment, women are forced to lead a life of shame because the employment which they can obtain does not suffice to afford them subsistence. If men need to be aided in their misfortunes, much more should the helping hand be held out to women. If the younger women of the lower classes could be sent out from their parishes before they have been drawn into the horrible vortex of town profligacy, there would be a better prospect of diminishing the greatest of our social evils by stopping the supply of destitution which has so long fed it."

This is written not of criminals whose evil deeds have merited banishment from the land of their birth, the happy scenes of their youth, and the graves of their forefathers, but of women who by the "million are always" in "distress." It concerns the lilies of creation, that nurtured by a tender fostering care, would give rich fragrance to the social atmosphere, and ravish the senses of virtue with their chaste and full blown charms. It speaks of those whom a bountiful Providence created to become happy wives to bless mankind, and loving mothers to bring forth creatures in the likeness and image of their God. Yet these fair flowers must be transplanted, or be plucked by the hand of seduction—these, so nicely fitted by Nature to be the bosom companions of man, and virtuous mothers of our race, must fly from "English Society," or be "drawn into the horrible vortex of town profligacy." Moreover, though victims of distress by the "million," they are daughters of a nation whose wealth surpasses the fabulous riches of the east—children of parents who have erected the monument of England's greatness, and encircled its head with a diadem that the rest of the earth are too poor to purchase. They inherit distress from a victimizing social system. This alone should be enough to "make the unreflecting grave, the selfish pitiful, and the sanguine desponding." Yet this stands merely as the first figure in their sum of wrongs

and misfortunes. To save themselves from becoming the victims of the seducer, loathsome to themselves, outcasts of society, children of shame, and rotten inheritors of premature graves, and to escape the terrible necessity of bartering their "eternal jewels to the common enemy of man," they must leave the shores of England forever, to find homes in other lands. Then to cap the climax of their cruel fate, but few of them find the privilege of embracing the alternative. They are denied even the blessing which to criminals is given as punishment—*transportation* from the land of their birth!

We are friends and not enemies of emigration. It is beneficial and healthful to England, and advantageous to its working classes. Thereby the great Anglo-Saxon family are given room! It has enabled them to manifest the vitality of their constitution, the energy of their character, their unconquerable instincts for enterprise, and their irresistible perseverance. A tribe of barbarians, unknown to the civilized world before the second century of the Christian era, by their migrations have founded nations, subdued empires, led the vanguard of civilization, peopled a new hemisphere, filled the wilderness with cities, made the deserts to blossom as the rose, and swelled the volume of their language, until the sound thereof moves the people of every land. Migration seems to catch a powerful instinct of this remarkable race. By nature they are a migrating people. Perhaps nothing so much as this instinct, has given them distinctiveness of character, and marked them from contemporary races with a family peculiarity.

No person of judgment, acquainted with the genius of "Mormonism," will charge us with enmity to emigration. Yet, while we give our sympathy to the emigration policy, we cannot accord our admiration to a society that swells it from such causes, and bases it upon such alternatives, as those named in our last extract from *The Times*. Based on the adventurous spirit of a people, their great vitality, overflowing energy, an instinctive obedience to the great command to subdue and replenish the earth, or the impulses of religion, emigration has our good will. But the fact that the working daughters of England "by the million are always" in "distress," and that to escape being "drawn into the horrible vortex of town profligacy," they have to fly from her shores, is a bitter satire on her social system. In such cases their being transplanted from the old homestead, appears rather in the light of *transportation*, than in that of free and natural emigration. Then that the out-let should be so extensively blocked up, is the refinement of cruelty, and the ruin of women by the "million," is the inevitable result of the working of "English Society."

Hitherto we have only properly been taking one view of England in general, and the "City" in particular. We have contemplated the working classes as *victims*, and taken little more than a broad and cursory glance at their distress. Of course, crime has not been altogether hid from our mind's eye, but it has appeared as peeping from behind the curtains; and we have seen the criminals, as it were, sleeping in the scene. But the great and terrible catalogue of *positive* crimes must be unrolled; criminals made to start into full and active life, and distress and misery particularized, before our "pictures" of the horrors of "English Society" can faithfully represent the reality. We need for the work more than magic aid, that we might endow them with life, motion, and being. They must rival the world of phantoms which Fable describes, where spectres re-act their mortal parts, portraits leave the walls of haunted castles, statues their pedestals, and the armour of dead warriors mount ghostly guard, as the stroke of the midnight hour frights the silence of night. Our "pictures" being thus animated, we would introduce assassination striding with stealthy steps, and as, ever and anon, it seized its victims with the gripe of death, their groans should echo to the pulse of time. Murderers' haunts, and robbers' dens must take their place in the groups, while gin-palaces and taverns come in, followed by sellers of the "fire-water," with statistics and histories of their craft. Policemen, lawyers, jurymen, and judges, we would have appear, to relate their professional knowledge and experience. Prison walls should be rent asunder to let their inhabitants out to judgment, and convicts in chains, from their penal settlements, march in to make confession. Nor ought hospitals, unions, and madhouses to be absent. Women who by the "million are

always" in "distress" must be there, to deepen the shades by their poverty, misery, and struggles. "Seamstresses, shoe-binders, and the rest of the class of women who have to earn their own living," but whose "employment does not suffice to afford them subsistence," should appear shivering in their wretched garrets, by fireless grates, and coverless beds, with hollow cheeks, sunken eyes, and despair written on their beauty-faded countenances; as their blood-stained fingers plied the needle, we should catch from their insufferable misery, deep, and fervent prayers for death. Seduction, gaudily attired, should enter, reciting soft and tender speeches in dulcet tones; and the fair flowers of creation should wither as it breathed upon them. Then ought the "horrible vortex of town profligacy" to rise into view, drawing with fearful velocity its victims down. The children of shame, waking to consciousness of their ruin, should fascinate our attention, till our hearts died within us as we traced the course of their wretched lives. From their fall we would follow them to the beats of prostitution; from thence to the haunts of suicide, or to behold them laid, palpitating masses of rottenness, on hospital beds; finally a generation of them should pass away before our eyes, at a time when they ought to be in the full vigour of womanhood, and happy wives and mothers. Attending these must be a group, consisting of procurists, pimps, brothel-keepers, voluptuaries, and seducers. Nor would we leave out rich villainy and its gorgeous sepulchres, wealth and its luxuries, churches and palaces, genuine piety and benevolence, and sanctimonious hypocrisy. The lights should serve to deepen the shades, and the good to show the immense preponderance of evil. For ghosts we would have women bleeding from the hands of brutal husbands, and the cries of children for bread as chorus to the doleful play. The "City" should supply us with vicious urchins, literally "born in sin and shapened in iniquity," to act the imps: and with hoary villains to represent the elder devils. Could we group all these objects, with their actions and biographies, into *animate* pictures; "and could we add much more, we should only" paint, "inadequately," the full "horrors" of "English Society." As it is, we can merely give daubings to stand for hints.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 441.)

[May, 1842.]

Thursday, 26th. This forenoon I attended a meeting of near a hundred of the brethren in the Lodge Room, to whom John C. Bennett acknowledged his wicked and licentious conduct towards certain females in Nauvoo, and that he was worthy of the severest of chastisements, and cried like a child, and begged that he might be spared, in any possible way; so deep was his apparent sense of his guilt and unfitness for respectable society; so deeply did he feign, or really feel contrition for the moment, that he was forgiven still. I plead for mercy for him.

At one, p.m., I attended a large and respectable meeting of the citizens of Nauvoo, near the Temple, and addressed them on the principles of government, at considerable length, showing that I did not intend to vote the Whig or Democratic ticket as such, but would go for those who would support good order, &c.

The meeting nominated candidates for Senate Representatives, and other officers, and expressed their entire disapprobation of the *Quincy Whig*, relative to my being concerned against Governor Boggs.

I met with the Ladies' Relief Society, and gave them a short address; a synopsis was reported by Miss E. R. Snow.

President Joseph Smith read the 14th chapter of Ezekiel.—Said the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish Church—that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they

must fall—that they were depending on the Prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens a door for the adversary to enter. As females possess refined feelings and sensitiveness, they are also subject to an overmuch zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity—should be armed with mercy, notwithstanding the iniquity among us.

Said he had been instrumental in bringing iniquity to light—it was melancholy and awful that so many should place themselves under the condemnation of the devil, and going to perdition—with deep feeling, said that they are fellow mortals, we loved them once, shall we not encourage them to reformation? We have not forgiven them seventy times seven, as our Saviour directed; perhaps we have not forgiven them once. There is now a day of salvation to such as repent and reform—they should be cast out from this society; yet we should woo them to return to God, lest they escape not the damnation of hell! Where there is a mountain top, there is also a valley—we should act in all things on a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not, from self-importance, grieve and oppress needlessly, those unfortunate ones—even these should be encouraged to hereafter live to be honoured by this society, who are the best portions of community. Said he had two things to recommend to the members of this society, to put a double watch over the tongue: no organized body can exist without this at all. All organized bodies have their peculiar evils, weaknesses and difficulties, the object is to make those not so good reform and return to the path of virtue that they may be numbered with the good, and even hold the keys of power, which will influence to virtue and goodness—should chasten and reprove, and keep it all in silence, not even mention them again; then you will be established in power, virtue, and holiness, and the wrath of God will be turned away.

I have one request to make to the President and members of the Society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly, strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world upon us (and, to their imagination justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the Gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.

I am advised by some of the heads of the Church to tell the Relief Society to be virtuous, but to save the Church from desolation and the sword; beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you. I do not want to cloak iniquity—all things contrary to the will of God, should be cast from us, but don't do more hurt than good, with your tongues—be pure in heart. Jesus designs to save the people out of their sins. Said Jesus, "Ye shall do the work, which ye see me do." These are the grand keywords for the Society to act upon. If I were not in your midst to aid and counsel you, the devil would overcome you. I want the innocent to go free—rather spare ten iniquitous among you, than condemn one innocent one. "Fret not thyself because of evil doers." God will see to it.

Friday, 27th. Had an attack of a bilious nature, staid at home, took some medicine.

Saturday, 28th. Convalescent. Walked to the store with Emma, transacted some business in the city. At eight in the evening, called at the printing office, with the night watch, to see the *Wasp*.

Violent shocks of earthquakes were experienced in Greece about this time.

The High Council were in Session, as they had been from day to day through the week, investigating charges against various individuals for unvirtuous conduct, committed through the teachings and influence of John C. Bennett; several were cut off, and some were forgiven on confession.

Sunday, 29th. I was at home; and about the city engaged in counselling the brethren, &c., on Monday and Tuesday, the 30th and 31st.

Wednesday, June 1st, 1842. I attended a political meeting in the Grove, for the nomination of County officers, for the County at large, in which I concurred, with the exception of the candidate for the Sheriffalty, and spoke in favour of the roceedings.

A General Conference was held in the

Exchange, Manchester, England, Elder Parley P. Pratt, presiding, at which 16 Conferences were represented, comprising 7514 members, 220 Elders, 421 Priests, and 110 Teachers.

Thursday, 2nd. Rode out with brother Bowen and my Clerk, and sold Lot 1 in Block 143.

The State of Michigan repudiated its debt for $2,350,000.

Friday, 3rd. In the forenoon I rode out in the city, and sold to brother Harmer Lot 1 in Block 123, and in the afternoon rode to brother John Benbow's, on horseback, accompanied by Emma and others.

Saturday, 4th. At the printing office in the morning, and heard letters read from Grand Master Jonas, Dr. King and Mr. Helme, concerning John C. Bennett's expulsion from the Masonic Lodge in Ohio.

In the afternoon paid E. B. Nourse 505 dollars for land bought of Hugh McFall, and settled with the heirs of Edward Lawrence at my house, assisted by Newel K. Whitney and my Clerk.

Sunday, 5th. I preached this morning to a large congregation. The subject matter of my discourse was drawn from 32nd and 33rd chapters of Ezekiel, wherein it was shown that old Pharaoh was comforted and greatly rejoiced that he was honoured as a kind of king devil over those uncircumcised nations that go down to hell for rejecting the word of the Lord, notwithstanding his mighty miracles and fighting the Saints; the whole exhibited as a pattern to this generation, and the nations now rolling in splendour over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, and ruled over by old Pharaoh, king-devil of mobocrats, miracle-rejecters, Saint killers, hypocritical priests, and all other fit subjects to fester in their own infamy.

Monday, 6th. I rode on the prairie to view some land, accompanied by brother Yearsley and my Clerk; dined at brother Lot's, and returned home; when I approved of a series of resolutions passed by a Court Marshal of the Nauvoo Legion.

Tuesday, 7th. Sold David D. Yearsley a quarter section of land. Quite a snow storm is reported in many parts of the New England and middle States.

Wednesday, 8th. I was about home. Sent Dr. Richards to Carthage on business. On his return, old Charley, while on a gallop, struck his knees and breast instead of his feet, fell in the street, and rolled over in an instant, and the doctor narrowly escaped with his life. It was a trick of the devil to kill my Clerk. Similar attacks have been made on myself of late, and Satan is seeking our destruction on every hand.

Thursday, 9th. At home, and about the neighbourhood, attending to domestic affairs, and the business of the Church.

Meeting of the Female Relief Society, at the Grove, Nauvoo, June 9, 1842. Reported by Miss E. R. Snow.

President Joseph Smith opened the meeting by prayer, and then addressed the congregation on the design of the institution. Said it is no matter how fast the society increases, if all the members are virtuous; that we must be as particular with regard to the character of members now, as when the society first started; that sometimes persons wish to crowd themselves into a society of this kind when they do not intend to pursue the ways of purity and righteousness, as if the society would be a shelter to them in their iniquity.

He said that henceforth no person shall be admitted, but by presenting regular petitions, signed by two or three members in good standing in the society, and whoever comes in must be of good report.

Objections having been previously made against Mahala Overton, they were removed; after which President Joseph Smith continued his address; said he was going to preach mercy. Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another, and overlook small things.

Respecting the reception of sister Overton, President Joseph Smith said: It grieves me that there is no fuller fellowship; if one member suffer all feel it; by union of feeling we obtain power with God. Christ said he came to call sinners to repentance, and save them. Christ was condemned by the self-righteous Jews because he took sinners into his society; he took them upon the principle that they repented of their sins. It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness; but if they repent, we are bound to take them, and by kindness sanctify and cleanse them from all unrighteousness by our influence in watching over them. Nothing will have such influence over people as the fear of being disfellowshipped by so goodly a society as this. Then take sister Overton,

as Jesus received sinners into his bosom. Sister Overton, in the name of the Lord, I now make you free. Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

It is one evidence that men are unacquainted with the principle of godliness to behold the contraction of affectionate feelings and lack of charity in the world. The power and glory of godliness is spread out on a broad principle to throw out the mantle of charity. God does not look on sin with allowance, but when men have sinned, there must be allowance made for them.

All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our Heavenly Father, the more are we disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

President Smith then referred them to the conduct of the Saviour, when he was taken and crucified, &c.

He then made a promise in the name of the Lord, saying that that soul who has righteousness enough to ask God in the secret place for life, every day of their lives, shall live to three score years and ten. We must walk uprightly all the day long. How glorious are the principles of righteousness! We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others. We can only live by worshipping our God; all must do it for themselves; none can do it for another. How mild the Saviour dealt with Peter, saying, "When thou art converted, strengthen thy brethren." At another time, he said to him, "Lovest thou me?" and having received Peter's reply, he said, "Feed my sheep." If the sisters love the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate brother Joseph by saying, "O, if I were brother Joseph, I would do this and that;" but if they were in brother Joseph's shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

Sisters of the society, shall there be strife among you? I WILL NOT HAVE IT. You must repent, and get the love of God. Away with self righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants; the Ladies' Relief Society is not only to relieve the poor, but to save souls.

President Smith then said that he would give a lot of land to the society by deeding to the Treasurer, that the society may build houses for the poor. He also said he would give a house, frame not finished, and that brother Cahoon will move it on to the aforesaid lot, and the society can pay him by giving orders on the store; that it was a good plan to set those to work who are owing widows, and thus make an offset, &c.

Friday, 10th. Went to brother Hibbard's with my Clerk, to purchase some land.

Saturday, 11th. Presided in City Council. Council resolved to publish the City Charter, ordinances of the City Council, and Nauvoo Legion, before the first day of next July. Also resolved that the bond given by William Marks, binding him to make a deed for the land purchased of him for a burying ground, for the use of the city, be put on record in the office for the registry of deeds in the City of Nauvoo.

Riots and mobs are multiplying in the land.

Sunday, 12th. Mostly at home. Called at the printing office for some papers.

Monday, 13th. Attended a General Council in the lodge room to devise ways and means to furnish the poor with labour. Many of the English Saints have gathered to Nauuoo, most of whom are unacquainted with any kind of labour, except spinning, weaving, &c., and having no factories in this place, they are troubled to know what to do. Those who have funds have more generally neglected to gather, and left the poor to build up the city and the kingdom of God in these last days.

Tuesday, 14th. Rode to the big mound on the La Harpe road, accompanied by Emma, Hiram Kimball, and Dr. Richards, and purchased a three-quarter section of land of Kimball, including the mound.

The Twelve—namely, President Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor, and Willard Richards, Bishop George Miller, and Hiram Clark, of the High Priest's Quorum, in Council at the printing office. Voted that Hiram Clark go immediately to England, take a letter to gather means of the Churches to go on his journey and take charge of the emigration in England, instead of Amos Fielding; also collect means for building the Temple, purchase goods, &c., and that letters be given him to brother Pratt to this effect. Voted that brother Fielding come immediately to this place with his family after his return to England.

John C. Bennett's defence of the proceedings at Nauvoo, &c., may be seen on the 37th, 38th and 39th pages of the *Wasp*.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 18, 1857.

COUNSEL TO ELDERS.—There is, at the present time, considerable excitement in the public mind, relative to what the world is pleased to call "Mormonism." The object of this editorial, is to give to the Elders a little advice, as to the best course to be persued to allay excitement as much as possible. We know that it must needs be that offences will come, but, as Jesus said, "Woe unto those by whom they come."

You are called of God through His Prophets, and sent forth into the world to tell the people on what terms their sins may be remitted, and they put in possession of the Holy Ghost, which will guide them in the ways of truth, according to the promises of the Son of God. You are not sent to dispute or wrangle with them, but to preach the Gospel of peace and salvation to all who will listen to, believe, and obey the instructions of the Holy Spirit given through you. We therefore say go forth in the spirit of Christ, which is characterized by meekness, gentleness, long-suffering, and kindness. Honour your high and holy callings by a dignified demeanour in all your associations, both in public and in private life. Refrain from all untimely jesting, a thing which is beneath the position of one holding the office of an Elder in the Church of Jesus Christ of Latter-day Saints. Many Elders imagine that they have not preached a good sermon unless they have said something that is calculated to excite laughter, which amuses or disgusts rather than edifies their hearers. Some again manifest a disposition to boast, by challenging, and bidding defiance to opposition, and seem rather to court it than otherwise. They speak of powder and ball as playthings. Lay aside such trifling and low-mindedness, and preach the Gospel of Christ. Reason with the people from the Scriptures, the Book of Mormon, and the Book of Doctrine and Covenants. Show them that such a work, as the one in which we are engaged, has to be performed prior to the second advent of the Saviour, and you will meet with less opposition. Many who oppose your efforts to do them good, believe that they are doing God service, as did Saul of Tarsus. You should, therefore, rather pity and commiserate than indulge a spirit of anger towards them, for they know not what they are doing.

As ministers of the Gospel, you need not violate any law of the land, but be subject to the powers that be. When you are maltreated and persecuted by the wicked, seek redress through the legitimate channel; honour the government, and the officers

of its appointment, by appealing to them to redress your wrongs, by punishing the guilty. The laws of England are good, and guarantee to all the right to worship God according to the dictates of their own consciences. We therefore say, instead of disputing with the rabble, claim at the hands of the government that protection which her gracious Majesty is pleased to allow to all her law-abiding subjects. When the legal authorities of the land cease to suppress disturbances, and give you a chance to deliver the message of Heaven to the people, that all may have an opportunity of judging for themselves, and believing or rejecting upon their own agency; then the responsibility will rest upon them, and your garments will be clear of the blood of all men. It will be required at the hands of those whose duty it was to protect you, while in the discharge of the duties enjoined upon you by the God of Israel.

Do right, and when you are persecuted let it be for righteousness sake, that you may claim the promises of Jesus, for he said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for so persecuted they the Prophets which were before you, . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

RELEASES AND APPOINTMENTS.—Elder Elijah E. Holden, having been called home by the First Presidency of the Church, in consequence of the situation of his family, is released for that purpose from further labours in the European Mission.

Brother Holden has laboured diligently, and borne a faithful testimony to the truth. His labours are accepted, and he goes home with our blessings upon him.

Elder Bernard Snow is appointed to take charge of the Southampton Pastorate, in the place of Elijah E. Holden, released.

Elder William Pace is released from the Presidency of the Shropshire Conference, and appointed to preside over the Staffordshire Conference.

Elder Joseph Burrows is released from the Presidency of the Staffordshire Conference, and appointed to preside over the Shropshire Conference.

DEPARTURE.—Elder Elijah E. Holden, on board the steamer, *City of Washington*, sailed for New York on the 31st ultimo, on his way to Utah Territory.

INCONSISTENCY OF ANTI-MORMONS.—No. 2.

BY ELDER B. SNOW.

Though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him.—SOLOMON.

In my first article under the above head, I showed the manifest folly of Mr. Haynes, a would-be champion of Anti-Mormonism, and amply illustrated the truth of the old proverb "Give a dog rope enough and he will hang himself."

I had not thought to notice him any further, but finding that some are actually so blinded by prejudice and ignorance, as to swallow the whole tissue of his self-contradictions and misrepresentations, and count it a sweet morsel, I have thought it well to notice another of the many beauties displayed by this aspiring logician.

He opens his first tract, (the one referred to in my last) with much of sanctimonious seeming, and a goodly degree

of sapience, and continues thus:—"The Bible is a revelation of God's will to thee, (addressed to Mormons) and thou art commanded to read and to obey this revelation of His will. * * * In this book, too, He solemnly asserts its *perfection, completeness*, and *sufficiency*, to give thee this instruction," (viz., how to be happy forever in heaven, or miserable forever in hell). "Listen to his own words; 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,' (2 Tim. iii. 16, 17) 'wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.' (James i. 21.) It is so plain, that, while there are depths in which the greatest mind can swim 'the wayfaring man, though a fool, shall not err therein.' Our blessed Lord said to the Sadducees, who were disputing on the resurrection, 'Ye do err, not knowing the Scriptures nor the power of God.' (Matt. xxii. 29.) Here, then, is the Scripture as a perfect rule of faith and practice, set forth in the New Testament by the Apostles and our Lord himself. The Old Testament is equally explicit, and that, too, at a time when the Jews, of whom the greater part of the Scriptures are written, were in the habit of receiving much oral instruction from their Elders and Teachers; but this was never recognized except it accorded with the law. Hence, we find David saying, 'The *law* of the Lord is *perfect*,' converting the soul, &c."

He also quotes several passages here, the relevancy of which, I am unable to see, but refer the reader to them. (Psalm cxix. 160—2 Sam. viii. 28—Isa. viii. 20—Mic. iii. 6.) We have from him next a quotation from Deut. iv. 2, "Ye shall *not add* unto the word which I command you, neither shall ye *diminish ought* from it, that ye may keep the commandments of the Lord your God which I command you." Also, one from Prov. xxx. 5, 6, "*Add thou not unto his word*, lest he reprove thee, and thou be found a liar." He continues, "And as if the word of God was not hedged and guarded enough, the warnings already given were again confirmed by a more solemn caution. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book, &c." (Rev. xxii. 18, 19.)

Now let us examine well, and see what he *has proved*, if indeed he has proved anything. He seems to have a peculiar faculty (like the lawyer) of telling us beforehand, what he is *going* to prove, and perhaps it is well, for surely no one would ever discover from his arguments a proof of the points aimed at.

He has told us that the Lord solemnly asserts that the Bible is *perfect, complete*, and *sufficient;* and from this he is to draw an irresistible argument against the Book of Mormon.

He refers us to Deut. iv. 2, "Ye shall *not add* unto the word," &c. According to this quotation, with the construction that must be put upon it to make it at all relevant to his subject, the Bible was complete in the days of Moses, and nothing could be *added* unto it without direct violation of the command of God. But he refers us, also, to the Psalmist, who says, "The law of the Lord is *perfect* converting the soul," &c.

David wrote about four hundred and fifty years after Moses, during which time book after book had been added in direct violation of the injunction of Moses, or the command of God, and (according to Mr. H.) pious David is found adding to the Scriptures. After writing awhile, he dicovered that the law of the Lord was *then perfect;* but in order that the *perfect* might be *perfected*, he afterwards wrote some hundred and thirty-one psalms, which are admitted into the canon of Scripture.

Then came Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and others who each dared in the face of both these solemn injunctions, to add to the Scriptures.

What a pity the Lord had not found in those days, such zealous defenders of His word as He has in these latter times!

But, perhaps, *this one* will say that he has admitted that the Jews *did* receive oral instruction, provided it *accorded with the law*.

But does it appear that the writings of the Prophets above alluded to were *oral* instructions?—or do their teachings always accord with the law? No! very far from it.

They wrote of things yet in the future,

of which the law claimed no knowledge, and to which it made not the slightest reference.

But assuming his position to be correct in this respect, what will he do with our Lord and Saviour, and his Apostles, who taught very many things directly contrary to the law? Jesus said "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; *I say unto you* That ye resist not evil," &c. (Matt. v. 38. 39.)

Here, then, was a teacher imparting oral instruction diametrically opposed to the law, and therefore his teaching was inadmissible, according to Mr. H.'s own showing. (See Ex. xxi. 24, Lev. xxiv. 20—also Deut. xix. 21.)

Here, as in his account of the origin of the Book of Mormon, he has overshot his mark; and in his zeal to destroy the authenticity of the book in question, has overlooked the fact, that with whatever force these Old Testament Scriptures are brought to bear against the divine mission of Joseph Smith, they bear with equal force against Christianity itself, which he professes to defend. Surely "It is hard to kick against the pricks."

I would, as I have said before, be glad to give the man credit for honesty, but it seems as if he must have been aware of the inconsistency of his own arguments on this point, and in order to conceal it as much as possible, brings his quotations from the New Testament first. Having endeavoured to prove the perfection of the Bible in the time of Paul, he then turns back, saying "The Old Testament is equally explicit." His inconsistencies stand thus—the word of God was perfect, insomuch that nothing was to be added to it, above fourteen hundred years previous to the existence of the New Testament, and was all contained in the five books of Moses; and again was perfected four hundred years afterward in David's time; later it was added unto by Solomon, and by him another warning given, against adding to the word of God; but the Prophets still continued to add for hundreds of years after the days of Solomon; and finally, Jesus and his Apostles completed it again in the times of Paul. We find him quoting from Paul's Epistle to Timothy, "All Scripture is given by inspiration of God," &c. The construction he evidently intends to have put upon the passage is like this—"All Scripture is given," that ever will be given "by inspiration of God," else, how is it at all pertinent to his object? which avowedly is, to prove that the Bible is *perfect*, *complete*, and *sufficient*, and, therefore, that the Lord will never again speak to His creatures by Prophets or Apostles. If this Scripture be understood thus, it certainly proves Joseph Smith an impostor, but at the same time it proves John the Revelator also an impostor, and excludes his writings from all claim to inspiration, for he wrote that book of Revelation thirty years after Paul made the declaration above quoted.

O, what foolish inconsistencies will not men run into, when they begin to misinterpret, and place false constructions upon the sacred Scriptures. But Mr. H. admits John's testimony, and quotes (Rev. xxii. 18, 19.) "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book," &c. This he adds as a grand consummation of all his arguments for the *completeness* of the Scriptures, and says, Surely these solemn warnings are enough to deter the most hardened opposer of God's moral government," &c. He appeals to the working classes, of whom he says, "Alas! thousands of the working classes, who ought to have clinged with sincere attachment to their Bible, are become Mormonites," &c. He knows full well that the working classes, for the most part are unacquainted with the history of the Bible, and suppose it to have been written in one large volume, as we now have it; and that this admonition of John's was given at the closing up of this grand book, and referred to all that had been written, commencing with Genesis: and perhaps he had this understanding of the matter himself. I hope it is so, for it is pleasant to think one ignorant, rather than knavish; and one or the other he *must* be.

Who that has any knowledge of the circumstances of the times in which John wrote, does not *know* that this admonition of his was written with direct reference to the book of Revelations, and that *only*? as he himself says, "*the words of the prophecy of this book*,"—the *several books* composing our present Bible not having been brought together till many years after. What then has Mr. H.

proved? Either that he is *himself* very simple, or else very dishonest, in presuming upon the credulity and ignorance of his readers by seeking to palm off upon them such a foolish mass of self contradictions and gross inconsistencies, of which those already referred to are a fair specimen.

May God reward him according to his work.

To get the "working classes" and all others, to cling to the Bible is what we wish, instead of the vain traditions, and foolish sophistry of men.

May God help them so to do.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 400.)

1. Having demonstrated that America is the land given to Joseph in his patriarchal blessing, and that his posterity in the last days were to be the gatherers of Israel, we will next proceed to examine the 18th chapter of Isaiah, which relates directly to this subject. The first verse reads thus: "Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia." Commentators have been sorely puzzled to find this land shadowing with (or, as in the Polyglot margin, spread out as) wings. Barnes in a note on this passage, says, "This land is positively unknown." But why unknown? Let the reader consult the map of the world, bearing in mind that ancient Ethiopia was much more extensive than now: covering indeed all Africa except Egypt and Carthagenia, and extending eastward into Asia as far as India, under the name of Cush. Consider, then, that Isaiah uttered this prophecy at Jerusalem, and from that point trace westwardly beyond the Nile and Niger, and you will find no land whatever shadowing or spread out as wings, until you trace as far as America. Or, if you trace eastwardly from Jerusalem, to the Indus and the Ganges, rivers of ancient Cush, and beyond them; you will find no land spread out on the map in the form of the wings of a bird, until you trace as far as America. North and South America are as near as natural objects may be supposed to be in form like wings. "That sendeth ambassadors by the sea." The isolation implied in this language particularly applies to America; for ambassadors sent from America to any other part of the world must be sent by sea.

2. "In vessels of bulrushes." Had we the original copy of the prophecy, we might correct the evident error of the Septuagint, which has the word bulrushes in the place of the original word, which, from the context, appears to have represented swift sailing vessels. It is true, the Egyptians constructed boats of bulrushes to float upon the Nile; but that stream is nowhere called the sea, but is called in Scripture, "The river of Egypt." The Egyptians built no vessels for sea use, and esteemed the mariners' occupation an abomination. *See Rollins' Hist.* Had not the Septuagint translation been made in Egypt, a more fit word would doubtless have been chosen.

3. "Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." The word, rivers, as here used, is evidently figurative, and is synonymous with waters, which occurs in the twelfth and thirteenth verses of the preceding chapter; in which it is interpreted as the merciless and terrible invasion of hostile armies. The nation scattered and peeled, is undeniably the Israelites. To them was to be sent swift messengers from Joseph's land, bearing to them the word of the Almighty.

4. In the third verse we have as follows: "All ye inhabitants of the world, and dwellers on the earth, see ye, when

he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The mission of Joseph's ambassadors is not confined to the Jews; but is of equal importance to the world universally. All men are commanded by Jehovah, to hear, to see, and, by implication, to obey. The standard evidently refers to the mount Zion mentioned in the seventh verse, which being built by the gathering of the Saints, will be an unmistakeable sign to the world, that the dispensation of the fulness of times has commenced. The most fastidious will scarcely question, that the blowing of the trumpet refers to the proclamation of the Gospel and the revelations of God.

5. In the fifth verse, the *time* of this marvellous work is stated. It is, "Before the harvest, when the bud is perfect, and the sour grape is ripening in the flower." The harvest, said Jesus, is the end of the world; and the latter-day judgments so frequently mentioned in the Bible, are here repeated in connexion with this work, and in this time: "He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

6. In the seventh verse, the result of the latter-day enterprise is thus stated: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion."

REFLECTIONS ON THE FOREGOING.

7. To those who believe in the revealed word of God, the eighteenth of Isaiah presents much food for reflection. God's mercies and goodness,—His retributive justice, long delayed but certain to fall on the nations which have forsaken His law,—the establishment of Zion on the everlasting hills of Joseph's land, as the great sign of the latter days,—the constituting of a God-ordained Priesthood, who, as swift angels bearing the precious seed of salvation to all people, shall return, bringing their sheaves with them, presenting them as a "present" "of a people" "to the place of the name of the Lord of Hosts the mount Zion,"—the ushering in of the Millennial era,—in fine, the whole history of the mighty dispensation of Restitution from its inception to its consummation, are all predicted in this brief chapter.

8. In connection with this, the signs of the times so plainly point to the present as the latter days of prophecy, that not a few of the observing among Christians, confess their belief in the near approach of that august time, when the Son of Man shall be revealed from heaven, and the holy angels with him. If then the signs in the heavens above and in the earth beneath are so convincing evidences of the times and seasons in which we live, if these phenomena point to these as the latter-days; how much more convincing must be that great sign of the establishment of Zion among the highest mountains on the American continent? All other signs are not absolutely certain. In these, unless accompanied by revelation, mankind might be mistaken. But the congregated and still assembling thousands of the Saints among the Rocky Mountains, and the establishing of Zion in that place as a standard to the nations, is a sign of which there can be no uncertainty.

9. In this place, it will be proper to consider what sect of religionists is accomplishing, or seeking to accomplish this? The land shadowing with wings has her Christian churches; but which of them is seeking to plant the ensign of God upon the mountains? American Christians have their missionaries; but which of them is teaching that, "When the Lord shall build up Zion, he shall appear in his glory?" Which is teaching, saying, "O Zion, that bringest good tidings, get thee up into the high mountain?" Or, "I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth?" How many are gathering the Saints together, who have made their covenants with God by sacrifice? Where are the ships of Tarshish, the multitude of camels, the dromedaries of Midian, and the chariots, bringing the thousands of Israel to the windows of Zion? And where is the highway to Zion, and the redeemed walking therein? These are pregnant questions, and directly in point. For it is to the swift messengers who are proclaiming these things to the world, and to the people who are fulfilling these predic-

tions, that the world must look for the revelations of the Almighty teaching us what *we* must do to be saved. No better evidence is needed, that a church is a mere sectarian organization, and that missionaries are self-constituted, than their ignoring these signs of the Latter-day Church, and the Latter-day Priesthood; for God's ministers in the last days will preach the gathering, and His Church will gather together and build up Zion to His name.

10. But there is a Church now gathering upon Joseph's land, upon the mountains of Ephraim, whose Priesthood is diligently seeking among the nations, the scattered remnants of Israel and the honest hearted of all people. Ask those ministers their business; and they will tell you that they are the swift servants of God, to warn the world, and to gather the Saints to the Zion of the Holy One of Israel. Ask the Saints in the Mountains of Utah, and they will tell you they are establishing Zion, in obedience to the commands of God. They will tell you that the beginning of this work was the finding and publishing of the Book of Mormon, which book speaks particularly of the latter-day gathering and building up of Zion.

11. In this connection, we will call the attention of the reader to the 29th chapter of Isaiah, particularly to the 4th, 11th, and 12th verses, and from the 18th to the 24th inclusive.

"Wo to Ariel, to Ariel, the city were David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts againt thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. * * * And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. * * Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. * * * And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off."

12. To properly understand who this Ariel is, which was to become *as* Ariel, we must refer to the context. In chap. 28: 1, we find that Ephraim was the subject of this remarkable prophecy. In the 14th verse, Isaiah, still speaking of Ephraim, says: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which *was* in Jerusalem." The word "*is*" in the printed text, is a supplied word, and occurs not in the original. That the word "*was*" should have been inserted, is evident, from two reasons; first, Individual members of the tribe of Ephraim, had dwelt in Jerusalem, 1st Chron., 9: 3; but, second, The Ephraimites had not ruled the people of that city. I have already shown that certain descendants of Ephraim left Jerusalem and took possession of America as Joseph's land; and as the Ariel (or Lion of God,) of Jerusalem was to be overthrown because of their wickedness, so would the Ariel of Ephraim be overthrown for the same reason. The fulfilment of this prophecy is recorded in the Book of Mormon, and is duly attested by the still visible ruins of ancient cities and their military defences.

13. To understand the nature of the speech of Ephraim whispering out of the ground, we can only conclude, that the speech of a nation must be its public records; and we may judge of the character of those laws by the thirteenth verse of the same chapter, which says: "But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken." And also Hosea, viii. 11, 12: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great

things of my law, but they were counted as a strange thing." It is plain, then, that Ephraim was the Ariel spoken of, and that his speech was his laws, and that those laws were of a sacred character, and such as might be expected to exist under a theocracy. Such is the Book of Mormon.

(To be continued.)

VARIETIES.

Indolence often assumes the appearance of patience.

Every Man Useful.—God has distributed his gifts. It takes a score of them to make one man. One supplies the swift segacity; another the cautious logic; another the impelling force; another the hope; another the practical tact; one supplies great principles, another the working plan.

CONTENTMENT.

The rich that lie on beds o' down,
  Have something still to mar their rest;
And even he who wears a crown,
  With happiness is seldom blest!
But I'm determined gowd or gear
  Shall neer disturb the peace I hae,
When poortith frowns, 'tis cauld-rife cheer
  To hanker on life's thorny way.

Contented, I would envy not
  What fortune has denied me here;
But seek within my humble cot,
  Joys that to virtue aye are dear,
And blest wi' health and strength o' nerve,
  To warsel wi' the storms o' fate,
I'll seek the power whilk can preserve
  My present hopes and future state!

My wife an' I have made a rule,
  To lend to each a helping han'
And I'm determined no to snoul!
  And she's as settled no to bann!

She has her faults 'tis very true—
  They're unco' fair without a flaw—
And I have faults myself, enow
  To balance ill between us twa.

If aught below give cause for grief
  To ruffle life's fantastic dream,
Its sunshine and its clouds are brief,
  At best a momentary gleam.
Afflictions oft we make oursel'
  And many wants we do create,
And they who make them weel can tell,
  The bitterness of folly's weight.

Let wrinkled care, wi' fractious e'e!
  Despond o'er all the ills o' life,
I'll seek for joys mair worth to me—
  The peace and weel o' bairns and wife.
Gie kings and lords the helm o' state,
  And ancient barons, pedigree;
But none of them are half so great
  As I, when Jenny smiles on me.

Utah. Elder John Lyon.

Address.—George T. Luff, Mr. Wesson's, Nutley Lane, Keigate, Surrey.

MONEY LIST, JUNE 27—JULY 3, 1857.

	£	s	d
Peter Q. McComie	9	6	0
Benjamin Elliot	2	10	0
Thomas Clarke, (per George Taylor)	2	0	0
John Mellor	7	0	0
E. D. Miles	2	0	0
Willet Harder	4	0	0
John Kessell	1	7	0
B. W. Brindle	10	0	0
John Hunter	39	0	0
Carried forward	£77	3	0

	£	s	d
Brought forward	77	3	0
Josiah Holmes	16	0	0
Simon Irwin, (per Samuel Neslen)	10	11	7
William Brownlow	5	0	0
William Shires	2	0	0
John Holsall	6	0	0
William H. Perkes	7	13	4½
James McGhie	1	5	0
	£125	12	11½

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XIX. Saturday, July 25, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 3.—*ENGLISH SOCIETY.*

It being probable that these "pictures" will extend through at least a dozen papers, with No 3, it will, perhaps, not be unwise to sketch the general out-lines of our designs.

Before commencing "Pictures of Mormon Society," for the sake of arrangement and continuity, we purpose completing "Pictures of English Society." They will comprise copies of scenes executed by English literary artists, mixed with some original painting and comments. These finished, we shall take the same general course with "Mormon Society." We shall not chiefly contemplate it in its sunshine, look in upon its carpeted parlour, smile on its domestic circles cozily enjoying the generous, vivifying heat of a blazing fire; while, to heighten the luxuries of a "Mormon" home, we described winter shivering without, the winds howling, and the storms pelting against the outer-works, vainly seeking admittance to break the spell of cheerfulness, and damp the merry hearts within. It is not our intention to give pictures of heroes, consisting of our best characters, coloured by their courage, zeal, and disinterestedness; robed in the full drapery of their virtues, wearing the mantle of salvation. Neither will it be our principal object to sketch them preaching the Gospel to people of every tongue; friendless and persecuted in Christian nations, strangers, and isolated in heathen lands, with none but God to trust in for succour, or to ask for daily bread—shepherds of Christ, weary, hungry, houseless, with blood-stained feet seeking the flock. Nor shall we fill our pictures with Prophets in dungeons and chains, and in scenes of martyrdom, lying in their gore for the testimony of Jesus, and their works of love. Such might answer for artistic effect. But our object is to give "Mormon Society" as a whole; and if we introduce any sunshine or heroic objects, they will merely come in with the rest, and appear rather as secondary in the scenes than as principal. We shall paint its masses; describe it in its lowest stages, and bleaching under chilling circumstances. Our copied scenes will be from all the most respectable and authentic "Gentile" literary sources. We will, also, here remark, that we have not chosen "English Society" to compare with "Mormon Society" from a lack of affection towards England, but because the "English press has been flooding the country with the 'horrors of Mormonism.'" If "English Society" is better than that of other na-

tions, we can only consider "Mormon Society" at a still better advantage.

In *Household Words*, for January 26, 1856, is a picture from the artistic hand of Charles Dickens, descriptive of

"A NIGHTLY SCENE IN LONDON."

"On the fifth of last November, I, the Conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard.

"There are many woful sights in that part of London, and it has been well-known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at eight o'clock, before the Workhouse.

"Crouched against the wall of the Workhouse, in the dark street, on the muddy pavement-stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives, covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street.

"'What is this!' said my companion. 'What *is* this!'

"'Some miserable people shut out of the Casual Ward, I think,' said I.

"We had stopped before the five ragged mounds, and were quite rooted to the spot by their horrible appearance. Five awful Sphinxes by the wayside, crying to every passer-by, 'Stop and guess! What is to be the end of a state of society that leaves us here!'

"As we stood looking at them, a decent working-man, having the appearance of a stone mason, touched me on the shoulder.

"'This is an awful sight, sir,' said he, 'in a Christian country!'

"'GOD knows it is, my friend,' said I.

"'I have often seen it much worse than this, as I have been going home from my work. I have counted fifteen, twenty, five-and-twenty, many a time. It's a shocking thing to see.'

"'A shocking thing, indeed,' said I and my companion together. The man lingered near us a little while, wished us good-night, and went on.

"We should have felt it brutal in us who had a better chance of being heard than the working-man, to leave the thing as it was, so we knocked at the Workhouse Gate. I undertook to be spokesman. The moment the gate was opened by an old pauper, I went in, followed close by my companion. I lost no time in passing the old porter, for I saw in his watery eye a disposition to shut us out.

"'Be so good as to give that card to the master of the Workhouse, and say I shall be glad to speak to him for a moment.'

"We were in a kind of covered gateway, and the old porter went across it with the card. Before he had got to a door on our left, a man in a cloak and hat bounced out of it very sharply, as if he were in the nightly habit of being bullied and of returning the compliment.

"'Now, gentlemen,' said he in a loud voice, 'what do you want here?'

"'First,' said I, 'will you do me the favor to look at that card in your hand. Perhaps you may know my name.'

"'Yes,' says he, looking at it. 'I know this name.'

"Good. I only want to ask you a plain question in a civil manner, and there is not the least occasion for either of us to be angry. It would be very foolish in me to blame you, and I don't blame you. I may find fault with the system you administer, but pray understand that I know you are here to do a duty pointed out to you, and that I have no doubt you do it. Now, I hope you won't object to tell me what I want to know.'

"'No,' said he, quite mollified, and very reasonable, 'not at all. What is it?'

"'Do you know that there are five wretched creatures outside?'

"'I havn't seen them, but I dare say there are.'

"'Do you doubt that there are?'

"'No, not at all. There might be many more.'

"'Are they men? Or women?'

"'Women, I suppose. Very likely one or two of them were there last night, and the night before last.'

"'There all night, do you mean?'

"'Very likely.'

"My companion and I looked at one another, and the master of the Workhouse added quickly, 'Why, Lord bless my soul, what am I to do? What can I do? The place is full. The place is always full—every night. I must give the preference

to women with children, mustn't I? You wouldn't have me not do that?'

"'Surely not,' said I. 'It is a very humane principle, and quite right; and I am glad to hear of it. Don't forget that I don't blame *you*.'

"'Well!' said he. And subdued himself again.

"'What I want to ask you,' I went on, 'is whether you know anything against those five miserable beings outside?'

"'Don't know anything about them,' said he, with a wave of his arm.

"'I ask, for this reason: that we mean to give them a trifle to get a lodging—if they are not shelterless because they are thieves for instance.—You don't know them to be thieves?'

"'I don't know anything about them,' he repeated emphatically.

"'That is to say, they are shut out, solely because the Ward is full?'

"'Because the Ward is full.'

"'And if they got in they would only have a roof for the night and a bit of bread in the morning, I suppose?'

"'That's all. You'll use your own discretion about what you give them. Only understand that I don't know anything about them beyond what I have told you.'

"'Just so. I wanted to know no more. You have answered my question civilly and readily, and I am much obliged to you. I have nothing to say against you, but quite the contrary. Good night!'

"'Good night, gentlemen!' And out we came again.

"We went to the ragged bundle nearest to the Workhouse door, and I touched it. No movement replying, I gently shook it. The rags began to be slowly stirred within, and by little and little a head was unshrouded. The head of a young woman of three or four and twenty, as I should judge; gaunt with want, and foul with dirt; but not naturally ugly.

"'Tell us,' said I, stooping down. 'Why are you lying here?'

"'Because I can't get into the Workhouse.'

"She spoke in a faint dull way, and had no curiosity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion.

"'Were you here last night?'

"'Yes. All last night. And the night afore too.'

"'Do you know any of these others?'

"'I know her next but one. She was here last night, and she told me she come out of Essex. I don't know no more of her.'

"'You were here all last night, but you have not been here all day?'

"'No. Not all day.'

"'Where have you been all day?'

"'About the streets.'

"'What have you had to eat?'

"'Nothing.'

"'Come!' said I. "Think a little. You are tired and have been asleep, and don't quite consider what you are saying to us. You have had something to eat to-day. Come! Think of it!'

"'No I havn't. Nothing but such bits as I could pick up about the market. *Why, look at me!*'

"She bared her neck, and I covered it up again.

"'If you had a shilling to get some supper and a lodging, should you know where to get it?'

"'Yes. I could do that.'

"'For GOD'S sake get it then!'

I put the money into her hand, and she feebly rose up and went away. She never thanked me, never looked at me—melted away into the miserable night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull impassive way in which that worn-out heap of misery took that piece of money, and was lost.

"One by one I spoke to all the five. In every one, interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint; no one cared tolook at me; no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the two last, who had dropped against each other in their sleep, and were lying like broken images. She said, she believed they were young sisters. These were the only words that were originated among the five."

The misery of this scene requires no comment or colouring from us. The dull, impassive, insensible wretchedness of those "five bundles of rags" is perfectly heart-rending. But we cannot pass without remarking on the stolid indifference of the Master of the Workhouse. It positively is not much inferior to the insensibility

of the victims themselves. We see them insensible by suffering; we see him hardened by having it constantly before his eyes. To him, the scene belonged to matter of course events, and thus he treated it. Not that we feel to blame him, more than did Mr. Dickens. Is a common Master of a Workhouse more than Hercules that, having hunted up the wretched, the hungry, the ragged, the shivering, the houseless of "English Society," he should take them upon his back to the comforts of home, and act the part of the Good Samaritan? Very pertinent was his question—"Why, Lord, bless my soul, what am I to do? What can I do? The place is full. The place is always full—every night," &c. He could do no more; and unless he submitted to become hardened to such scenes, he must give up his situation, and hide himself from them. His insensibility was a necessary consequence of his being a Master of a Workhouse! But we do solemnly protest against a state of society that lets its thousands wander daily in the streets, homeless and starving; fills the "Casual Wards" at night; leaves at times as many as "five-and-twenty" human "bundles of rags" outside of a single Workhouse, and turns the hearts of Relieving Officers into stones by the misery they witness. We would also join the cry, "What is to be the end" of such a society? To what will it grow? What horrors will it not develop?

"A Nightly Scene in London!" *Only one of the scenes that appear every night to haunt England's Metropolis!* What "horrors" should we behold during *one night* in London, were they all to pass before our eyes! Hell, thereafter, would be to us a familiar place!

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 457.)

[June, 1842.]

Wednesday, 15th. Visited at different places in the city, and my farm on the prairie, accompanied by my clerk and Orrin Porter Rockwell, and supped at Hiram Kimball's.

Issued an editorial on the gift of the Holy Ghost, as follows:—

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not unfrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they

were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shows us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fulness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophesied." Philip also, when he had preached the Gospel to the inhabitants of the City of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the Apostle's hands* the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are the gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again, "Do all prophesy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in the xiv. chapter, he says, "Follow after charity and *desire spiritual gifts*, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a Church had been baptized and confirmed by the laying on of hands—and yet to a Church of this kind, under the immediate inspection and superintendence of the Apostles, it was necessary for Paul to say, "*follow after charity, and desire spiritual gifts*, but rather that ye may prophesy," evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fulness and power; the sceptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers;" Eph. iv.

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says, "Now ye are the *body* of Christ and *each one* members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" It is evident that they do not; yet are they all members of the one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no

need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it: and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost.

But to come to the other members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, "There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto *every man* to profit withal. For to one is given, by the Spirit, the *word of wisdom*, to another, the *word of knowledge*, by the same Spirit; to another *faith*, by the same Spirit; to another the *gifts of healing*, by the same Spirit; to another the *working of miracles;* to another *prophecy;* to another *discerning of spirits;* to another *divers kinds of tongues;* to another the *interpretation of tongues*. But all these worketh that one and the self same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were "drunken with new wine," and we shall finally have to come to the same conclusion that Paul did—"No man knows the things of God but by the Spirit of God," for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the

Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber, in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and there was a *still small voice*, which was the voice of the Lord, saying, "What doest thou hear, Elijah?"

The Lord cannot always be known by the thunder of His voice, by the display of His glory, or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we His people die."

We would say to the brethren, seek to know God in your closets, call upon Him in the fields. Follow the direction of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labours, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, "which shineth brighter and brighter unto the perfect day."

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present.

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 464.)

1. From the texts of Scripture quoted in the last two numbers, we have shown, That America is Joseph's land: that a portion of his posterity emigrated to that land, while the far greater portion amalgamated with the Gentiles: that his descendants were to be the Lord's swift messengers to Israel and to the nations in the latter days, and at which time his "speech" (or history and sacred records) should "whisper out of" (or be exhumed from) the earth. We now continue our examination of Isaiah's 29th chapter, in which we propose to show, *That the predictions contained therein, and the history of the discovery, translation, and effects of the Book of Mormon are identical: that what we know of the book, is but a reflex of what we read in the prophecy.*

2. Its whispering out of the ground, is aptly illustrated by the charge of the angel to Joseph Smith.

When thou shalt from its rocky cell secure,
Exhume this book so holy and so pure,
Of evil and designing men beware,
And keep the record with the greatest care.
Rememb'rest thou the tables of the law,
Which none but Israel's reverend Pontiff saw;
Which with the manna and with Aaron's rod,
Where placed together in the ark of God,
Where they in safety might together lie,
Concealed forever from the vulgar eye;
And cursed was he who dared presumptuous look
Unauthorized upon the sacred book;
And how the thousands at Beth-shemesh fell,
Who reckless looked, and dying sunk to hell?*
So now the eye profane must not behold
The sacred pages of this book of gold.

The apparent mystery which attended the forthcoming of the Book of Mormon, has been the first point of attack from its opposers, who are either too ignorant to understand, or too dishonest to admit, that the counsels of the Almighty are generally mysterious to minds inflated with worldly wisdom and sectarian notions; and, moreover, that God's mysteries are mysteries, because men *will not* understand them. None are so senseless as those who refuse to understand. The exhumation of the Book of Mormon was an event not dissimilar to the resurrection of Christ. God required the world to believe that fact, though,

Not to the Gentile or the scoffing Jew
Shewed He himself, but to a chosen few,
Who all had left of worldly goods, or fame,
Of kindred, friends, of reputable name,
Rejected honours, favours, and applause,
For Jesus' sacred, tho' despised cause.

It was wisdom in God, that none but chosen ones should see, hear, and handle the risen Saviour, and the world was commanded to believe on the testimony of those witnesses.

To them your word shall be the word of God,
As if the Father from His high abode,
Ope'd wide the heavens, and thundered unto man
The truth of Christ—the Gospel's saving plan.

* 1 Samuel vi. 19.

If, then, the tables of the law and the person of the risen Jesus were too sacred and holy for impure eyes to behold, what scriptural reason has the Christian sceptic to advance in favour of exposing the sacred tablets of Mormon to the gaze of the scoffers of the last days? None; absolutely none. And no objection has yet been started against the truth of their exhumation, which will not apply with equal force against the resurrection of Christ, and the existence of the Mosaic tables of the law; for Christ did not shew himself openly to the people, neither have we the evidence that any living mortal ever saw the tables of stone, except Moses, and the High Priest, and the latter but once a year. There can be but little difference between the *veiled* Moses when he brought the tables from the mount and placed them in the tabernacle, (*See Exodus* xxxiv. 29—34) and the veiled Joseph Smith whilst translating the Book of Mormon.

3. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed." Verse 11. We stated in a former number that a fac-simile of the Book of Mormon hieroglyphs was taken to Dr. Mitchel, of Albany, New York, who could not decypher them, but gave the bearer a respectful letter of introduction to Dr. Anthon, of New York, commending those glyphs to his attention. In after years, when the notoriety of the Golden Book became general, Dr. Anthon published a letter in the *Church Record*, affecting to make light of the whole affair, yet in that letter, his description of the characters shown him by Mr. Harris, so exactly corresponds with the characters subsequently discovered by Stephens and others, that the force of that letter is *for* the Book of Mormon, and not against it. Again, Dr. Anthon ranks high in the United States as a mathematician, but as a linguist and an antiquarian, in our opinion, he is far behind the erudite late Dr. Mitchell. It is with the latter that we have to do. As Isaiah predicted, the words of the book were taken to him, and he honestly and respectfully confessed that he could not read them.

4. But the book is given to one that is not learned, in consequence of which God said (verse 13), "Forasmuch as this peo-

ple draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men," which thing is patent in this creed-enslaving, inspiration-denying generation, in which ministers "preach for hire, and divine for money," and the "people love to have it so;" "Therefore, (said God, verse 14,) behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Now what can be more marvellous, than the translation of a book written in characters not understood by the most learned of the present time; and that translation made by an ignorant boy, whose piety, integrity, and honesty were his only qualifications, and whose aids were inspiration and Urim and Thummim? Ask this generation to name the most remarkable man of the nineteenth century, and they will answer, Joseph Smith: and the results of his ministry, commencing with the translation of the book, and, from that unit, increasing to the present sum of "Mormonism," stands confessed *the* marvel and wonder of modern times. Then, if prophecy is true and means anything, and if the truth of a prophecy is only proved by its fulfilment; and if that thing, or that event which fulfils a prophecy, is *prima facie* and the final evidence that it is the thing or event prophesied of, then the divine authenticity of the Book of Mormon is clearly proved to this generation, by the evidence already in their possession.

5. "And in that day" (verse 18) "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." We showed in a previous paper, how that the power of God in healing diseases had attended the preaching of the advocates of the Book of Mormon, and introduced two cases of restoring sight to the blind. We will now notice a case of deafness.

[Here follows the testimon of Reuben Brinkworth, already published in the *Star* and in Number 5 of our pamphlet, entitled "Divine Authenticity of the Book of Mormon."]

6. As the prophet said, (verses 9 and 10,) this generation is drunken with the false doctrines of Babylon, and stagger under the onerous weight of creeds which God never gave; and are carried about with every wind of doctrine, by the cunning craftiness of priests, who never tire with lying in wait to deceive. But, (verses 19 and 24,) the meek and the poor among men rejoice in the Lord when they hear the words of the book; and those who erred in spirit come to understanding, while those who lament the degeneracy of Christianity, learn doctrine. So true is this, that Babel's priests have learned to avoid fair and Scriptural discussion with the Saints.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 25, 1857.

UNDER WHAT CIRCUMSTANCES IS POLYGAMY A SIN?—Marriage is a divine institution; but like other institutions of heaven, it has its limits and conditions. If the limits be not transcended, nor the conditions violated, the parties marrying are justified; otherwise they are condemned.

Among ancient Israel, marriage was forbidden within certain degrees of consanguinity. However lawful it were for a man to marry one wife, yet he was not at liberty to select any one of the number which the Lord had forbidden. If the Monogamist did not observe these conditions, he subjected himself to the penalty of death.

The Polygamist was not only laid under the same restraints as the Monogamist, but placed under additional restraints in regard to the persons whom he should select as additional wives. He was not permitted by the law of Moses to marry the sister

of his wife. (See Leviticus xviii. 18.) Neither was he permitted to marry a mother and daughter. "And if a man take a wife and her mother, it is wickedness; they shall be burnt with fire both he and they; that there be no wickedness among you." (See Leviticus xx. 14.)

Before the law of Moses was given, the Patriarch Jacob married four wives, two of whom were sisters, and the Lord approved and greatly blessed both him and his wives, and made the latter honourable mothers of the twelve tribes of Israel. Some things which in the days of Jacob were righteous, under the law of Moses were forbidden. While this law was in force, no Israelite could marry the sisters of his wife without incurring its penalty.

In the beginning, the sons of Adam married their own sisters, and were justified; but under the law of Moses, such marriages were condemned, and the offenders punished with death. (See Leviticus xx. 17.)

The law of Moses did not permit marriages with daughters-in-law; yet the Lord Jesus, and all the kings of Judah descended from Phatez, who was the son of Judah by his daughter-in-law Tamer.

The law of Moses did not permit marriages with daughters, yet righteous Lot begat Moab and Amon by his two daughters. To what extent these acts of Judah and Lot were sinful, under the circumstances, we are not informed; but it is evident that many things that were forbidden under the law of Moses were justifiable, under certain circumstances, before the law was given.

Neither the old nor New Testament condemns Polygamy, yet the Polygamist Israelite was under a law restricting him within certain limits. Though he had a right to marry many wives, yet he had no right to marry a mother and daughter or two sisters. Though justified as a Pluralist, yet he had no right to withhold from either wife, "her food, her raiment, and her duty of marriage." (See Exodus xxi. 10.) It was said concerning each of the kings of Israel, "he shall not multiply horses to himself. . . . . Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold." (Deut. vii. 16, 17.) This restriction did not limit a king to *one* horse, nor to *one* talent of gold, nor to *one* wife; but the idea conveyed was, that he should not multiply any of these things to excess. Though justified in marrying a reasonable number of wives, he had no right to increase the number to that extent that he could not fulfil to each "her duty of marriage."

Both the Polygamist and Monogamist were strictly forbidden to inter-marry with certain idolatrous nations. Also the High Priest in Israel was forbidden to marry even a widow. The Lord said, "He shall take a wife in her virginity. A widow, or a divorced person, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife." (Leviticus xxi. 13, 14.)

Though the Bible does not condemn polygamy, yet the Book of Mormon prohibited it among the colony of Israelites who settled in ancient America. They were strictly limited to one wife, unless the Lord commanded otherwise, for the purpose of raising up seed unto Himself. "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Solomon had multiplied to himself "seven hundred wives and three hundred concubines." David had taken Uriah's wife unlawfully. In these respects they became transgressors of the law; also Solomon transgressed the law in marrying many idolatrous wives, which thing the Lord had expressly forbidden. All these things were abominable before the Lord, just as the Book of Mormon declares.

Neither David nor Solomon were condemned for marrying the reasonable number

of wives which the Lord gave them. The Lord Himself gave into David's bosom all the wives of his master Saul. (See 2 Samuel xii. 8.) David already had a family of seven wives, (See 2 Samuel iii.) and the Lord knowing him to be a man after His own heart, concluded to give him all Saul's wives in addition. It was not for these things that David was condemned; but both he and Solomon were condemned for multiplying or increasing the number unlawfully, or contrary to the law of Moses. The Lord says; "In nothing did they sin, save in those things which they received not of me." (Seer p. 10.) Clothing, food, and other property, when obtained lawfully are blessings; when obtained unlawfully, the act is an abomination before the Lord. So likewise wives given to a man, by the Lord, are blessings; but when taken unlawfully are curses. To receive them of the Lord is righteous; to take them unlawfully is exceedingly sinful.

The Latter-day Saints, from the rise of the Church in 1830, till the year 1843, had no authority to marry any more than one wife each. To have done otherwise, would have been a great transgression. But when the commandment came for the purpose of multiplying a righteous people, Polygamy became lawful, under circumstances where it would not transgress the laws of the land.

It would be unlawful to marry a plurality of wives in England, or in any other parts of the earth, where it is forbidden by the laws of man. But to practise Polygamy in Utah, under the restrictions and limits which God has ordained, is not a transgression of any law either human or divine.

If marriage is a divine institution, God has the most perfect right to control, by revelation, everything pertaining to it; either to give His servants but one wife each, as among the ancient American Israelites; or to give to some a plural number, as He did to His ancient servants on the eastern hemisphere. Indeed, God has the undoubted right to permit one man to marry a widow or divorced person; to forbid another to marry any but virgins; to give to a third, one wife; to give to a fourth, because of his wickedness, none at all; and to give to a fifth a plural number, because of his righteousness. Thus dispensing His blessings according to the worthiness of the individuals who receive them. For further particulars concerning single and plural marriage, read the article entitled *Celestial Marriage*, published in the first twelve numbers of THE SEER.

GIFT OF THE HOLY GHOST.—We call the attention of our readers to an editorial, on the gift of the Holy Ghost written by the Prophet Joseph Smith, in the year 1842, for the *Times and Seasons*, which is re-published in the History of Joseph Smith, contained in this *Star*.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 390.)

OBJECTIONS: "Mormonism teaches that God is not a spirit, but a corporeal being, having a body like a man. It thus makes to itself, if not with the hand, yet with the mind, an image of the invisible God, and degrades Him into the likeness of a mortal, as do the heathen. The Bible, in the second commandment, forbids us to make any likeness of God, either with our hands or our minds, It teaches that God is a spirit—a being who cannot be seen. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth." (John iv. 24.) "Who only hath

immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. vi 16.)—*Mormonism an Imposture, by P Drummond.*

"But I know you pervert Scripture to support these horrible doctrines. You say, 'God created man in His own image, hence he must be like him. True; but you reverse it, for you make *God in the image of man.* It was not man's *body* that was made in the image of God, but his *soul.* When Adam fell into sin, he lost that image, and according to your muddy theologians, he must have lost his body. St. Paul tells you how the image we lost is to be regained: Christians have 'put on the new man, which is renewed *after the image of Him* that created him.' (Col. iii. 10.)"—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: Instead of "Mormonism" teaching "that God is *not* a spirit, *but* a corporeal being," as Mr Drummond words his objection, it teaches, on the contrary, that "God *is* a Spirit" *and* "a corporeal Being." The fact of His being the former is no hindrance to His being the latter also. Spirituality and corporeality are by no means incompatible predicates of the same being: witness the case of man, for example, who is a compound being—a dual personage, consisting of spirit and body, the two natures blending harmoniously as one. Jesus, the God of Israel, is a Divine "Spirit;" yet it must be admitted that he is also a "corporeal being"—in other words, a spiritual being "having a body," and that, too, "like a man." What the second commandment "forbids" is the crime of deifying graven images—the making likenesses of anything in the starry heavens, the earth, or the sea, and worshipping them as gods, "as do the heathen." This is what the "Bible, in the second commandment," expressly "forbids;" but we can discover nothing whatever in it that can by any fair mode of reasoning be made to substantiate the notion which our sagacious objector has strained out of it, or rather imported into it. In reference to the invisibility of the Divine Being, we may add our belief that God, as a Spirit, "cannot be seen" by unaided mortal eye, and we fully subscribe to the truth of the texts cited by Mr. D., when understood in their true and proper sense. But every student of Scripture history must allow that God has at times vouchsafed to His chosen servants a partial glimpse of His divine glory. Clothed with the mantle of the holy Priesthood, they have for a time been privileged to behold and enabled to bear the glorious "vision of the Almighty." This our objector must admit. Qualify or explain the texts as he may, the *fact* is indisputable, if Scripture testimony be relied on. Angels also are spirits, "invisible" to man, in the ordinary sense of the word; yet, as every Bible reader knows, men have at times been permitted to see and converse with them face to face. Our second objector affirms that we "reverse" the Scripture order by making "God in the image of man." We, however, do nothing of the kind. We believe the Apostle's declaration, that *men* "*are made after the similitude of God.*" (James iii. 9.) If this be the case—if "*God created man in His own image,*" as the first book in the Bible informs us, it necessarily follows that "he must be like Him." If Adam—created from matter—was thus made like God in form, (for a *materially*-made "image," "likeness," or "similitude" must imply *form,*) it will be evident to the most ordinary intellect that they were in that respect *like each other*—Adam like God, and therefore God like Adam. To raise a quibble on such a point is mean and trifling. Indeed our opponent's objection, that we "make God in the image of man," amounts to more than a quibble; it is sheer misrepresentation and falsehood. The merest child in "Mormonism" knows that it was Adam who was patterned after his Creator, and not *vice versa.* Yet our reverend objector seriously affirms that we "pervert Scripture to support these horrible doctrines!"—the said "horrible doctrines" being simply the ludierous phantoms of his own imagination. It is *he* who would "pervert" both "Scripture" and reason, in order to "support" his own unfounded theory in opposition to what he declares to be ours. Witness, in proof, the following reckless assertion:—"It was not man's *body* that was made in the image of God, but his *soul.*" Indeed! Then "to the law and the testimony" we appeal:—"*And the Lord God* FORMED MAN *of the* DUST OF THE GROUND, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. ii. 7.) Query: What was that which the Lord God "formed," of "*the dust of the ground,*"

if not the *body?* Will our reverend opponent maintain that the *soul* is of so earthly an origin? When, in his official capacity as "Incumbent of Trinity Church," he commits "earth to earth, ashes to ashes, dust to dust," does he commit the "*soul*" of the departed to the grave? To be consistent with himself, he must profess to do so, for he says, "it was not man's *body* that was made in the image of God, but his *soul*," while the same authority that declares "God created man in His own image," states also that "the Lord God formed man of the dust of the ground." We believe that man's soul (or rather, spirit) is of Divine origin—of celestial parentage,—that it was generated in the "image," or "likeness," or "similitude" of its Divine Parent; but that does not in the least interfere with or nullify the fact that the body is organised after the same model. His reverence next treats us with a small joke. Listen, ye Mormons, and tremble:—"When Adam fell into sin, he lost that image, and according to your muddy theologians, he must have lost his body!" Will the "Incumbent of Trinity Church" please inform the said "muddy theologians" in what part of the Bible he is informed that Adam "*lost* that image," or form, in which he was created? Judging as clearly as our "muddy" theology will allow, we should say that his spirit did not die, and that his body retained its original form until its dissolution by death. Mortality was the result of the fall; and when Adam lost his body, he may, in one sense, be said to have "lost that image," so far as his body was concerned. It was, however, transmitted to his posterity before his death; for after Eve had "gotten a man from the Lord," named Cain, who fell, and "again bare his brother Abel," who lived and died a "righteous" man, we read that Adam "begat a son in his own likeness, after his image, and called his name Seth." The quotation from "St. Paul" is quite irrelevant to the subject. He is treating of the *renewal* of that spiritual nature, character, and "knowledge," from which mankind have long degenerated and apostatised. The words of the Apostle are—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. iii. 9, 10.) The characteristics of the "old man" are described in verse 8th as "anger, wrath, malice, blasphemy," &c., and in verse 12th the features of the "new man" are portrayed as "kindness, humbleness of mind, meekness, long-suffering," &c. Hence those who have repented of their sins, and live according to the requirements of the Gospel, are said to have "put off" the former, and "put on" the latter. They have put away or buried their former evil habits and lives, and have "put on Christ," risen into "newness of life," assumed a new character, having their hearts changed, their natures purified and reformed, and their minds "renewed in knowledge," and wisdom, and every Christian grace and virtue. Man, therefore, the living, but degenerated image of God, is placed, by regeneration, in a position whereby his marred and perverted nature, originally pure and holy, can be restored to its primitive condition and character, and thus approximate nearer and nearer to that high standard pointed at by Christ, when he says, "Be ye therefore perfect, even as your Father in heaven is perfect." Hence the Apostle describes the "new man" as being "renewed in knowledge after the image of Him that created him," thus using the term "image" as an appropriate figure of speech, in an entirely different sense to that in which it is used in the text cited from Genesis. In the one case the expression is evidently used figuratively in reference to mental and moral principles, and in the other case literally to bodily organisation and form.

OBJECTION: "But you say 'Christ is a person, and he is the express image of the Father's person, as St. Paul teaches in Heb. i. 3.' We admit this; but still the question returns, what is the character of that person? Does St. Paul mean Christ's humanity, or divinity? If it is not the Divine person he means, there is no sense in his words, and no force in his argument. If he meant Christ's human body, how was that the express image of his Father's person any more than the body of Adam, or Moses, or even St. Paul himself?"

ANSWER: St. Paul doubtless meant that the person of the Son, in his Divine-human character, was the image or exact counterpart of the person of the Father, so that whoso saw the one saw a representation of the other, as Christ himself declared (John xiv. 9); in other words, that he was truly

God "manifest in the flesh"—the Father "*seen.*" We believe Christ to have been the visible image of the "invisible God"—the incarnation of Deity. We believe him to have been the image of his Father both as to spirit and body. Moses, Paul, and others, in a *general* sense of the word, and in common with their fallen brethren, bore the image of their Creator, as men; but Jesus, the pure and immaculate Son of God, is, in the fullest sense of the word, and in the highest degree of perfection, "the EXPRESS image" of his Father's "*person.*"

(*To be continued.*)

MORE OF THE ASSASSINATION.

We publish the following extract from a letter written by two gentlemen to the Editor of a New York paper. The letter was dated Flint, Cherokee Nation, Arkansas, May 17, 1857, and says, that after Elder Pratt was arrested in the Indian country, he was "Placed under strong guard, and by a military escort conveyed in chains to the Supreme Court, Van Buren, Arkansas. The case being promptly investigated, and there being no evidence upon which a bill of indictment could be found, he was liberated on the 13th instant. Brother P. being without arms and without friends to protect him, and knowing that McLean was thirsting for his blood, and that he had the aid of a mass of the corrupt, money-bought citizens of Van Bruen, endeavoured to make his escape on horseback unmolested, but every road and pass-way being under strict watch, he did not succeed in getting far till his path was discovered. McLean and a half dozen other armed fiends pursued him, and brother P. being totally unarmed, they succeeded in killing him without being hurt. Two of the party in advance intercepted his road, and brought him to a halt, while McLean and the others came up in the rear. McLean discharged a six-shooter at him, but the balls took no effect—some passed through his clothes, others lodged in his saddle. The parties now being in immediate contact, McLean stabbed him (both being on horseback) with a heavy bowie-knife, twice under the left arm; brother P. dropped from his horse; McLean dismounted, and probed the fatal wounds still deeper;—he then got a Deringer from one of his aids, and as brother P. lay dying upon his back, shot him in the upper part of the breast, dropping his pistol by the side of the victim, the assassin then mounted his horse and fled. This occurred within a few steps of the residence of a farmer by the name of Win. Two gentlemen being at the house at the time, saw the whole affair and have made oath to what they witnessed before a coroner's jury. Brother P. survived the work of this assassin two hours and a half, and was enabled to tell those who came to his assistance who he was; that he had been murdered by a fiend for doing his duty; and gave full instructions as to what course should be pursued in interring his body, and the disposition of the means and property connected with his person. His instructions were fully attended to by Elder Higginson and Mrs. McLean, who reached the place of his assassination the same evening. Those who saw his last moments, state that brother P. died without a murmnr or a groan, and apparently without a pain, perfectly resigned to the will of Heaven. Brother Pratt told Elder Higginson the next morning after his arrest, that his enemies would kill him, and requested Elder H. to go through with this Spring's emigration to Utah, and carry the news of his death to the Church and his family. This Elder H. will do, the Lord helping. After perpetrating this heaven-daring deed, McLean returned to Van Buren and made it known. After remaining in town several hours, and walking the streets with impunity, he was escorted by a number of citizens of Van Buren to the boat, and took his leave of the place. Verily we had long thought that the blood-thirsty mobocrats of Missouri and Illinois were without a parallel in the world, but we now yield the palm to the church-going citizens of Van Buren, for they have proven to the world that they are a den of murderers and assassins. . . .

GEO. HIGGINSON.
GEO. CROUCH."

LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 6, 1856, TO JULY 1, 1857.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Hand Carts.	Ordinary.	Total.
Columbia	Hutchinson	J. Williams	Liverpool	Nov. 17, 1856	New York			223	223
G. Washington	J. S. Comings.	J. P. Park	do.	Mar. 28, 1857	Boston	1	142	674	817
Westmoreland	R. R. Decan	M. Cowley	do.	April 25, 1857	Phildelphia		424	120	544
Tuscarora	Dunlevy	R. Harper	do.	May 30, 1857	do.			547	547
Miscellaneous Ships								50	50
					Total	1	566	1614	2181

Of this number, as the table shows, 567 purposed going through to Utah, under the P. E. Fund and Hand Cart arrangements. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 311, making a total of those who started from here with the intention of going through to the Valley this season about 878, which will leave 1303 who have located for the present in various parts of the United States, in order to obtain means to complete their journey whenever circumstances will permit.

The number of natives of the various countries may be classified as follows—From the United Kingdom of Great Britain and Ireland: English, 1077; Scotch, 92; Welsh, 96; Irish, 4; Americans, 17. The total number from the Scandinavian Mission is 839, of which there are Danes, 654; Swedes, 143; Norwegians, 42. The total number from the Swiss and Italian Mission is 48, all from the Swiss Cantons, there are also 8 from Saxony. Included in the above summary there are 23 Elders returning home from Missions—making a grand total, as per table, of 2181 souls.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1857.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£1061	17	3¾
Birmingham	B. W. Brindle	402	10	3½
East Glamorganshire	A. L. Jones	226	15	9½
Manchester	Edward Oliver	225	4	9
Sheffield	Wm. Brownlow	198	17	4½
Glasgow	John Hunter	195	2	0
Norwich	Edwin Scott	186	14	3½
Bradford	William Shiers	184	0	2
West Glamorganshire	John Davies	168	16	1
Warwickshire	Henry Brown	168	11	4
Liverpool	W. H. Perkes	142	12	4
Cheltenham	Thomas Clarke	140	12	8
Lincolnshire	Richard Harper	136	4	0
Herefordshire	Lewis Bowen	130	15	8
Edinburgh	P. Q. McComie	128	11	7½
Bedfordshire	William Bayliss	128	9	9½
Reading	John Hyde	123	4	9¾
Staffordshire	Charles C. Shaw	107	13	5½
South	Simon Irwin	107	13	2¾
Hull	S. Pickering	106	9	2
Derbyshire	Thomas Parkes	103	14	4½
Nottinghamshire	Josiah Holmes	101	12	4½
Newcastle-on-Tyne	R. J. Philp	97	13	5
Southampton	Willet Harder	95	13	2½
Monmouthshire	Michael Vaughan	94	5	3½
Leicestershire	John Mellor	89	3	11½
Kilmarnock	John Aird	86	12	2½
Cambridgeshire	G. Teasdale	78	11	6½
Durham	William B. Child.	74	8	5¼
Wiltshire	William Norris	72	14	2
Worcestershire	Richard Holt.	68	2	6½
Preston	John Holsall	63	6	9½
Shropshire	David James	61	17	4
Belfast	James McGhie	60	12	0½
Dundee	A. N. McFarlane	60	0	10
Carried forward		£5479	4	8

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5479	4	8
Lands End	John Kessell	55	0	6¾
Dublin	T. H. Rutledge	51	5	10½
Carlisle	James Chaplow	38	7	10½
Dorsetshire	Benjamin Elliot	38	4	2
Brecknockshire	John Thomas	29	0	0
Late Herefordshire	John Preece	24	17	9
Channel Islands	Caleb World	23	10	8½
Llanelly	Charles Harman	23	4	4¼
Pembrokeshire	Edward D. Miles	16	14	8½
Caermarthenshire	Isaac Jones	11	10	10½
Denbighshire	William Ajax	9	19	5
Flintshire	David John	9	12	0½
Dyffryn Conwy	William Ajax	8	16	10½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Aug. Farnham	232	16	1
Swiss and Italian	John L. Smith	185	14	2
Sandwich Islands	P. B. Lewis	75	12	5½
French		68	18	10½
Cape of Good Hope	Richard Provis	60	13	2
Bombay		20	15	3½
Scandinavian	H. C. Haight	19	13	9¼
East India	J. P. Meik	7	14	9
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	17	3
Frederick Mackay		0	5	3
(Errors excepted.)		£6506	11	9½

MARRIAGE.

MARRIED by the British Consul, July 1, 1857, Elder Samuel Frances, of the Swiss and Italian Mission, to Sister Esther Charlotte Emelie Weisbrodt.

VARIETIES.

IT is every one's business to mind his own business.

HONESTY and interest, like virtue and heaven, can never be separately pursued.

How can we expect others to keep our secrets, if we do not keep them ourselves?

THE excesses of our youth are drafts upon our old age, payable with interest twenty years after date. Just bear that in mind, all you fast young men.

BE SINCERE.—God hears the heart without the words, but He never hears the words without the heart.

KEEP sacredly your promises, or if you find it impossible, go immediately and give a good excuse for your neglect. So shall you retain the confidence of your friends and associates.

GO RIGHT.—"There are some members of a community," said the sagacious and witty Thomas Bradbury, "that are like a crumb in the throat; if they go the right way they afford a little nourishment, but if they happen to go the wrong way, they give a great deal of trouble.

A HYMN OF THANKFULNESS.

BY W. G. MILLS.

Mighty God of Zion hear us,
Fervently our prayers we raise;
Shades of sin and death were near us,
And we walk'd in folly's ways;
But to spare us
Thou again hast shown us grace.

Day and night thy Prophets seeking
Our eternal interest,
By thy Holy Spirit speaking
Our degraded state express'd;
And awaking
We ourselves and sins detest.

Now we thank thee, precious pardon
To the sinner thou dost give;
And the heart that will not harden
In his sins, may turn and live;
Gracious Guardian,
Our deep gratitude receive.

Help us by thy Holy Spirit,
All our cov'nants to fulfil;
We will live and seek to merit
All the blessings of thy will,
And inherit
Bliss with thee on Zion's hill.

MONEY LIST, JULY 3—10, 1857.

	£	s	d
William Budge	58	10	0
John Hyde, (per J. D. Ross)	2	2	0
William Bayliss	8	10	0
Simeon Pickering	2	0	0
Richard Holt	4	0	0
Samuel Johnson	9	0	0
George Teasdale	2	15	0
John Kessell, (per W. Yeates)	2	1	0
Carried forward	88	18	0

	£	s	d
Brought forward	88	18	0
Henry Brown	8	10	0
Edwin Scott	5	0	0
Edward Oliver, (per M. Romney)	32	0	0
William H. Perkes	4	5	0
James Chaplow	1	0	0
William Shires	10	0	0
	149	13	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XIX. Saturday, August 1, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 4.—*ENGLISH SOCIETY.*

In our "pictures" for this week, we copy the following scene from "LIVERPOOL LIFE." It is descriptive of the

SABBATH IN LIVERPOOL.

"Too long have Christian people stood aloof from the evildoer, the ignorant, and the ill-clad, lest their manners should be corrupted; but something worse than manners has suffered through their coldness, their heartlessness, or through their negligence. Organised communities, that in their revelries appear like incarnate fiends, have sprung up in the midst of us, and are regarded as necessary evils which magistrates cannot or dare not interfere with. The most debasing superstitions number their votaries by millions, and the foundations of the churches are being sapped by them. The Sabbath is made a day for the development of the accumulated vices of the preceding six, and is ushered in by hundreds of men and women, who have strolled from their filthy dens and licensed harbouring houses into the fields and lanes at the outskirts of our town, giving reins to their vilest, their foulest passions. Yes, good Christian people, the morning's sun of every summer Sabbath, as in its glory it lights up the eastern horizon, reveals the horrid spectacle of weary groups of syrens and satyrs, resting unblushingly on the green sward, with only the canopy of heaven for their covering. On this morning, too, the fields become arenas for cruel 'sports' that should make us blush when we boast of our high civilization. Here men resort to train their dogs to course and worry rabbits. Deep and senseless are the oaths and imprecations they hurl at one another as they make their preparations for the 'sport.' The distance being measured, the dogs are secured, and the timid animal is held up to excite ferocity in its foes. The word is given, the rabbit is let loose, the sportsmen yell and shout, and the dogs give chase. The ponds and canals in sequestered places, too, have their Sabbath morning visitors. These are *raffs* who have clubbed and bought a duck or drake, that they may have 'some glorious sport,' and here they bring their dogs to hunt it down. The duck swims upon the water, and the young roughs set their barking companions on the hunt. As they pantingly come near, the duck dives under, and the dogs swim about disappointed of their prey. At some distance it rises to the surface, and the excitement of the vicious urchins is expressed in fearful oaths as they direct

the attention of the dogs to their fluttering victim. Off they swim, and down again it dives deeply under the water. The dogs that are weary make their way to land, and their owners share the disgrace attached to failure. The strong swimmers keep up the pursuit until the duck falls a prey, and the keeper of the dog that kills it proudly carries home the prize. The Sabbath is a day of torture, too, for the feline race. Go with us to a clay pit at the outside of the borough. Cast your eyes around and see what a medley of young and old are excited by fiendish glee. In the centre of the pit floats a circular piece of wood, and upon it rests a living cat. The gang of boys and men are urging some savage dogs to attack the floating prisoner. For a time the cat maintains her position in the unequal struggle, and the bleeding nostrils of her canine foes show that she has made good use of her claws; but, exhausted by a succession of attacks, and maddened by the shouts of the spectators, her strength at length gives way, and the savage brute that drags ashore the bleeding and mangled body of poor pussy, wins the prize for his no less savage master.

"These, good, orderly Christians, are some of our remaining Sunday rural 'sports,' to root out the love of which will require something more than even the capability of reading, writing, and casting accounts. On this day, too, the pugilistic ring moves safely on, and plants itself for action while Christians sleep, or while they are at prayers. Groups of youthful gamblers devote this day to pitch and toss. Loud and deep, and horrible are their execrations when foul play goes on. Watch yon group that have played for hours in a space partly enclosed. The eldest cannot be fifteen years old. One boy, younger and more ragged than the rest, is crying bitterly. He wants his companions to refund the pence they have won from him, but loud laughter from all about forces him away. The densely crowded houses of the poor are almost emptied of their inhabitants. For some hours the steps, the kennels, and the pavement swarm with human beings, discoloured by dirt, emaciated by disease, bloated and bleared, and maddened by the 'fire water of hell'; beaten and battered and bruised by savage brutes that might have been noble men; upbraided and spat on and cursed by vicious women that might have been virtuous wives; neglected and spurned and outcast by parents that might have done honour to the sacred names of father and of mother; disobeyed and despised and hated by children that might have loved them and made lighter the burden of their declining years; and through the din of oaths and imprecations and ribald jests and words of gross obscenity the peal of Sabbath morning bells reminds us that we are in a Christian city, and that churches are not far off. Now the licensed houses that retail the strength-prostrating, soul-destroying drug, by law are closed, but dark, dingy whisky cellars, and beer cellars are filled to overflowing. Men dead drunk lie there! and sullen women with sickly children at the breast, and dissipated youths and tippling boys, and girls already deeply steeped in vice, are waiting their turn of service. The church bells ring on, but they are not heeded there. As afternoon sets in, the boisterous brawling in the low streets and up the narrow courts, shows plainly how the morning drug is operating. Some sleep so heavily on the steps that no noise will awaken them; one is fiercely threatening vengeance; and a group are laughing at the insanity of the passions they have roused. The name at which angels bow is associated with almost every oath that is uttered.

"What is done for this class of people on the Sunday? The churches are thrown open; but ministers and holders of closed and cushioned pews would be not a little alarmed were the inhabitants of the districts to which we allude to pour into them in their wretchedness and ther raggedness. No, good Christians; you know you never build your churches for such as these. You expect people to be cleanly and tidy, and orderly when they come to church; but where are your week-day institutions for instruction in relation to sanatory laws, and for training them into orderly habits? But this is no part of religious instruction. Is it not? but will you get hold of them to impart what you deem religious instruction without it? You yourselves are not cleanly and tidy by instinct; nor would your habits have been a bit more orderly than theirs, nor would you have been any more disposed than they to join in the worship of God, had you lived all your lives in their circumstances. Even the religion that boasts

most of the equality she recognises in her temples, and whose greatest pride is that her magnificent structures are built with the 'pennies of the poor,' allots in this town, with but one or two exceptions, miserably small spaces for this class of people, and those in the most uncomfortable positions.

"But something more, we may be told, is done for the people on the Sunday. Have we not our Sunday schools, in which the children of the poor are instructed in the sacred truths of religion by devoted young people of both sexes? We have; but when doubled-faced, sanctimonious sinners openly boast of the number of young girls they have debauched in the Sunday school, whilst, with a refinement of delicacy rarely displayed, they exhibit themselves as patterns of perfection, the conviction is enforced that Sabbath schools are not now and never have been an unmixed good. Ministers should look well to the character of the young men and young women they allow to associate together in the Sabbath school, for the facts we have on this subject would form one of the blackest, and perhaps the most discouraging chapters in 'Liverpool Life.' We have seen tracts, too, distributed by young girls and young men in the quieter streets, and we have seen a few poor men and women march boldly through the jeering throng, singing hymns of invitation to the Lamb. All honour to their good intentions! We have heard town missionaries preaching in open spaces on the Sunday evening, and felt sorry that with so much zeal they had so dim a light to hold before the people; yet we were not without hope, that even such lights might direct some wandering wretch into the way.

"But what is being done on Sunday night that acts directly counter to all these efforts? Houses licensed to sell the sense-destroying drink are opened with all the glare of gas and crystal, and crowding at the bars are men and women in all states of intoxication. Some of these places have the attraction of sacred music on the Sunday evening. The low beer-shop parlour is filled with the men that might have been seen in the morning training their dogs for the rabbit course. A match is to come off on the Monday, and here are assembled a number of working men, dog fanciers, and brothel keepers, making up for the coming course. 'What about Tooley?' 'What about Ribbs?' I'll bet on Tooley and Ribbs;' 'I'll bet on Britton against Fan;' 'I'll back them both;' are the shouts of these lovers of 'good sport.' Turn out of this den round the corner, and you will hear a strain of harmonious voices singing—

> Glory to Thee, my God, this night,
> For all the blessings of the light.

And now go down to our noble landing-stage, where health may be inhaled, and the throng of painted harlots plying brazenly for hire will tell you plainly that sin hath no Sabbath."

And this is a "picture" of a Christian land! This is another of those periodical phases of "English Society," whose frequent recurrence render them familiar, and let them pass off as matter-of-course events. It is one of its feverish changes—one of its thousand deadly symptoms, which, if seen but once in a century, would fill the nation with fears of its dissolution, and shake the people with tremblings of judgments to come. Is it not enough to make the very fiends chuckle, and the inhabitants of the lower regions shout with wicked glee, that it can be said of English Society "the *Sabbath* is made a day for the development of the accumulated vices of the preceding six?" There is not much room to doubt the truth of the statement. Though we have no doubt that a multitude of defenders of English Society might be found, yet we think few of them would base their defence on a denial of the reality of the scenes described by the author of "Liverpool Life," as given in our copy.

Should any fondly indulge the belief that such a Sabbath is peculiar to Liverpool, they only deceive themselves. In *subject* it is the Sabbath of all England. London, Manchester, Birmingham, Bristol, Northampton, Liverpool, or any of the principal places of England, represent her society more faithfully than one man can be said to represent his race. The *subject* is not changed! To adapt it to any particular place, we have simply to introduce variations to accord with the peculiarities of that place. Bring out this object, heighten this colouring, to that give a softening touch, here make it not so black, and we have the Sabbath "picture" of any city, town, or village in England. There is no *radical* difference

between the whole; it is merely a variation of feature. There is a general agreement of subject and genius; and this is all the law of relationship require to give to every branch of English Society a family identity.

In estimating the value of any society, we must consider circumstances. We must not think that the life of a man is changed because he leaves one direction and travels in a similar one, nor that vice is not vice because it assumes many forms. In no ease should we consider mere variation of feature to constitute difference of kind. To simplify the point: though workingmen perform many kinds of labour, they all belong to the working class. They differ merely in their avocations, and not materially in their conditions. It is thus we must judge the social body throughout. Let "English Society" transplant itself to Australia, without a change in its *spirit* and *institutions*, and it will still be "English Society," and it will work out an English Sabbath, perhaps with some trifling variations caused by circumstances and country peculiarities. But let "Mormon Society" go there, and it will still be "Mormon Society," and it will make a "Mormon" Sabbath. Thus we say that London or Liverpool Society is English Society, and a London or a Liverpool Sabbath the Sabbath of all England. Let the country remove to either of those places, or either of those places remove to the country, and it will make no change in the general state of things. We should then see that the *spirit* of all English Society is the same, and the *kind* of action the same. The *circumstances* of the people would change, and their manners be according; but that is all.

Every city, town, and village of England has its own peculiar way of desecrating the Sabbath. It is as true to say of the whole of them, "the Sabbath is made a day of development of the accumulated vices of the preceding six," as to say it of Liverpool. What if the country is not so blackened as the towns with certain objects and scenes?—the statement is not thereby made less true. We do not expect to see the former have so many steps, pavements, and kennels swarming with human beings, "discoloured by dirt, emaciated by disease, bloated and bleared, beaten, battered, and bruised, and maddened by the 'fire water of hell.'" We do not look to see it so crowded with lanes, alleys, dens, streets, dingy whisky cellars, &c.; nor to find vice and begrimed crime so thickly huddled together, as in large and densely populated places. In this there is the same difference on the working day as on the Sabbath. To point out this difference is merely to call attention to the fact, that the country is not the city, nor the city the country. It does not touch the truth of the statement, concerning English Society as a mass, that "the Sabbath is made a day of development of the accumulated vices of the preceding six." Indeed this also applies closer to the respectable classes, than they would like to admit.

In judging the relative purity of "English Society" in the country and towns, people are very liable to fall into the error of thinking the former much purer than it is, and the latter much blacker by the comparison. There is no doubt the country has the advantage. But the difference is more a shadow than a reality; and that shadow is made by its extent of territory, rather than by the actions and moral condition of its inhabitants. In one criminals are more *crowded*, and vice *closer huddled;* in the other they are more *scattered*. In this lies the principal difference of the condition of society in the towns and in the country, on the Sunday as on the week-day. The Liverpool Sabbath is too truly the Sabbath of all England; only in some places it is not so confined to streets, courts, alleys, dens, and cellars; but celebrated on a greater number of acres of land.

In making the Sabbath a day of development of vices accumulated during the preceding six, the towns in some things beat the country, while, perhaps, in others the latter outstrips the former. There are also characteristics and practices common to all; and where the customs and sports vary, the balances of morality are scarcely affected thereby. Of the country on the Sabbath—we can say it has its "clay-pits;" boys to hunt the hedges, to rob the birds of their eggs and young; dogs to course the rabbit, and a variety of other field sports. It has its sea shores and river's banks lined with bathing groups; and when the ice "bears," it is a general sporting day for thousands. It has lanes with riotous, fighting, pitch-playing swarms; and its highways, fields, and bye-places are scattered with pleasure-seekers. Then there are its holiday-Sun-

days and feasts, and a variety of practices and customs too numerous to mention.

In the scene copied from "Liverpool Life," seduction in Sunday Schools is looking out from the back-ground; and "double-faced sinners, who openly boast of the number of girls they have debauched in the Sunday Schools" come into the picture. We know not what facts the author has upon this subject, to "form one of the blackest and perhaps most discouraging chapters of 'Liverpool Life.'" We have good reasons to believe his statements. But we design not to dwell on this view of English Society. Neither do we intend to paint the "hundreds of men and women" of other places, "who have strolled from their filthy dens and licensed harbouring houses into the fields and lanes at the outskirts," "giving reins to their vilest, their foulest passions." Nor shall we attempt to name those places, nor count their number, where the Sabbath morning's sun, "as in its glory it lights up the eastern horizon, reveals the horrid spectacle of weary groups of syrens and satyrs resting unblushingly on the green sward, with only the canopy of heaven for their covering." But in our next we shall describe a characteristic of the English people more general and weighty; to which the Sabbath gives the fullest scope for development, and Sunday Schools are as hot-beds.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 471.)

[June, 1842.]

Thursday, 16th. The following notice was published by the Nauvoo Lodge:—

Notice to all whom it may concern, greeting:—Whereas, John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled mason, we therefore publish to all the masonic world the above facts, that he, the said Bennett, may not impose himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York masons will please insert the above,

GEORGE MILLER,
Master of Nauvoo Lodge under Dispensation.

The British forces captured the Chinese fortifications on the Yang-tse-Kiang river with 364 pieces of artillery.

Friday, 17th.

What have the Mormons done in Illinois?—is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter-day Saints, but as yet I have found none who are willing to answer me honestly or correctly. Perhaps many judge from rumour, not having investigated the matter for themselves. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavouring to raise a persecution against our people.

In the first place, we would say, that where a crime is committed there is a law broken, for if no law has been violated, there cannot have been a crime committed; if, then, our people have broken the law, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured. We say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty; we believe they have been (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the State. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any.

We say their faults are few compared to the population. Where is there a record of murder committed by any of our people? none in the State. Where is there a record

against any of our people for a penitentiary crime?—not in the State. Where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter-day Saints?—I know of none in the State. If, then, they have broken no law, they consequently, have taken away no man's rights—they have infringed upon no man's liberties.

We have been three years in this State, and have not asked for any county or state officer. Laws have been administered by those not of our persuasion; administered rigorously, even against the *appearance* of crime, and yet there has been no conviction of which I have heard. Where is there another community of thirty thousand, *in any State*, against none of whom there is a record of conviction for crime in any court during the space of three years? And yet there are those who cry out "Treason! murder!! bigamy!!! burglary!!! arson!!!" and everything that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the Gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.

Thus it is with the honest in heart: but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out "Delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away; you have dared to pass an ordinance against fornicators and adulterers; you have forbid the vending of spirituous liquors within your city; you have passed an ordinance against vagrants and disorderly persons; with many other high handed acts. You even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature; none of which doings we, the good mobocrats and anti-Mormon politicians (and some priests as well) are willing to bear."

This is the cry of the base and vile, the priest and the speculator, but the noble, the high-minded, the patriotic, and the virtuous breathe no such sentiments; neither will those who feel an interest in the welfare of the State, for who does not know that to increase the population ten thousand a-year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold and silver, from all countries; to establish the greatest manufacturing city in America (which Nauvoo will be in a few years), and to create the best produce market in the west,—is for the good and prosperity of the community at large, and of the State of Illinois in particular. As to the City ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mohammedan, Roman Catholic, Latter-day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the County or State records. We might add, that in regard to moral principles, there is no city either in this State, or in the United States, that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washingtonian convention passed through our city, a meeting was called for them, but they expressed themselves at a loss what to say, as there were no drunkards to speak to.

Saturday, 18th. The following brief extract is from the journal of Elder Wilford Woodruff:—

The citizens of Nauvoo, both male and female, assembled near the Temple for a general meeting; many thousands were assembled. Joseph the Seer arose and spoke his mind in great plainness, concerning the iniquity, hypocrisy, wickedness, and corruption of General John Cook Bennett. He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.

The main part of the day was taken up upon the business of the Agricultural and Manufacturing Society. Arrangements were entered into to commence operations immediately, under the charter granted by the legislature.

Also Joseph commanded the Twelve to organize the Church more according to the law of God; that is to require of those that come in to be settled according to their Counsel, and also to appoint a committee to wait upon all who arrive, make them welcome, and counsel them what to do. Brigham Young, Heber C. Kimball, George A. Smith, and Hyrum Smith were the committee appointed to wait upon emigrants and settle them.

Tuesday, 21st. I attended a large assembly of the Saints at the stand, near the Temple, and addressed them on the subject of agriculture, manufacture, and trade; and was followed by the Twelve, and others on the same subject.

Wednesday, 22nd, Was a Special Session of the City Council, when was passed "An ordinance, repealing all ordinances and resolutions relative to the changing of the names of streets," in the city of Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 1, 1857.

CONSEQUENCES OF RASH JUDGMENT, &c.—God has organized the earth upon which we dwell, and all that pertains to it. The air we breathe, the water we drink, the food we eat, the light emanating from the various heavenly bodies by which our earth is surrounded, our spirits, the bodies which they inhabit, and all the senses with which we are endowed, that qualify us for enjoyment, are gifts from the beneficent hand of our Creator. Ourselves and all that we possess are His. We are stewards over the manifold favours of God. To one is committed five talents, to another two, and to another one. We are severally required to improve upon that committed to our charge until the Lord comes, when we shall have to render unto Him an account of our stewardship. It is our duty to act upon the agency given us, with an eye single to the glory of the Giver, and to seek after truth, wisdom, and knowledge. We should seek diligently to know God, and His will concerning us. We should till and beautify the earth, and organize, of the elements surrounding us, food and clothing to sustain life, and to make us comfortable while performing the work for which we were created.

What is the first great duty enjoined upon man? "Thou shalt love the Lord thy God with all thy heart," &c. The second is, "Thou shalt love thy neighbour as thyself." How can we best prove to God that we do love Him as required? Jesus says, "If you love me keep my commandments." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." How can we prove to God and man that we love our neighbour as ourselves? By doing unto him as we would that he should do unto us; by dealing honestly with him—fulfilling our engagements; not cheating nor defrauding, but, according to the scriptural injunction, considering not our own but our neighbour's good. We should not speak evil falsely of others, nor should we be ready to repeat the evil alleged against them by the tatler, lest we be guilty of aiding the cause of the slanderer, and thereby become partaker of his sins. But as our God is merciful to us, and although acquainted with all our ways, yet He does not expose to others our faults, but gives us time and opportunity to repent, so we as brethren

should possess that love which hides a multitude of sins. "Charity is long-suffering and kind, thinketh no evil, vaunteth not itself, is not puffed up, seeketh not its own."

The righteous of every age have been hated, belied, and persecuted by the wicked. It was through the influence of the lying tongues of the pretendedly-pious priests of Judaism, and of apostates from the truth, that the Jewish nation were led to reject Jesus the Messiah, and to put him and his Apostles to death.

Realizing, as every honest man must, that it is our duty to worship God, and to exercise the intellect with which we are endowed in seeking after truth, a knowledge of God, and His will concerning us, let us award to all the privilege of obeying the convictions of their own consciences. This is right before God. It is written, "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." "Wherein thou judgest another thou condemnest thyself, for thou that judgest doest thyself the same things."

The antediluvians judged Noah to be a false teacher, and were drowned by the the flood. The Egyptians judged Moses to be a wicked, designing man, who wanted to rob them of their slaves, the Israelites: the consequence of their false judgment was the overthrow of Pharaoh and his hosts. The Jews judged Jesus and his Apostles to be impostors; but the God of heaven decided that the Jews were the hypocrites and impostors, and sent their enemies upon them, by whom most of them were slain, and the remainder dispersed among all nations, there to remain until the fulness of the Gentiles comes in, after which they will again be gathered to their own lands. It is written, (Ezekiel xxxvii.) "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. . . And they shall be no more two nations."

The history of the above incidents, with that of many others which we might mention, shows how liable man is to judge rashly and unrighteously, and should be heeded as a warning to all succeeding generations, that they may not commit a like error and reap similarly disastrous consequences.

The Prophet Daniel shows that in the last days the God of heaven will set up a kingdom which shall grow until it fills the whole earth, and that all the kingdoms of this world will pass away before it, as chaff before the wind. Several of the Prophets show that Christ will reign upon the earth in the Millennium, during which time Satan will be bound.

But prior to the great and notable day of his second coming, when the earth is to be burned and but few men left, as predicted by Isaiah xxiv. and also by Malachi iii. and iv., in which it is said the wicked are to be ashes under the feet of the righteous, Malachi declares that the Lord will send His messenger, who shall prepare the way before His face, lest at His coming He smite the earth with a curse. John the Baptist came in the spirit and power of Elias, as predicted by Esaias, to prepare the way for the first advent of the Saviour. Joseph Smith has come in fulfilment of Malachi's words, to prepare the inhabitants of the earth for the second advent of Christ, which is at hand. Joseph Smith came saying "Thus saith the Lord" to every principle or doctrine which he revealed or taught. The commandments of Jesus Christ through him have gone forth to all nations, calling upon them to repent and be baptized for the remission of sins, with the promise that they shall receive the gift of the Holy Ghost through the laying on of hands. He brought forth the Record of Joseph (Book of Mormon,) and united it with the Record of Judah (the Bible), in fulfilment of the 37th chapter of Ezekiel. By commandment from God they are being sent to all nations. Sinners are commanded to repent, and

Israel to return to their own lands again, for the time, "yea the set time, to favour Zion has come."

The Lord has confirmed the words of Joseph Smith unto thousands, who have believed and obeyed, with signs following, by which we know that he was sent of Jesus, and that Jesus was sent of God.

This wicked and adulterous generation have done as similar generations did before them. They have judged the Prophets of the Most High to be impostors—to be wicked, designing men—and have put them to death, accounting them to be unfit to live. Judging the future by the past, we conclude that those who did the deed, and the nations that sanction it, will soon fill up their cup of iniquity, and be worthy of the judgments that Isaiah, Zechariah, Daniel, and John the Revelator say shall be poured out upon the wicked in the last days to their utter destruction.

We advise all who have been disposed to persecute the Latter-day Saints, or to disturb them in their meetings with intent to prevent them from delivering to the people the message with which they are sent by the God of Israel, to desist, and let all have an opportunity to hear and judge for themselves. Cease your disturbances, or the day will come when you will learn to your shame that, notwithstanding all your boasted righteousness, you have been fighting against God. Take the wise counsel of one of old, and "let these men alone." "Mormonism" is of God, and you cannot stop its progress.

MISSIONARIES FROM UTAH.—We learn from *The Mormon* of July 4, that the following Missionaries arrived at New York, June 9, on their way to England—

Elders William H. Branch, Eli Harvey Peirce, Daniel Mackintosh, Joseph W. Young, B. H. Young, Seymour Young, John Y. Green, Philip Margretts, David Wilkin, William J. Harris, David Brenton, James Andrus, Ephraim Tomkinson, Robert Logan, Iver N. Iverson, William P. Thomas, William J. Stewart, and Enoch Reese.

ARRIVAL.—We learn from the *Daily Post* of July 18, that 537 Mormons arrived at Philadelphia from England on the 3rd of July. We are glad to hear of this arrival. These Saints went per ship *Tuscarora*.

DEPARTURE.—The ship *Wyoming*, Captain Brooks, cleared on the 17th inst. for Philadelphia, having on board 36 souls of the Saints, under the Presidency of Elder Charles Harman.

"MORMONISM" *VERSUS* CIVILIZATION.

BY ELDER B. SNOW.

"Look on this picture, and on this."

Every nation of the past has possessed in some degree its own peculiarities, as does every nation of the present; yet some few characteristics seem universal, and manifestly appear upon almost every page of history of the past, and are at the present most visibly stamped upon the multitude of nations of the nineteenth century. Among these is that of pride, or self-conceit; ever considered an exotic, but nevertheless growing and flourishing in every clime and country, but never visible save in the distance. It is like the fog which closes round the traveller, ap-

pearing dense in either direction in the distance; while he ignorantly supposes that near his own particular self the air is clear, simply because to his occular sense it thus appears.

Nor is this attribute confined alone to the great and powerful nations of the earth, but is fully developed in the minor and weaker ones, even down to the petty tribes of savages that roam over the rugged mountains and barren plains.

The chief of a few hundred of those rude and unlettered sons of the wilderness, walks at the head of his band with an air of independence, and self-conceit—a conscientious conviction of *his* and *their* superior merit, skill, and power, that can scarcely be surpassed by the enthroned monarch of the mightiest nation on the earth. Probably in no past age of the world was this attribute more fully developed than at the present, particularly in those nations denominated as Christian; and in some respects there may be meritorious grounds for consistent pride.

In mechanism, it is likely the present age may boast a greater degree of perfection than any past age of which we have a knowledge; but the grand boast of Christendom is their refinement and "civilization."

Whether they really have anything to be proud of in this respect, depends very much upon the definition of the word "civilization."

If, by it they mean love of truth, honour, integrity—a tenacious regard for virtue and chastity; then the idolatrous Romans, prior to the advent of our Saviour, should put the Christian nations to the blush of shame; and in point of virtue and chastity, the latter would suffer by comparison with the wild and (in some respects) degraded sons and daughters of Laman — the North American Indians. If, on the other hand, the opposite is meant, then, indeed, have the Christian nations made great proficiency in the science of civilization; for it is exceedingly doubtful whether there ever was a time when the nations were sunk as low in moral degradation, and gross licentiousness—when there was a greater lack of integrity and mutual confidence, than is manifest at the present time; but with all these failings, there remains a plentiful supply of the universal quality—self-conceit, and home-made glory.

In their vaunting pride and arrogance, it is perhaps fortunate that they *have* a target, upon which to turn their artillery of pious indignation, and thus seek to hide their own loathsome deformities, by directing attention to their distant neighbours. What though the image *be* one of their own vain, and corrupt imagination—though they *do* erect and combat an image of straw; and to themselves, appear most brave when they have demolished it? If it but serve to quell their own consciences, and white-wash over, though ever so thinly, the blackness of their own foul corruptions, and thus serve their holy ends, why should they not enjoy it?

Witness what a hue and cry is raised throughout the length and breadth of Christendom about the "licentious Mormons," "degrading profligacy," &c. &c. Is it because the "Mormons" in reality are vile, and grossly immoral above all other men, that this cry is raised? Verily, no!

To those who are personally acquainted with the existing state of society among the "Mormons," and are honest with themselves, such denunciations and imprecations when considered in connection with the source from whence they emanate, provoke a feeling of mingled pity and contempt, in which, however, the former preponderates.

I was much amused not long since, by a circumstance which occurred one evening, while I was attending to the ordinance of baptism. (For be it known, that in this Christian country we have to attend to the ordinances instituted by Christ, under the shadows of night, to escape being mobbed.) I had descended with the candidates and some few others, by steps, from the elevation of the town to the sea, one brother remaining at the top to note whether we were observed, or were likely to be disturbed in the performance of this sacred rite. Scarcely had we reached the beach, when two of those degraded prostitutes with which every town and city swarms, came rushing to the stairway, and not suspecting this brother to be one of our number, addressed him with their usual "my dear," informing him that those who had just descended were Mormons, going to "dip some one," and proposed to go down with him and pelt us with rocks; but as he did not feel inclined to join them, they consoled themselves by giving vent to their holy

indignation, that the town should allow such "ridiculous works."

"Ugh!" said one of these embodiments of modern holiness—"I wonder the sea does not swallow them up, all at once; or that Heaven does not send fire to the destruction of Salt Lake City with all its filthy wretches!" After this they moved on about *their business*. These miserable creatures I consider a fair picture of modern civilization in its relations to "Mormonism."

A similar overflow of pious zeal and holy horror was evinced a short time since by the sapient editor of the *London Daily Telegraph*, who evidently belongs to the same school. Hear him—"The question, then, soon likely to engage the attention of Mr. Buchanan and his colleagues is—What shall be done with Mormonism? It is out of the question that it can long be tolerated as it now exists in the Salt Lake City. Its development is manifestly from bad to worse, and the settlement of Utah is deemed by those who have the best opportunity of judging, a disgrace to civilization." Now, with the definition which we have adopted in the foregoing, we are willing to concede the point, that "Mormorism" *is* a disgrace to civilization, if to be averse to many of the evil practices of civilized nations *be* a disgrace. This pious editor, himself, tacitly admits it to be by no real lack of virtue that they are such a disgrace, for they are according to his own admission, in point of fact, as virtuous as the inhabitants of the great cities of the United States; whose claim to civilization, I presume he will not question, though in some respects, perhaps, behind their fatherland.

If, however, he should feel inclined to doubt the claim, let him cast a glance at Jonathan's log-book, and there read the interesting accounts of "horrible murders," "daring highway robberies," "burglary," "arson," "adultery," "fornications," "whoredoms," "infanticide," &c. &c., and we think he will be obliged to admit his claims to civilization, though he may lack much of having attained that degree of perfection which exists in this country.

Hear again, "The mere question of morality might be insufficient to provoke an armed intervention, for, in truth, the state of society in the great cities of the United States is not so virtuous as to justify their casting the first stone at the inhabitants on the borders of the Salt Lake; and but for the political interests involved, the President would probably be content to leave them to be destroyed, like Sodom and Gomorrah, by a shower of fire and brimstone, when the patience of Heaven was worn out."

How much his indignation resembles that of the pious night-walkers, to which I have alluded! He has truly said "the state of society in the great cities of the United States is not so virtuous as to justify their casting the first stone," but by *his* presuming to sit in judgment upon the matter, as a public editor, we very naturally infer that he considers himself, together with the people of *this country*, sufficiently virtuous so to do; as he, and other editors are continually heaping their denunciations and vile epithets upon the "Mormons," and that without the plea "political interests involved." Suppose, we now quote again from another page of the same sheet, just by way of gaining a little insight into this mysterious something, called "civilization." "There were 2,860 mothers of illegitimate children relieved as out-door paupers on the 1st of January last." Startle not, dear readers, this is only a brief preface to a large volume of "civilization" that is before you, if you will only take the trouble to read it!

Oh, consistency, where is thy blush?

Here is a picture for holy Christendom to gaze upon! Two thousand, eight hundred and sixty victims of criminal licentious indulgence in open violation of the laws of God; *once* pure, innocent, and happy; the joy and hope of fond parents, and the brightness of their social circle; *now* debased, despised, wretched, miserable! *Once* sweetly smiling in the pride of virtue and innocence, till won by the Satanic arts, and flattering words of their seducers; those fiends in human shape, who having accomplished their hellish designs, coldly turn their backs upon them; *now* wanderers in a heartless world, despised, houseless, homeless, friendless!

And this in a *single day*, in a *single city*, beside the larger portion of similar victims, who probably manage to struggle along and keep soul and body together, without the assistance of the public, to avoid the odium of being counted an "out-door pauper." To this number, add also, thousands upon thousands of public prostitutes who never have become

mothers—the hundreds of thousands who, to escape exposure, have been guilty of infanticide, and, *then*, you have only acquired a faint conception of the vast amount of crime and misery existing in "the world's metropolis;" the fruits solely of licentiousness, to say nothing of the fearful amount in other, and all parts of the kingdom! Oh, what a delightful display of "civilization!" What a splendid comment for Christian England! She that protects Christianity by the majesty of her national power, and interweaves it with all her social fabric!

She, that transports a man from home, friends and country, as a pest to society, if he so far sin against *a rich man*, as to shoot a hare upon his premises, though it be to save his wife and children from starvation, but winks at the offences against *God*, of fornication and adultery;

She, that forbids the order of marriage which God instituted and approved, by making it a *crime;* but treats lightly the *crime* to which He affixed the penalty of *death!* She, that can see the mote in far-off Utah's eye, but utterly fails to discover the swelling beam within her *own!* She, that in Utah, where no outcast, wretched mothers wander in hopeless degradation!—no fatherless children wander up and down, naked, famished, and uncared for!—no shame-stricken mothers, forgetful of their natures, are transformed into fiends murdering their own offspring!—no degraded prostitutes wander darkling in the streets, to lure unsuspecting youth from the path of virtue, to crime, misery, and death; or taint the mountain air with pestilential breath!—no beer or grog-shops flourish, those foul but fruitful wombs, wherein conceived in embryo, lurk dark and sinful deeds, whose birth, anon, startles and frights a dreaming world!—can see nothing but "moral degradation," "brutal and degrading licentiousness," "disgrace to civilization," "desperate profligacy," "vile impostors," &c. &c., while she, with all these appendages, is the pink and model of civilization! Have not we who have lived long with the assembled Saints, and tasted the sweets of social order, and harmony which ever prevails among them, reason to be thankful that we are "barbarians?" Yes, thank God, we are not the subjects of *such civilization!*

The editor of the *Telegraph* and his coadjutors appear no less ridiculous to us, in their assumed garb of godliness, than did the pious harlots who wondered that the town allowed such "ridiculous works" as baptism. His remarks respecting the great cities of the United States, although true, apply with double force to this country, and we think it ill becomes him to cast the *first*, or even the *last* stone at Utah. "But," says Christ, "wisdom is justified of her children."

(*To be continued.*)

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Concluded.*)

1. We will now proceed to examine Ezekiel xxxvii. 15—22, which will close our argument upon this subject.

"The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick

of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them to their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Bishop Watson in his Biblical Dictionary, in speaking of the forms of ancient books, says, "The rolls, or volumes, were composed of several sheets, fastened to each other, *and rolled upon a stick.*" . . . "Books, when written upon very flexible materials, were as stated above, rolled around a stick; and if they were very long *round two*, from the two extremities." Now it is undeniable, that the two sticks in Ezekiel's hand represented two writings, or, rather, two volumes of writings; for God commanded him to write upon them. The words written upon these two sticks (of parchment) were significant as to which two branches of Israel they belonged. And,

It is undeniable that the stick of Judah signifies the word of God revealed to Judah, and the children of Israel who had mixed themselves with Judah; and

It is no less certain, that the Bible is that revealed word, as given under both the Mosaic and Christian dispensations: And,

It is equally undeniable, that God has revealed unto Ephraim (Hosea viii. 12) the great things of His law—that He revealed it from time to time, as occasion required; (Isaiah xxviii. 13) giving line upon line, and precept upon precept—which word was to come forth mysteriously out of the ground; (Isaiah xxix. 4) and,

It is equally certain, that the stick of Joseph in the hands of Ephraim, signifies the word of God revealed to Ephraim and all the house of Israel his companions; and,

It is undeniable, God himself being witness, that, at the time of the restitution, He will take the sacred writings of Joseph, and join them with the sacred writings of Judah in one, and they shall be one in His hand, to gather Israel and Judah, and establish them in the lands of their fathers—to establish them in the covenant of grace,—to plant his tabernacle among them, and that even the heathen shall know, (verse 28) that God does sanctify Israel, when His tabernacle shall be in the midst of them forevermore.

2. These are Bible facts which are incontrovertible, and which no honest mind will seek to evade. And, let me inquire, how do they tally with the teachings of the sectarian clergy? What creed, or platform of faith, contains these precious promises to be fulfilled, and these marvellous doings to be enacted in the latter-days? What Christian prays for the restoration of the kingdom to Israel? or prays, "Thy kingdom come;" *expecting it to come?* or, "Thy will be done on earth, as it is in heaven;" *believing that it will be so done?* Or what priest teaches, that when that kingdom does come, its beginning will be almost imperceptibly small; being compared to a stone cut out of the mountain without mortal hands, and increasing until it fills the whole earth? Yet this consummation is to be prayed for and believed. If the Almighty has been so scrupulously exact in the fulfilment of that portion of prophecy which has been fulfilled; are we not justified in believing that the remainder will be also fulfilled? The word tells us, That not one jot or tittle of His word shall fail. Now, there is such a thing as a stone having God's word written upon it; and there is such a thing as a stone having God's word placed within it. The stone in Nebuchadnezzar's dream (Dan. ii. 44, 45) was to smite the kingdoms of the world, and become a great kingdom, filling the whole earth. How is it to do that? We answer, By the *truth* of God, and by the *power* of God. Then it is the truth of God which that stone was to contain, and the power of God which was to attend its publication, which were to accomplish the end predicted. Now we ask in all seriousness, if, when the angel took the book from its sarcophagus in the mountain of Cumorah, and gave it to Joseph Smith, that was not the truth out of the mountain without human agency, when has that prophecy been ful-

filled; or, when, and in what manner, will it be fulfilled? Let the wise answer if they can.

3. That which is the strongest possible argument in favour of the Book of Mormon, as being the subject of these various prophecies, is, that the book confesses itself so to be. In 1st Nephi, chapter iii. par. 41, 42, 43, we have as follows:—

"And it came to pass that the angel of the Lord spake unto me, saying, behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb; I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb, for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation; and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the *book of the Lamb of God*, [The Bible] which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren, and after it had come forth unto them, I beheld *other books*, [Book of Mormon] which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

"And the angel spake unto, me saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Saviour of the world, and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth: and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last."

Nephi, in his first book, says, that when they left Jerusalem, they brought with them the sacred writings of the Jews, from Moses to Isaiah: and in his book 2nd chapter xi. 17—19, he applies the 29th chapter of Isaiah directly to the Book of Mormon.

We have now concluded our brief examination of the evidences of the credibility of the Book of Mormon; and we put the question to the conscience of the reader. If, from the evidences adduced, there is not as great a probability that the Book of Mormon is a true book, as there is of the truth of the Bible? Set aside the bias of education, and the answer is, Yes. Its divine authenticity is demonstrated by a variety of surrounding circumstances: by the testimony of witnesses: by the fulfilment of its predictions: by miracles: by the predictions of the Prophets: and the high tone of its morals, and the purity of its doctrine, commends it to every conscience in the

sight of God. We close with an extract from 2nd Nephi xii. 1, 2.

"And now, behold, my brethren, I have spoken unto you, according as the spirit hath constrained me; wherefore, I know that they must surely come to pass. The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, hearken unto us, and hear ye our precept; for behold there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say eat, drink, and be merry, for to-morrow we die; and it shall be well with us. And there shall also be many which shall say, eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this. And do all these things, for to-morrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner, false and vain, and foolish doctrine, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the Saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ: nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell."

VARIETIES.

THE jealous man poisons his own banquet, and then eats it.

AMERICA.—Two destructive fires had occurred in Cincinnati.—*The Times.*

SOME fatal rowdy riots had occurred in New York; eight lives were lost.—*Ibid.*

A RUMOUR from St. Louis states that troops and fifty teamsters had been slain by the Indians.—*Ibid.*

ABUNDANCE is trouble—want, a misery—honour, a burden, and advancement dangerous—but competency, happiness.

THE MERCHANT AND THE QUAKER.—A merchant had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and enquired of the

servant if his master was at home.—The merchant, hearing the enquiry and knowing the voice, called aloud from the top of the stairs, "Tell that rascal I'm not at home." The Quaker, looking towards him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced the Quaker was right, and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you, how were you able, with such patience on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I was naturally as hot and violent as thou art. I knew that to indulge this temper was a sin, and I found that it was imprudent. I observed that men in a passion always speak loud, and I thought that if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have with the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefitted by the example.

ON THE ASSASSINATION OF PRESIDENT P. P. PRATT.

Oh! mourn not his death, for a martyr he died,
As the greedy earth drank up the pure crimson tide;
And its deep cry for vengeance rang loudly on high,
While the blood-stained assassin stood tauntingly nigh.

It was cruelly done, and his noble course stayed
Whose firm voice was still raised in the innocents' aid,
Yet he's gone where a hundred-fold power is giv'n,
To work out the holy appointments of heaven.

Oh! how long shall this earth stagger under the guilt
Of the blood of God's Prophets and holy ones spilt?
And how long shall such wretches crawl scatheless along,
As he, the cursed reptile, whose hand did the wrong?

We have borne, we have suffered, till patience is fled,
And the "cradle of freedom" taints strong of our dead:
But an hour retributive swiftly draws nigh,
When a just God's fierce arrows sure-pointed shall fly.

Magherafelt, Ireland.

Oh! Columbia! Columbia! once noble and proud,
Spite of warnings, your sons weave your funeral shroud:
For the best blood of earth they've remorselessly shed,
And the noblest of men as their victims are dead.

'Tis the noble that firm in the battle's front stand,
And 'gainst wrong and oppression raise boldly the hand;
And thus stood he, the murder'd one, dauntless and proud,
Like a giant unmoved by the base plebian crowd.

He is gone—driven off—by a thing spawned in hell,
And eternity's records will show how he fell;
But now joined with the holy ones passed off before,
'Yond the veil he is working, and will evermore.

Soon the barriers of Death broken down for the just,
And our brother beloved shall arise from the dust:
Then enthroned with immortals he'll God-soaring go,
While his cowardly murderer writhes in his woe.

E. L. Sloan.

Addresses.—James W. Stevens, 41 Charlotte Street, Glasgow.
Joseph Tite, care of Mr. John Burgess, Church Lane, Somersham, Hunts.

MONEY LIST, JULY 10—17, 1857.

	£	s	d
Thomas Clarke, (per George Taylor)	0	0	0
James McGhie	1	0	0
Thomas Parkes	8	0	0
Lewis Bowen	2	0	0
Carried forward	17	0	0
Brought forward	17	0	0
B. W. Brindle	5	0	0
William Shires	2	0	0
William H. Perkes	5	10	0
	29	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XIX. Saturday, August 8, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 478.)

OBJECTION: "Their theory is this. Since apostolic times, they say, there has been no priesthood upon earth, in consequence of the universal apostacy of professing Christians; and as without priesthood there can be no blessing—no salvation—the spirits of those who have died cannot be in heaven. But now the priesthood is restored, and, by the power of the keys invested in it, the baptism of parties now living can be put to the account of those who are dead; and thus 'the saints' are taught to get themselves baptised on behalf of their parents and all their ancestors, that they, too, may enjoy the blessings of the kingdom."—*Mormonism Exposed, by the Rev. J. B. Lowe.*

ANSWER: We certainly do believe and fearlessly declare, that for the last seventeen hundred years "there has been no [divinely commissioned] priesthood upon the eastern hemisphere, in consequence of the universal apostacy of professing Christians." And what is Mr. Lowe going to do about it? Can he controvert the statement? What, indeed, say his own Church Homilies upon the subject? This—that "Laity and clergy, learned and unlearned, men, and women, and children, of all ages, sects, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of eight hundred years, or more." Will the reverend "Incumbent of St. Jude's" repudiate this declaration of his church, or will he endorse it? If the latter, he cannot fail to see that it to a great extent corroborates our view of the subject. If all Christendom for at least eight hundred years before the so-called Reformation, were "buried in the most abominable idolatry," we think this looks very much like "*universal apostacy;*" and we also think that there is not much difference in value between an abominably idolatrous "clergy" and "*no priesthood*" at all—that is, no *true* priesthood. Whence, then, we would here ask, did the clergy of the "Reformed Church," with all its minor sections, obtain their priesthood—their sacerdotal power, authority, and ordinations? The answer is obvious—*from Rome.* But Rome was already dead in apostacy—"buried in the most abominable idolatry." What, then, had she to bestow? She could only transfer that which she herself possessed—a perverted form of religion, destitute of vitality. Supposing, however, that she had power to confer priestly functions, she had equal power to refuse or to withdraw

them; and it is certain that, acting upon this principle, she excommunicated and anathematised, as heretics, all Protestant "Reformers," so-called. It follows, therefore, that the assumed priesthood of Anti-Papal churches is, at best, but derived from Rome, the "Mother of harlots and abominations of the earth;" and truly her daughters, and grand-daughters, and *little* grand-daughters, in connection with the many appalling abominations of modern Christendom, are worthy of their apostate and idolatrous ancestress! If a man who is ordained to the ministry by those who have no more authority than himself, is allowed by those who sit under him and pay him a stipulated salary, to preach and to administer certain ordinances of the self-constituted church, it surely does not follow that God must necessarily countenance and recognise such proceedings. The Catholic and Protestant clergy both imagine themselves possessed of divine authority, although, it is evident, their respective systems clash terribly with each other. Unitarian and Trinitarian ministers of all classes claim with equal urgency the authority of heaven, although their doctrines are quite opposite in their nature and tendency. It is the same with many other contrary parties, all of whom regard their own ordinations and ministrations equally valid and authorised of God. But the candid and reflecting examiner of their various dogmas and conflicting pretensions will admit that there must be a grand mistake somewhere, or else that their imaginary God is a strange and remarkable being, who will sanction anything and everything which may be done professedly in his name. Amongst all the various systems of religion that exist on the earth, there can be but one right one. *We* affirm, in relation to the multitudinous sects of the day, that they are *all* wrong—that not one of them is acknowledged as the Church of Christ. It is true that the members of the great modern *Hydra* (soon to be vanquished by a greater than Hercules,) confidently assume that they are all *one*—merely different denominations of one and the same church. But what "different denominations" of a true church or religion can really mean, we are totally unable to determine. It must be a singular kind of religion or church that will admit of "different denominations," as the phrase runs,—each organised (or rather *dis*organised) upon different principles, and all professing diverse creeds! Here are two of the great leading factions of the day—Catholics and Protestants—both classes of whose clergy profess, with equal zeal, to be the real "successors of the Apostles;" and yet neither of them has a single apostle in their midst; for, in truth, with them, apostles are only numbered in the dead catalogue of the past, as long since "done away." Then follow in their wake the long train of Dissenters of all "denominations," calling themselves Bible Christians, and professedly rallying round one standard, and fighting (with each other!) under one banner: yet, upon examination, it will be found that they unitedly reject one-half of what Christ and the Bible teach, and no two of them are able to agree about the other half. If they agree at all, it is to differ. *O tempora!* From all such unlovely systems of religion as these, which abound and luxuriate, with weed-like rankness, in this Babel-land, we recoil with aversion; and, in the words of Mr. Lowe's oft-repeated Litany, we would say—"From all false doctrine, heresy, and schism, from hardness of heart, and contempt of thy word and commandment, *good Lord, deliver us!*" To proceed, however, with our reverend objector's remarks, we may observe that the fact that, "without priesthood, there can be no blessing—no salvation," will be self-evident when it is borne in mind that the priesthood is the official power or delegated authority of God, descending through His Son, and vested in His servants upon earth, for the guidance of His people, and the administration of His ordinances. If "without faith it is impossible to please God,"—if without faith there can be no salvation, inasmuch as "he that believeth not shall be damned,"—and if "faith cometh by hearing, and hearing by the word of God," we would ask, as did the great Apostle of the Gentiles, eighteen centuries ago, "How can they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15.) The Gospel, in order to be, in effect, "the power of God unto salvation," must be believed and obeyed; and this involves, of necessity, the services of men duly authorised of God to preach His Gospel and administer the ordinances

of His house. With regard to the self-authorised ministry or pseudo-priesthood of modern sectarian churches, we would say, without reserve, that it is *not* of God —that it is not of His appointment, and, therefore, is not acceptable in His sight. Yet, for certain wise purposes, the Lord permits many things to transpire which He does not really approve, and often bears with one evil to prevent a greater. But the day is nigh at hand when darkness and error, like the mists of the morning, must flee before the burning sun of light and truth, and sin and folly shall meet their just reward. The true seed of Israel must first be gathered out of Babylon, that they partake not of her sins, and receive not of her plagues;—yea, every nation, kingdom, and even *kindred*, must yield up its hidden portion of the chosen seed—the elect of God,—and then shall the end come, when the Lord shall take sudden vengeance on them that know Him not, and will not obey His Gospel. Yes, and we tell our "clerical" opponents and their "lay" abettors, that unless they all forsake their man-made systems of religion, which are an abomination in the sight of God, and repent of their apostacy, and idolatry, and stubborn opposition to the laws and revelations of heaven, they must and will perish. Thousands and thousands of *this generation*, who have heard the proclamation of the Gospel now restored in its fulness to the earth, but have rejected it as a thing of nought, will find themselves at last taken unawares, and all their pious professions and expectations will dissipate like smoke, and they will discover their mistake—too late. On these grounds, therefore, we raise our warning voice to the nations, and cry, "NOW is the accepted time,—behold, NOW is the day of salvation." There is no time to lose. This is the day in which men of the present generation can work out their salvation: "the night cometh when no man can work." "Coming events," says a common proverb, "cast their shadows before." The foreshadowings of the eventful future are even now broadly and unmistakeably visible; and as time rolls on—as years, and days, and hours flit by—those premonitory shadows narrow, shorten, lessen! A hint to the wise is enough. Our monition, then, is—and oh, had we the mighty voice of the apocalyptic angel, we would sound it forth in thunder's tones through all Christendom, that it might pierce the dullest ear—Prepare!—*prepare!*—"PREPARE TO MEET THY GOD!" Our opponent, Mr. Lowe, objects to the "theory" that "the spirits of those who have died" during the "universal apostacy," &c. "cannot be in heaven." We beg to inform him that, according to the revelations of God given to His people in these last days, "All who have died without a knowledge of this Gospel, who would have received it, had they been permitted to tarry, shall be heirs of the kingdom of God; also all that shall die from henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom of God." In this revelation, which is too plain and self-evident in its meaning to need any comment, we see the wisdom and goodness of God clearly manifest: in these few words we behold the Divine Mercy and Justice of our Heavenly Father blended in sweetest harmony, and displayed in the greatest and richest abundance. "But," says Mr. L., ironically, "now the priesthood is restored, and by the power of the keys invested in it, the baptism of parties now living can be put to the account of those who are dead; and thus 'the saints' are taught to get themselves baptized on behalf of their parents and all their ancestors, that they, too, may enjoy the blessings of the kingdom." This is all true, though spoken in jest. The Priesthood is indeed restored to the earth, and, with it, its saving powers and blessings. One of its functions is the redemption of the dead, through the vicarious ministration of Gospel ordinances. It may be laid down as a broad, general fact, that none but those who obey the celestial law can obtain a celestial glory or inherit a celestial kingdom. How, then, can they who have died in ignorance of that law share the fulness of its glory and power with those who have in after ages obeyed it? Simply by receiving it themselves in the spirit-world, and accepting the administrations of persons acting in their behalf on earth. The ordinances of the Gospel are indispensable, and *must* be honoured and obeyed—personally by those who live under the Gospel dispensation, when the services of a legal Priesthood are obtainable; and by proxy or agency when other means are not available. Those alluded to in the foregoing revelation who would

have received the Gospel had they lived on earth at the time of its dispensation, would assuredly receive it in spirit, when made known to them in the spirit-world, and would also be willing and anxious to have its outward ordinances administered for them and in their name, by their friends and representatives in the flesh. Hence those departed spirits who, at their entrance into Paradise, were recognised of God as true "*heirs* of the kingdom," thus become, by virtual obedience to the celestial law of the Gospel, prepared to finally *inherit* and *possess* that kingdom, and enjoy its glories and beatitudes through the ages of eternity.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 481.)

[June, 1842.]

Thursday, 23rd. I published the following:—

To the Church of Jesus Christ of Latter-day Saints, and to all the honourable part of the community.—It becomes my duty to lay before the Church of Jesus Christ of Latter-day Saints and the public generally, some important facts relative to the conduct and character of Dr. John C. Bennett, who has lately been expelled from the aforesaid Church, that the honourable part of community may be aware of his proceedings, and be ready to treat him, and regard him as he ought to be regarded, viz., as an impostor, and base adulterer.

It is a matter of notoriety that the said Dr. John C. Bennett became favourable to the doctrines taught by the Elders of the Church of Latter-day Saints, and located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church. Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had another wife, and two or three children in McConnellsville, Morgan County, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident from his behaviour towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist, and on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions to sink deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honourable man, and began to teach them that promiscuous intercourse between the sexes was a doctrine believed in by the Latter-day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course, and that was to persuade them, that myself and others of the authorities of the Church, not only sanctioned but practised the same wicked acts, and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge, and consequently endeavoured to persuade his dupes to keep it a matter of secresy, persuading them there would be no harm if they should not make it known. This proceeding on his part answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made the attempt upon others; and, by the same plausible tale, overcame them also, evidently

not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Some time about the early part of July, 1841, I received a letter from Elder H. Smith and William Law, who were then in Pittsburgh, Pennsylvania. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighbourhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill treatment towards her. This letter was read to Bennett, which he did not attempt to deny, but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide by taking poison, but he being discovered before it had taken effect, and the proper antidotes being administered, he recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances, transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true; but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers, that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 12th ultimo. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestible designs, made use of the same language insinuated by Bennett, with this difference, that they did not hear me say anything of the kind, but Bennett was one of the heads of the Church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case, and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him, because he is a man of better information, and has been held high in the estimation of many. But, when it is considered that his mind was so intent upon his cruel and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:—

State of Illinois, }
City of Nauvoo }

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith,—that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith, and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private: and that he never did teach me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the doctor and others:—

Doctor John C. Bennett, ex-mayor, was then called upon by the mayor to state if he knew aught against him; when Mr. Bennett replied: I know what I am about, and the heads of the Church know what they are about I expect. I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God; those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person

who states it, is a scoundrel, and a liar. I have heard it said that I should become a second Avard by withdrawing from the Church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of mayor; this is false. I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence and fellowship, and my former standing in the Church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man:

Joseph Smith then asked: Will you please state definitely whether you know anything againt my character either in public or private?

General Bennett answered: I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous.

WILSON LAW,
HIRAM KIMBALL,
BRIGHAM YOUNG,
WILLARD RICHARDS,
HEBER C. KIMBALL,
W. WOODRUFF,
GEO. A. SMITH,
N. K. WHITNEY,
ORSON SPENCER,
JOHN TAYLOR,
JOHN P. GREENE,
GUSTAVUS HILLS,
G. W. HARRIS.

JAMES SLOAN, City Recorder.

May 19, 1842.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established (not only by testimony, but by his own confessions) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the Church by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident that as soon as he perceived that he could no longer maintain his standing as a member of the Church, nor his respectability as a citizen, he came to the conclusion to leave the place, which he has done, and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported that he had withdrawn from the Church because we were not worthy of his society; thus, instead of manifesting a spirit of repentance, he has to the last proved himself to be unworthy the confidence or regard of any upright person, by lying to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has colleagued with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public with the design either to misrepresent or persecute; but, be that as it may, we neither dread him nor his influence, but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty, he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter-day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts, it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated, I am prepared to prove, having all the documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain, yours respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

I have been engaged in domestic affairs and counselling the brethren the last week.

I addressed the following letter to Richmond, Massachusetts:—

Nauvoo, June 23, 1842.

Sister Jennetta Richards.—Agreeable to your request, in the midst of all the bustle and business of the day, and the care of all the churches both at home and abroad, I now embrace a moment to address a few words to you, thinking peradventure it may be a consolation to you, to know that you, too, are remembered by me, as well as all the Saints.

My heart's desire and prayer to God is all the day long for all the Saints, and in an especial and particular manner for those whom he hath chosen and anointed to bear the heaviest burthens in the heat of the day, among which number is your husband received—a man in whom I have the most implicit confidence and trust. You say I have got him; so I have, in the which I rejoice, for he has done me great good, and taken a great burthen off my shoulders since his arrival in Nauvoo. Never did I have a greater intimacy with any man than with him. May the blessings of Elijah crown his head for ever and ever. We are about to send him in a few days after his dear family; he shall have our prayers fervently for his safe arrival to their embraces; and may God speed his journey, and return him quickly to our society; and I want you, beloved sister, to be a general in this matter, in helping him along, which I know you will. He will be able to teach you many things which you never have heard; you may have implicit confidence in the same.

I have heard much about you by the Twelve, and in consequence of the great friendship that exists between your husband and me, and the information they all have given me of your virtue and strong attachment to the truth of the work of God in the last days, I have formed a very strong brotherly friendship and attachment for you in the bonds of the Gospel. Although I never saw you, I shall be exceedingly glad to see you face to face, and be able to administer, in the name of the Lord, some of the words of life to your consolation, and I hope that you may be kept stedfast in the faith, even unto the end.

I want you should give my love and tender regard to brother Richard's family, and those who are friendly enough to me to inquire after me in that region of country, not having but very little time to apportion to any one, and having stolen this opportunity, I therefore subscribe myself, in haste, your most obedient brother in the fulness of the Gospel.

JOSEPH SMITH.

P.S.—Brother Richards having been with me for a long time, can give you any information which you need, and will tell you all about me. I shall be very anxious for his return; he is a great prop to me in my labours. J. S.

The Affghan war has cost Great Britain $15,000,000 per annum since its commencement.

Friday, 24th. Called St. John's day. I rode in Masonic procession to the Grove, where a large assembly of masons and others listened to an address from President Rigdon. Dined at the Masonic Hall Hotel, kept by brother Alexander Mills.

Wrote Governor Carlin as follows:—

Nauvoo, June 24, 1842.

Thomas Carlin, Governor of the State of Illinois.

Dear Sir—It becomes my duty to lay before you, some facts relative to the conduct of our Major-General, John C. Bennett, which have been proven beyond the possibility of dispute, and which he himself has admitted to be true in my presence.

It is evident that his general character is that of an adulterer of the worst kind, and although he has a wife and children living, circumstances which have transpired in Nauvoo, have proven to a demonstration that he cares not whose character is disgraced, whose honour is destroyed, nor who suffers, so that his lustful appetite may be gratified; and further, he cares not how many, nor how abominable the falsehoods he has to make use of to accomplish his wicked purposes, even should it be that he brings disgrace upon a whole community.

Some time ago, it having been reported to me that some of the most aggravating cases of adultery had been committed upon some previously respectable females in our City, I took proper measures to ascertain the truth of the report, and was soon enabled to bring sufficient witnesses before proper authority to establish the following facts:—

More than twelve months ago, Bennett went to a lady in the city and began to teach her that promiscuous intercourse between the sexes was lawful, and no harm in it, and requested the privilege of gratifying his passions; but she refused in the strongest terms, saying that it was very wrong to do so, and it would bring a disgrace on the Church.

Finding this argument ineffectual, he told her that men in higher standing in the Church than himself not only sanctioned, but practised the same deeds; and, in order to finish the controversy, said and affirmed that I both taught and acted in the same manner, but publicly proclaimed against it, in consequence of the prejudice of the people, and for fear of trouble in my own house. By this means he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

Not contented with what he had already done, he made the attempt on others, and, by using the same language, seduced them also.

About the early part of July, 1841, I received a letter from Pittsburg, Pennsylvania; in it was contained information setting forth

that said Bennett had a wife and two or three children then living. This I read to him, and he acknowledged it was true.

A very short time after this, he attempted to destroy himself by taking poison; but being discovered before it had taken sufficient effect, and proper antidotes administered, he recovered.

The impression made upon the minds of the public by this event, was, that he was so ashamed of his base conduct, that he took this course to escape the censure of a justly indignant community. It might have been supposed that after this he would have broke off his adulterous proceedings; but to the contrary, the public consternation had scarcely ceased before he was again deeply involved in the same wicked proceedings, and continued until a knowledge of the fact reached my ears. I immediately charged him with the whole circumstance, and he candidly acknowledged the truth of the whole.

The foregoing facts were established on oath before an alderman of the city; the affidavits are now in my possession.

In order that the truth might be fully established, I asked Bennett to testify before an alderman, whether I had given him any cause for such aggravating conduct. He testified that I never taught him that illicit intercourse with females was under any circumstances justifiable, neither did he ever hear me teach anything but the strictest principles of righteousness and virtue. This affidavit is also in my possession. I have also a similar affidavit taken before the City Council, and signed by the members of the Council.

After these things transpired, and finding that I should resist all such wicked conduct, and knowing that he could no longer maintain himself as a respectable citizen, he has seen fit to leave Nauvoo, and that very abruptly.

I have been credibly informed that he is colleaguing with some of our former cruel persecutors, the Missourians, and that he is threatening destruction upon us; and under these circumstances I consider it my duty to give you information on the subject, that a knowledge of his proceedings may be before you in due season.

It can be proven by hundreds of witnesses that he is one of the basest of liars, and that his whole routine of proceedings, while among us, has been of the basest kind.

He also stated here that he had resigned his commission as Major-General to the Governor, whether this be true or not, I have no knowledge. I wish to be informed on the subject, that we may know how to act in regard to the Legion.

A short time ago, I was told by a friend of mine (not a member of the Church) that some of the Missourians were conspiring to come up to Nauvoo and kidnap me, and not doubting but that it might be true, I consulted with General Bennett upon the most proper course to be pursued. We concluded to write to you on the subject, and I requested him to do so. I understand he has written to you, but I know not in what manner, and I should be very much pleased if you would write to me on receipt of this, giving me the contents of his communication.

I have also heard that you have entertained of late very unfavourable feelings towards us as a people, and especially so with regard to myself, and that you have said I ought to be shot, &c. If this be true, I should be pleased to know from yourself the reason of such hostile feelings, for I know of no cause which can possibly exist that might produce such feelings in your breast.

It is rumoured, and strong evidence exists, that Bennett and David and Edward Kilbourn have posted bills in Galena, calling upon the people to hold meetings, and have themselves in readiness at a moment's warning to assemble and come here, and mob us out of the place, and try to kidnap me; we know not as to the truth of this report, but we have conversed with some transient persons who had the report from a gentleman who lately came from there, and had seen those handbills posted in Galena.

In case of a mob coming upon us, I wish to be informed by the Governor what will be the best course for us to pursue, and how he wishes us to act in regard to this matter.

JOSEPH SMITH.
Lieutenant-General, Nauvoo Legion,

There was a severe shock of an earthquake at Antigua.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 8, 1857.

DUTIES OF PASTORS AND PRESIDENTS.—It is the duty of a Pastor to set an example of diligence to all the officers over whom he presides. To prune the trees of the

Lord's vineyard, trim up the branches, dig around the roots, and to see that they are all in a healthy, growing, and thriving condition, requires the utmost diligence and attention. As a general thing, the Pastors are labouring with all their strength. But in some few instances, too much slothfulness and negligence are manifested.

A Pastor should not only visit the Conferences under his charge as often as circumstances will admit, but he should make it convenient to visit the several Branches as often as possible; he should diligently inquire concerning the condition and welfare of each Branch, strengthen the Saints, and set in order the things which are wanting.

It is sometimes the case that a Pastor will occasionally visit the Conferences, and once in a while some of the principal Branches; he will seat himself down at ease in a Conference house, a boarding place, or among the more wealthy of the Saints, and will say to the officers, "Go and do this, that, and the other," without scarcely lifting a finger to bear a proportion of the labours: this is wrong. A Pastor should be an example in doing, as well as in counselling to do. He should preach to the officers, the Conferences, the Branches, and to the world: he should preach in chapels, and in the streets. He should occasionally perform the duties of Teachers and Deacons, as well as to preside and counsel. Let not a Pastor think too much of himself, and suppose that he can sit at ease and in luxury, because he is exalted to a high responsibility. If he consider himself highly honoured and favoured of the Lord, let him manifest it by becoming the servant of all, and a pattern for all. He who takes honour to himself, and trusts in his own strength, and supposes himself better than his brethren, because of his superior responsibility, will be abased and brought low; while the humble and worthy will, in due time, be exalted. The more authority is given, the more is required, and the greater is the danger of falling through negligence and unfaithfulness in our stewardships. Remember that you are the ministers not only of the word, but also of the Spirit, power, and life of the word. If you are slothful, your Pastorates will become slothful; if you have lost the life and energy of your religion, those over whom you preside, will partake, in a measure, of the same deadness. If you are full of faith, hope, and zeal, the same heavenly gifts will be diffused through the Saints. If you are awake to your duties, your followers will be awake also. As are the officers, so will be the members. If any man would be praised, let his works praise him: they will speak louder than words.

These instructions are intended, not only for the Pastors, but for the Presidents of Conferences, so far as their authority and jurisdiction extend. We fear that there are some of the Presidents who are too fond of the parlour, the sofa, and of ease. This is not a day of repose nor of rest; but it is a day of hard labour—a day of sacrifice—a day when every faculty of the mind and body should be exerted to save men, and bring forth Zion on the earth. Let your voices be heard, and your light shine, by day and by night, until the vineyard is pruned: then shall the Lord of the vineyard say unto His servants, "Rest with me in my kingdom, and rejoice in the fruits of your labours."

LIBERALITY.—Before the introduction of the law of tithing among the Saints in Great Britain, it was necessary to have many contributions for various purposes connected with the welfare of the Churches. But since the introduction of the weekly tithings, these multiplied contributions have ceased. The payment of tithing, however, never was intended to do away with that heavenly principle called *Liberality*. Tithing is a debt owed to the Lord; and after having discharged that debt, the

Saints should still cultivate charity and liberality to all men, and especially to the household of faith. Some of the Saints have erroneously thought that if they paid their tithing, they could close up their hearts like adamant against all other charitable and liberal acts: this is decidedly wrong. The Saints should voluntarily administer in a charitable manner in many things. For instance, the Saints who are able should esteem it as a very great privilege to feed, and lodge, and otherwise administer to the Pastors and Presidents of Conferences, and travelling Elders whose labours are mostly confined among them. In travelling through a large field of labour, it is but very seldom that these officers can call at any one place. When they do call, the Saints should not consider it a burden to minister to their wants, but should esteem it as one of the choicest of blessings. Indeed, there are many things in which the Saints can be voluntarily liberal, besides paying their tithing. Therefore, let not tithing freeze over your hearts; but be liberal, and you shall live by your liberality.

CONFERENCE HOUSES.—From the Conference reports, we find that there is much expense attending the keeping up of Conference houses. We, therefore, consider it wisdom that in all cases where the President has no family, and in all cases where the family can support themselves, the Conference house should be dispensed with, unless the most of the expenses can be defrayed by boarders or by some other business. If the Pastors and Presidents are diligent in visiting the Saints throughout their respective fields of labour, they will have but very little use for Conference houses. Indeed, these houses, we have sometimes thought, are a temptation to slothfulness; and thus the faithful Saints who would be glad to entertain the servants of God are deprived of the privilege. Therefore, let these houses, together with their expense, be done away, as far as practicable.

ARRIVAL.—Elder Ephraim Tomkinson, of Fillmore City, Utah Territory, arrived at Liverpool, per steamer *City of Baltimore*, July 21.

APPOINTMENT.—Elder Ephraim Tomkinson is appointed to labour in the Glasgow Pastorate, under the direction of Pastor James Ure.

FROM SALT LAKE—HAND CARTS—MORMON ELDERS—JUDGE DRUMMOND.

(*From the "Florence Courier."*)

On Wednesday last, 10th instant, a hand-cart train of about seventy Mormons arrived in our city from Salt Lake. Impelled by a desire to examine the much-abused hand-cart, and to obtain such other information in relation to it as we could gather from those who had used it, we paid a visit to the camp. We found the carts formed in a circle, in the same manner as they are placed in camping out. The build is precisely like those used by the coloured porters in Philadelphia and other eastern cities. The bodies of the carts were tastefully painted to suit the fancy of the owners, and with such inscriptions on the sides as "Truth will prevail," "Zion's Express," "Blessings follow sacrifice," "Merry Mormons." They had canvas covers, and were better looking vehicles in every respect than we had expected to see. From the accounts published in the leading journals throughout the country, the general impression upon the mind of the public is, that the hand-cart is the slowest and most laborious mode of conveyance that can be used. From the report of this party and of others, we are inclined to think it exactly the reverse. This party was but nineteen days in coming from Fort Laramie, a dis-

tance of five hundred and twenty miles—an average of over twenty-seven miles per day—some days they made thirty-five miles. This is certainly not slow travelling, and when we reflect upon the many inconveniencies to which a traveller is subjected with his horses, mules, and oxen, in crossing the Plains; the crossing of streams, danger of stampedes, selection of camping place for the cattle, tethering and working with them morning and night, we are inclined to think that for a California or Salt Lake trip, we would give the hand-cart the preference over any other mode, unless we had fine mule teams and so few of other traps as to enable us to take plenty of corn for the animals.

The members of this party were Elders going on missions to different parts of the world; they appeared to be intelligent, and looked like orderly and well-behaved citizens, yet full of fun: they were feeling finely after their trip, and expressed themselves to be on hand for a foot race or wrestling match, with any one in Florence who might feel inclined to indulge. They report the Plains to be in fine condition, had killed a few buffalo and deer, and met with several parties of Sioux Indians, who treated them in a very friendly manner.

They spoke of Judge Drummond as a man of bad habits, who would forfeit the respect of any community—that when he was appointed they expected he would bring his wife along, whose brother is a Mormon, and settled in Utah; instead of which, he had a woman of notoriously bad character, whom he passed off as his wife, and whom he would sometimes bring into court and seat beside him on the bench. This is their statement; we should not wonder if it was true, knowing, as we do, that many persons look upon the whole female population of Utah as a mere collection of prostitutes, and being told by traders—not Mormons—who have visited the country, that many immigrants passing through, *en route* for California, act upon this belief, and thus engender many of the difficulties which occur with this people.

This is strengthened, when we reflect how difficult it must be to find a man of any standing, who would be willing to accept an office in such an out-of-the-world place, separated from friends and home, and where there is so little chance for a "Gentile" to make money, or to gain political advancement.

They report the country to be in a more prosperous condition than it has ever been before, contradict the report of the flight of Brigham Young, and of the great numbers of seceders from them. They say that probably from seventy-five to one hundred families have left or will leave this spring; that Brigham Young had started on a mission to the northern part of the Territory, it being his custom to go on a mission every spring, though he had heretofore gone south.

The party sold their wagons at auction, at prices ranging from $8 to $12—they had cost $40 to build, in the valley.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, July 16, 1857.

President O. Pratt.

Dear Brother—I have just returned from a tour through the Conferences of Jutland and Fuen, having been absent some four weeks. The time has arrived for giving you our half-yearly Statistical Report, which is enclosed. I will give you a short account of the progress and future prospects of this Mission, over which I have the honour to preside. I can truly say with a thankful heart that the God of Israel has blest and prospered my feeble efforts to spread and establish the Gospel in the various regions in Scandinavia, which differ so much from each other with regard to their laws and customs. In Denmark we are at present enjoying much freedom compared with the past, both in preaching and spreading the written word. When I first came here, which was a year and a half ago, it was a frequent occurrence for the Elders to be whipped, mobbed, and driven from their fields of labour. I soon found that much of this was occasioned by the course pursued by the Elders themselves in harsh preaching, reproving and reproaching both

priest and people for their religion. I forthwith counselled them through our "Star" and in public meetings, that they should go forth in the spirit of meekness and kindness, proclaiming the simple truth of the Gospel, showing the people the principles and materials wherewith they could build a better habitation, before commencing to pull down the one in which they were living. In this they have been obedient, and are now able to go into many towns and villages, where before they were afraid to enter. Through the cautiousness with which our Elders have laboured of late, much of the prejudice against us has abated, and our enemies have expressed through the papers that "Mormonism," was on the wane, and that they had no more to fear, as it would die out, when at the same time we were baptizing over two to one to what we were before. I will also mention that an Act was passed in the Diet (Rigsdag) last winter, which gave liberty to parents to baptize their children or not, whereas before they were compelled. We feel that this also will greatly tend to facilitate the work of the Gospel in Denmark. Everything is moving on satisfactorily in Denmark under the present circumstances, and in the last half-year 700 souls have been baptized.

As to Sweden the circumstances are different. The Elders are often arrested, dragged before both civil and clerical authorities, sentenced with fines, and imprisonment on water and bread, and illtreated, as a consequence of illiberal laws. A proposition for religious liberty, to a certain degree, has lately been presented before the Diet, assembled in Stockholm, but it is doubtful whether it will pass this term, as the members in the legislative assembly are not satisfied with the many restrictions contained therein. The people in general are longing for freedom of conscience and worship, as there are many dissenters from the State Church, but the priestly cast and the "Tories" are afraid that too much liberty will be given to the people, who they say are liable to be deceived by proselyting emissaries. Though in spite of all the combined opposition in that country, the Gospel is spreading and finding its way to the hearts of many of the honest, and the prospects are cheering in the two Conferences, "Malmo" and "Stockholm," which lately have been visited by brother C. Widerborg, whom I sent to counsel and assist the native Elders in carrying out my instructions for the further spreading of the work. He found the brethren doing well, considering the unfavourable circumstances they labour under, and the Lord had blessed their efforts, that 216 members were added to the Church in the past half-year, and we entertain the best hopes for the future.

With regard to Norway, it is a rocky land, and the Saints are, figuratively speaking, to be hewn out of the rocks, and it costs the Elders much labour, and almost every soul has to be bought with fines and imprisonment. The only difference between Sweden and Norway is that the Authorities are more humane, never suffering the Elders to be illtreated, though strict in executing the laws. Eighty-two members have been added to the Church in that part of the mission, making 998 in all. Lately two new Conferences and 29 Branches have been organized. These additions, with our past Emigration of 829 souls, show that the work is onward in these northern countries. The Elders and the Saints in general are faithful in bearing testimony and spreading the written word, and are also obedient in responding to every call and giving heed to the counsels of the Prophets of the Lord. They are also willing to learn the English language, and schools for that purpose are established, where circumstances will permit. You can travel through the mission, and in most places find some one who can read, understand, and speak a little English.

Our writings are read with great interest by both Saints and sinners, and the "Scandinavian Star" is taken by many outside the Church, who are influential men.

If the experience of this year's emigration prove favourable, and our people arrive early enough in the States to cross the Plains before the cold weather overtakes them in the mountains, it would be a great favour to us, and very desirable, if we could leave here in the spring instead of the fall.

Your late series of Pamphlets we have translated into Danish, and they are now before the public. We trust they will further spread those great and glorious principles which they so fully set forth and explain.

Having now given you a brief outline of our situation and what we are doing,

I cannot close without expressing our deep sympathy with you and the whole household of faith, in the tragical death of our beloved and respected brother, Parley P. Pratt. A great man indeed has fallen: though dead, his works speak with a loud warning voice to this generation. Our consolation is that he has died in defence of humanity and injured innocence, and has gone where he can act in a more glorified state.

Brother Widerborg joins with me in kind love and respect to you, brothers Benson and Kay, and all associated with you in the Office.

With many thanks for your kind and fatherly counsels and instructions, I pray the mighty God of Jacob to bless you abundantly, and qualify you for the high and responsible station wherein you are called to act.

Your humble servant in the Gospel of Jesus Christ,

H. C. Haight.

CORRESPONDENCE OF ELDER JOSEPH W. YOUNG.

(From "The Mormon.")

New York, June 29, 1857.

Editor *Mormon*—Dear Sir: Having just arrived from Great Salt Lake City, I have thought that a few items would not be uninteresting to you and the numerous readers of your valuable paper. I left Utah on the 23rd of April, in company with seventy Elders, on missions to Europe, the United States, and other countries. We had a very pleasant trip across the Plains, and arrived at Florence, Nebraska, May 10th, all in good health. The particulars of the journey, Elder Mackintosh gives in his report.

On the 11th of June, my cousin Brigham H. Young and I left Florence for Iowa City. On the 12th of June, we met brothers Israel Evans and Benjamin Ashby, twenty-one miles east of Bluffs City, with the first hand-cart company of emigrants *en route* for Great Salt Lake City. They were all in good health, and in first-rate spirits. They were provided with mule teams to haul their extra provisions, and were travelling from fifteen to twenty miles per day. We had only a few moments to stay with them, as the stage would not wait for us.

We met the first company of ox teams, under the presidency of Elder Jesse B. Martin, four miles west of Fort Des Moines, on the 13th; and as the stage stopped over night at that place, we improved the opportunity of visiting with the Saints for a short time. Elder Martin called the camp together, and we had the pleasure of speaking to the Saints, after which the sisters sang several of the sweet songs of Zion, which was very refreshing to us, after having had for two days and nights our ears outraged by a continual air of profanity. After blessing the Saints and being blest by them, we bade them good bye, and continued on our journey.

About noon of May 14th, some hundred and twenty-five miles from Iowa City, we met the New York company, brothers Jacob Hofheins and G. J. Taylor in charge. They also were in first-rate health and spirits, had splendid teams and wagons, and were making good headway. We stopped only a few moments with them, just long enough to learn their condition, and to tell them that all was right in Utah.

We arrived at Iowa City on the 15th, met the last hand-cart company ten miles from the city, also the Danish company of teams close behind them, the former under the presidency of Elders James P. Park, Dillie, and George Thurston, and the latter under that of Elder M. Cowley.

They were all in first-rate condition, and judging from what we could see, they will have a speedy and prosperous journey. The hand-cart company was fitted up as well as it is possible to fit up a company in that way, and having had experience in that mode of travelling, I feel safe in predicting that they will make the trip quicker than any ox train has ever done.

Elders J. A. Little and William G. Young have fitted up this emigration, and I bear testimony that they have spared no labour in making the Saints comfortable. Elder Young was very busy preparing to start out his baggage train which closes this year's emigration.

We spent two days with him, and the few Saints composing his company, then took our departure for New York, and they left for the valleys of the mountains. Thus we have seen all the emigration for this year on the move.

My feelings were very peculiar when parting with my brother William at Iowa, and the kind Saints with him. They are

on their way to the peaceable valleys of Jacob, where all that is dear to me on the earth dwell; wife, children, parents, friends, and the Saints of God, all, all I love, is there. But, with me, how different; my lot is to be cast among strangers, in strange lands to suffer the abuse and derision of those who despise the truth, that through faith, patience, and endurance, I may persuade some to be saved.

A word about Utah and the people there, and I will close. I find a great many reports in the papers with regard to "War with the Mormons," "Brigham Young in rebellion against the General Government," "Danite Band," "Murder," "Corruptions," &c.

Now, Mr. Editor, I happen to know something of affairs in Utah, and as one of her citizens I have a right to speak. In regard to war, I will say that the Mormons are making no calculations for any such business, nor are they making any preparations for such a contingency, further than those which the law requires of every State and Territory, viz., that of organizing the militia.

Brigham Young is not in rebellion against the General Government, nor has he ever been. True, he is down on the acts of certain corrupt scoundrels, and is the enemy of wickedness and oppression; furthermore, when he ceases to be such a man as he now is, I cease to be his friend. He is the friend of mankind, the friend of the oppressed and down-trodden, the friend of truth, justice, virtue, and every thing that is God-like, and the enemy of lies, vice, corruption, and wickedness, wherever it may be found, whether in high or low places. And that man who says to the contrary is, in Scripture phraseology, "a liar, and the truth is not in him."

There is no such thing in Utah as a "Danite Band." Every true-hearted man is a friend to his brother, and will not see his rights infringed upon with impunity. Does any honest man see aught amiss in that principle?

Who has been killed by the Mormons? No one. But every murder that has been committed by the Indians between the Missouri River and the Pacific Ocean is charged upon the Mormons, and Brigham Young must, of course, be at the bottom of it all. I wonder if ever runaway judges, disappointed politicians, and newspaper correspondents have read that passage of Scripture which says, "cursed is he that loveth and maketh a lie."

How can a people be so very corrupt who do not get drunk, who do not profane the name of God, who are honest and upright in all their dealings, who marry their wives, support them and make them honourable in the eyes of God and all good men, who educate their children and teach them the fear of God, who look upon the marriage vow as being the most sacred of earthly ties, and who prize virtue more than life?

If this nation wish to purify the morals of the people, and put down infamy and corruption, I would suggest that they begin in New York city, where they bawl so much against Utah. I do most positively assert that I have seen more drunkenness, heard more swearing, and seen more fighting in one evening in this city than I ever saw in Utah, and I was one of her first settlers.

I testify that the people in Utah are a good people, a law-abiding people, and that they love the institutions of their country as dearly as any people in these United States. Brigham Young will resign the Governorship of Utah without a word when his successor is appointed, and there is no possible chance of any collision between the Mormons and the General Government, unless President James Buchanan should appoint some hot-headed, blood-thirsty fool as Governor of Utah, who will go beyond all law, all reason, and all good sense, and attempt to rule the people with a high hand. If such a thing should ever take place, let me here say that such a man will find the same spirit in Utah that actuated the citizens of Boston, when a certain power attempted to force them to a tame submission of its will, and he will also find that the same God helps the oppressed that sustained our fathers in their struggle for fredom.

With kind regards for you, and good-will towards all lovers of truth, I remain, your brother in the Gospel of Christ,

J. W. YOUNG.

CORRESPONDENCE OF ELDER DANIEL MACKINTOSH.

[From "The Mormon."]

New York City, June 27, 1857.

To the Editor of the *Mormon*—Being Clerk of the Hand-Cart Company of mis-

sionaries who started from Great Salt Lake City, Utah Territory, April 23, it perhaps would be interesting to your numerous readers to give a brief statement of our journey here. * * * *

We travelled with our hand-carts across the Plains to Florence, Nebraska Territory, without horse, mule, cow, or any other animal to assist, drawing in them our provisions, bedding, cooking utensils, tents, &c., at which place we arrived in the full enjoyment of health, on the 10th instant, making the entire trip from point to point in forty-eight days; but out of that number we lay by to rest, repair carts, &c., 7½ days, which would make the total number of travelling days 40½, and would remark that we are satified that the trip can be accomplished in a shorter period, say from thirty to thirty-five days; but the carts with iron axles should be at least three feet ten inches on the track, instead of three feet six inches, made of the best malleable iron, without flaws when forged.

In our opinion, so as to insure safety, the spindle at the shoulder should be at least one inch, or an inch-and-an-eighth, and at the point 6-8ths of an inch, and to be made with but little gather. The carts with iron axles are decidedly the easiest to travel with, and a very light tent would be found exceedingly useful in a stormy day.

On our way hither we had no trouble whatever with the Indians, and saw but few except a band of Ogallalie siouxs, who were very friendly; neither had we any trouble with the whites; and we were generally treated very courteously by those of them with whom we had any business to transact, and as to our own conduct, we have not heard of any accuser, therefore are not disposed at present to accuse ourselves.

Upon our arrival at Florence, our ears were saluted with the general tissue of lies circulated through newspaper columns, about the rebellious spirit existing in Utah towards the United States Government; at this we were not at all surprised, when we arrived at a knowledge of the sources from which they originated; and we have no fears in saying that they are as false as hell, and were only concocted in the frenzied brains of political aspirants, demagogues, and corrupt hearts, so as to screen their own iniquity from public gaze, and furthermore to get up some excitement, by which *Uncle Sam's* pockets could be rifled out of a few millions of dollars that lay unexpended in the treasury.

We say let the old man do it, he is rich, but being numbered in the family, we feel as though we hate to see the *old fellow* so badly fooled in his old age, more especially as the measures contemplated to be resorted to arise solely on a pretended family insubordination, which could be easily settled by sending *three men* to Utah to inquire into the truth of the matter.

At Florence, the Elders were well received by the Saints, and in a few days began to scatter to their various fields of labour, while the greater portion kept together, took steamer for St. Louis, and arrived there on the 18th instant, and were hospitably entertained by President Horace S. Eldredge and the Saints.

We started by railway from St. Louis on the 23rd, and arrived in this city on the 27th, well, with the exception of some complaining of cold.

The Presidency of the Eastern States, Presidency of Branches, and the Saints in general have exemplified already by their works that liberal feeling which always characterizes Saints of the Most High.

DANIEL MACKINTOSH.

VARIETIES.

IT is every one's business to mind his *own* business.

WHY do some men make such long prayers? Do they wish to exhaust the heavens at once?

ANCIENT TUNNEL.—In the interior of Peru there has been discovered a beautiful tunnel under a river, the work of the old Inca Indians, and a lasting proof of their civilization.

AN excellent method, for taking the starch out of self-conceit, is to withdraw from the bustle and din of business and society, for a little season, and observe how well affairs and people continue to move on.

THE actual strength of the United States army is 15,562; the number of enlistments for the year ending 30th September 1856, was 4,440; the number rejected for minority or unfitness was 5,594; lost by death and discharges, 2,873; by desertion, 3,223.

MUSIC IN A FAMILY.—Music in a family is a means of domestic cheerfulness. A musical family, in spite of cares, perplexities, or even of trials, may be a cheerful family. Not gay, do we mean; for there are many points of difference between cheerfulness and gaiety; but cheerfulness in that sense of the term which implies good spirits, and in which needless depression of spirits and morbid melancholy are kept out of the family. You can have the sunshine of cheerfulness in your house, in the most rainy, cheerless or wintry day that ever was, if you can have music. Music promotes good nature in a family. And in this world, where there is so much evil nature manifested in a thousand ways, and in the family sometimes as well as elsewhere, anything which will promote good nature is to be prized. Who can be mad in the midst of music? Or fret and scold with sweet sounds falling upon his ears? Or keep up sour and sulky manners when the very air around him is blended with soft harmony?

A HYMN FOR APRIL 6, 1857.

BY W. G. MILLS.

Swell the strain like heaven's thunder,
Swift as lightning let it dart;
Let it burst the clouds asunder
Till it reaches every heart,
That the "last hour" dispensation
This eventful day began;
That the door of full salvation
Now is opened unto man!

Lo! the standard of salvation
On the mountain tops is seen,
Where the good from every nation
Round our Prophets may convene;
Truth is pouring from the fountains
Of the Great Eternal source;
Like the streams from yonder mountains
Fertilizing in their course.

See the form of mercy bending
Like an angel from the skies!
See her loving arms extending
That mankind may upward rise!

Hark! her voice the world inviting,
To the hill of Zion come:
Here are truths the soul delighting
In our happy mountain home.

While mankind in ranc'rous humor
All the ills of war increase,
And your hearts fail with the rumour,
Here you may abide in peace;
All the sons of men who labour
To exalt the human race;
He who will not slay his neighbour,
Must seek Zion's dwelling place.

Through the earth the message bearing
Zion's chosen Priesthood roam,
And the sons of Israel hearing
Will in millions gather home;
That the laws of "Judah's Lion"
We may perfectly obey;
He shall reign supreme in Zion,
We on earth beneath his sway.

ADDRESSES.—Thomas S. Harding, care of William Sells, Chapel street, Hemel-Hempsted, Herts.
William Pace, C. C. Shaw, } 3 Furlong Place, Burslem, Staff.
Thomas Bladen, 10 Boyles Square, Fenton, Staff.
Joseph Burrows, 5 Walker's Buildings, Castle Fields, Shrewsbury.

MONEY LIST, JULY 17—24, 1857.

	£	s	d
John Hunter	6	13	6
David Davies	1	0	0
John Mellor	5	0	0
W. Ajax	1	10	0
Carried forward	14	3	6
Brought forward	14	3	6
John Hyde	3	0	0
William Shires	5	0	0
	22	3	6

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XIX. Saturday, August 15, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 5.—*ENGLISH SOCIETY.*

The closing remarks to No. 4 of "Pictures," have, we presume, led those who have followed us to expect in No. 5 some startling revelations of the corruptions of English Society. Their expectations will, perhaps, for the moment be damped, when we name English Courtship among the worst of evils. The attention of moralists and social philosophers of this country have not been particularly directed to this subject. We do not remember reading any book, pamphlet, newspaper, or periodical, in which it is treated as one of the social evils of the English people, much less where it is treated as one of its greatest evils. Of this we are certain, that there has been but very little said or written on the matter, and that there is not one in a thousand whose attention has been called seriously to it, either by the press, the pulpit, or the platform.

Many will be surprised that we consider the matter in so serious a light. It is entered into by the lower and middle classes as a general and pleasing pass-time, and looked upon as a legitimate branch of social intercourse, rather than viewed as a great social evil. Of course it is the mass comprising the working order and the one next removed that always give the most striking illustration of the errors of society and systems. The "gentry," clergy, and aristocracy, the educated and the monied princes, are said to be more circumspect, refined, and virtuous. In saying this, we do not forget rich villany, clerical hypocrisy and corruption, and fraudulent bankers, &c. We also remember that the upper classes are entrusted with the sacred duties of legislating for the nation, protecting the interests of the people, training society, and watching over the public morals—that they are the pillars of the social system, and are to a great extent responsible for its quality. Yet in judging society we must neither confound the "people" nor their rulers with vicious systems which they have *inherited* and customs that have *grown* upon them. There is an immense difference between the members of society being positively depraved in mind and devilish at heart, and in their lacking *moral energy*, *uncommon* nobility, and a sufficient amount of true principle to throw off bad systems and customs which have had the *growth of ages*.

It is to the mass that we must look for the truest illustration of the quality of systems, and the influence of customs. There the errors and tendency of institutions, worked out by the whole of society,

find a general bearing. There the vices of all classes find a level and run into a common social cesspool. The lower order has to bear the penalty of its own sins and errors, and, to a great extent, of those of every other grade of society; and in some places it is very nearly drowned by the floods of corruption. But, in accordance with the great and just law of reaction, the common social sewer sends up a moral pestilence that reaches the highest circles, taints the best blood, and blights the morals of the noblest families. Thus it is with COURTSHIP!

As the mass, then, is the true standard of society and affords the broadest and plainest illustration of any social evil, it is there that attention should be first and principally directed. To the mass, therefore, we go to see Courtship in its most palpable form. Let us not, however, be misunderstood as speaking of *betrothals*, or of *marriage engagements*, but of that promiscuous trifling, vicious intercourse of the sexes, illustrated by the lower and middle classes of English society in their courtships.

The English people are captivated by the siren, COURTSHIP. To them she has a thousand charms. Millions worship at her shrine. Her very name enchants the ears of youth and middle age, and grandfathers and grandmothers remember her pleasures as having made the romance of their life. We are aware that in denouncing her, we are blaspheming against the favourite goddess of England. That she has the fascination of the serpent we do not question; but she has also the poisonous sting of that reptile. If millions worship at her shrine, millions are sacrificed on her altar. "Horrible" as is the "vortex of town profligacy," its action on society is not so fearful as that of courtship, nor its victims so numerous as those which she claims. Some physical diseases appear interesting in their last stages, so does that moral disease with which she smites her votaries. But the first stages of these diseases are not less deadly for being clothed with a questionable interest.

Prostitution might be aptly illustrated as mortification, and English Courtship as consumption. The former is repulsive and its action fierce, the latter is interesting and its effects more secret. Moreover, courtship might be considered as the machine to make prostitutes, the discipline that trains them, the school in which they are educated. The transition from it to prostitution is easy and the bridge narrow. There are but few, if any, who pass the rubicon of illicit intercourse in the broad day-light of prostitution; they generally pass it in the shades of courtship. We are not now speaking of after-marriage, though courtship in adulterous garbs, plays her wantonness, when the single state is closed. By preliminary training society is prepared to receive her even in that form. She pollutes the marriage bed, and hides her sins with its covering. Adultery is merely courtship after marriage—an extension of those licenses indulged in the single state.

Perhaps the case is hardly known of a young girl *going* as a virgin into the "horrible vortex of town profligacy." We admit that some are *plunged* into it without preliminary training in sexual vice. But such cases are comparatively rare. They are only to be found, connected with that decoy system by which female fiends entrap the unguarded of their sex, barter female honour to aristocratic patrons, and sacrifice the victims to the lust of "noble" debauchees. But such hardly come within the limits even of seduction. Perhaps they more properly belong to those of *ravishment*. Instances of this kind are more than commonly "horrible" in appearance; and when they do occur the public indignation is more than usually aroused. We all remember the case of abduction of an English girl to Hamburg, and the general interest that it created some eighteen months ago. When exposures are made of such infamous traffic in young girls, the *Times* can do nothing less than write an indignant editorial, as in the case alluded to, in which the editor appealed to Englishwomen to "lay to heart" the matter. The answer of an English lady to the appeal will also be remembered in which she remarks that this traffic "is, in fact, a trade under all the conditions of export and import—a trade which if not legalised is tolerated." Nor will her pertinent question to the editor in the name of "Englishwomen" be forgotten. "But what are we to do, where law is weak, where custom is strong, where custom is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do?" But this infamous traffic in young girls as well as the general trade of prostitution is merely the *finale*

of sexual vice. Before this, comes a *preparation* for such a state of things and a radical perversion of the proper intercourse of the sexes. This *preparation* is brought about by the fundamental workings of monogamic institutions, and their primary development in England is courtship—a system of training for a full catalogue of sexual vice.

Courtship among the lower orders of English society commences as early as at the age of twelve or fourteen years. Indeed even at a date in life reaching almost the days of infancy there is a kind of *mimic* courtship going on. Children "play sweethearts" just as they "play schools" and "play shops." It is natural for childhood to imitate maturer age. This gives elder brothers and sisters immense influence over the younger ones. More especially is this the case in the working classes, for among them families are anything but well regulated. Their training not being consistent and systematized, even that part intended for moral ends, and counsels, in the abstract good, have but little effect on the mind of youth, while the bad examples and teachings of parents have their due influence. That absence of systematic moral government, and the inconsistent conduct of the "heads" which prevent the accomplishment of their right intentions, is not, on the other hand, in the way of vicious growth, but is favourable to it. Indeed, generally, in the families of the English working classes, there is properly no government. Yet this class of youth might almost be said to pass through a *system* of training. But it does not come from parents. Neither do school-masters who teach them to read, write, and calculate by figures, form the morals of the rising generations of the poor, and prepare them to play their given parts in after life. Such an education amounts to but little in the formation of society. This work is left to "big" brothers, sisters, and companions. It is they who mould the morals of their class. It is their examples that are followed, their sayings that are quoted, their conduct that gives authority. Their influence far out-weigh that of parents and school-masters. It is felt throughout the social body of England, lasts through a whole generation, and acts upon posterity. Let not these views be considered trifling with the social question; for though not generally recognised and appreciated they enter largely into the condition of English society. These remarks apply especially to courtship. The young do not so often copy their parent in their domestic virtues, that at a mature age they might be able to perform the duties of husbands and wives, as they follow their elder brothers, sisters and companions, in the course of "sweethearting." This preliminary training of the sexes, though beginning so early in life, often lasts till the age of thirty, before the marriage state commences. Indeed many young men protract the single state because it affords them greater scope for the gratification of their passions: and as we before observed, grandfathers and grandmothers remember their courting days as having formed the romance of their life.

It is a pertinent question—"What is the reason that society grows up to accept prostitution, seduction, and sexual vice in its worst forms without feeling a jar, or being startled by such a state of things?" It is a question big with meaning, and one that deserves an answer. Shall we say that it is because society is trained for it? And that that training commences almost with infancy? Shall we say that prostitution, seduction, whoredom, and adultery, *grow up* with it, and that they are the natural developments of "English society;" that courtship is the discipline, and "sweetheart" the enticement? It would not be far from the truth. Indeed we do know that such a state of things does exist, that it is developed among the common course of events, and taken in with as much eagerness as a hungry man sits down to his food. We might therefore also be assured that there is a system of training for it; and it appears to us that its first development in English society is COURTSHIP.

We have traced a vicious sexual training, up to the earliest stages of life. But it is from the age of fourteen to eighteen that courtship assumes its more serious form and becomes general. From eighteen and upwards it gathers the intensity of matured and fiery passions. With those of the working classes who pass through the discipline of Sunday schools it is often there that the days of courtship begin. First-class scholars and young teachers form acquaintance with their opposite sex, couple themselves off and commence to graduate in sexual vice.

The Sabbath is, *par-excellence* a courting day among the youth of the lower orders. Especially is this true of the country. Those who are not bound by their parents devote Sabbath evenings particularly to the indulgence of all the pleasures and licenses claimed by sweethearts. When the youth of both sexes have arrived at an age to leave Sunday schools they generally take the afternoon of that day, as well as the evening. They then feel themselves almost out of the very slender authority of parental jurisdiction, which till now had somewhat restrained them. At this period courtship is stimulated by young and vigorous passions. The high-roads, the fields, bye-places, and lanes, are thronged with pairs and groups of the worshippers of Venus. We see them walking, frolicking, lying, sitting, and indulging in all the pleasures of voluptuousness. We must leave imagination to paint the full gratification of the fascinating vices of courtship on the Sunday, and to tire itself in the attempt to grasp the amount of unlawful intercourse which sends the sacred day blushing into the past.

As we observed before, we are not denouncing *betrothals* as understood by those simple nations and tribes where sexual vice is nearly unknown and illicit intercourse prohibited by the severest penalties. Betrothals do not belong to the working class. We are not speaking of their marriage engagements, nor of courtship, after such contracts have been entered into. However a great deal deserves to be said against this period in love-days and its consequences. Often between these engagements and their consummation, there are much purity and peace of mind lost, family honour sacrificed, virgin innocence polluted, and too often the parties who made those covenants never stand together at the altar; and misery follows the breaking of their contracts. Neither are we particularly denouncing courtship, entered into by young people with intentions to terminate it in marriage, providing after a certain time they find circumstances favourable, their intentions unchanged, and their love strong enough to bind themselves in marriage bonds till death separates them. But how vicious and cruel is courtship even in this form. The parties go on a marriage *trial* for one, two, three, and four years, we have known it as many as seven or eight years. (It reminds us of sectarians putting penitent sinners on *trial* for the remission of sins.) What follows? Often after winning the affections of a girl, often after taking her honour, the man makes the discovery that she is not the person to become his wife! The *trial* is against her! She must go dishonoured to the bed of another, or live a single life, and find days and nights enough to mourn her fall. Or perhaps she becomes an outcast in society and ends her wretched course in a public prostitute's death. How many are dishonoured and ruined—what sin, misery and sexual vice, are brought into the world by courtship in this stage! Enough to cry aloud to Heaven for vengeance upon the siren worshipped by "English Society."

But we are speaking generally of courtship, that comprehends no distinct intentions to marriage. Millions enter into it in this sense—merely for the enjoyment of pleasures, indulgences, and vice, to be found in this kind of sexual intercourse. Indeed it is carried on during years of youth, when the very idea of their forming marriage contracts or intentions would be absurd and laughable. This courtship is of such a promiscuous nature that many young men have half-a-dozen "sweethearts" each, and they often pay their attentions to three or four on a single Sabbath; for as we said the Sabbath is *par excellence* a courting day. Nor are the females behind in this. They have a train of gallants, and not unfrequently they change their regular "sweethearts" many times in a year. Indeed, in their courtships, they give a striking illustration of *sexual communion*. In this feature courtship and prostitution stand side by side. The principal difference between the two is courtship "without money and without price," and courtship reduced to a trade.

Here we would ask, what would be the inevitable result of this state of things, this promiscuous sexual intercourse beginning so early in life and lasting so many years? What must be the result of young people mixing with their opposite sex, under every circumstance favourable to vice—walking, lying, sitting, frolicking in bye places, fields, and lanes, concealed by the darkness of night? What are the facts of the case? The answer is obvious. Millions of the fair sex do not go to the marriage bed virgins, and in most cases they are taken to arms that have locked

in unlawful embraces. The details are that thousands of females know *several* men before marriage, and the tens of thousands of men who know *many* women. Are we wrong, then, in saying, that "the transition from courtship to prostitution" is easy? Are they not by the former prepared to enter into the latter, should poverty or other causes render it necessary? We are painfully aware that distress leaves millions of females liable to be drawn into the "horrible vortex of town profligacy." But we believe the evil in question paves the way—that without a vicious system of training the "millions" would prefer death to that "horrible vortex." But besides educating them for the wretched course of life and death that the detestable trade involves, it extends further into the ramifications of society, polutes sexual intercourse from the commencement, and secretly deflowers millions over whose private prostitutions a mantle is thrown. Were we asked the name of the great evil of England, most destructive to public morals, contaminating to the greatest number, and that which makes the intercourse of the sexes most like licentiousness, we should answer COURTSHIP as illustrated by English society.

We believe that the country is more prolific than the town to the development of this great social evil, and that the chances are in favour of native girls of cities and large business towns. It is not our intention to enter into the causes of this, but such is the fact; and we do not anticipate being questioned for stating that the country principally feeds the "horrible vortex of town profligacy." We haste to touch several other views, among which is *courtship among servants*.

Servants, *as servants*, are not a marriageable class of society. Families very seldom think of keeping married servants; and servants themselves scarcely dream of holding house situations after marriage. The domestic instinct, and the necessities and yearnings of married life, cry out for "home, sweet home, be it ever so humble." The position of servants in society ignores the marriage state. It debars them from fulfilling the object of their creation as husbands and wives, fathers and mothers. Their callings doom them to a life of celibacy. But are they really faithful to this unnatural state? No. They find vent for nature and their strong passions in courtship! The female portions angle for husbands among men who are not in service, and sometimes they catch them, and thus get out of a social condition that demands such sacrifices. But what an amount of sexual vice is attached to their working out the marriage problem! Besides, thousands of them accept their social position till the true age of marriage is past. Then again, there is courtship among servants with one another. Its meaning among an *unmarriageable* class is too significant to require bringing out. When it is between females in service and men not in service, it manifests itself more healthfully and has a reference to marriage. But when confined to servants among themselves, unless coupled with intentions to leave service, marry, and set up housekeeping, the very idea is startling. But let it be borne in mind, that men-servants cannot leave service; they know no trade, and are not fit for labourers. Indeed, the idea of men-servants, bred up in gentlemen's families, becoming workingmen, in the common acceptation of the term, is preposterous. They are the *little "gentry,"* who ape their masters, and who would not by any means *condescend* to the condition of the working man. What, then must be the amount of sexual vice attached to the life of servants under such circumstances, and when they are pampered with luxurious food? We believe, that if the subject of sexual intercourse among servants were thoroughly investigated, there would be some startling disclosures.

We now come to seduction. Our views on this matter differ materially from those generally entertained. There are no doubt some who deliberately and wickedly delight in ruining young girls, who might, in the true sense, be termed seducers. But they are few. We lay a thousand times more to essential workings of the *monogamic system* than to a malicious disposition in men to seduce and ruin. Society is trained for sexual vice, and we ought not to be surprised to see its worst developments. Seducers, in the true sense, are found among libertines and voluptuaries of the higher circles, and married men of all classes. But even with these, how much shall we charge to a vicious system? As for the ruining of young girls by their "sweethearts," it is not seduction; both sexes sow the seeds of vice; they pass through a training in

their courtships whose natural, if not inevitable, results are ruin to the "fair." Thousands of young men who make a boast of the number of young girls whom they have ruined, would, if they saw a girl's life in danger, risk life and limb to save her. They do not fully realize what it is to ruin a young girl; they do not feel the force of the wrong they do, or they would be horrified by it. They are educated for such a *finale;* they do the wrong in the thoughtlessness and in the heat of tantalized passions, and take it among matter-of-course events. Let us look truthfully at the matter, and not place the account on the back of humanity, where it does not belong. Let us remember that God is the great Father of mankind and the source of human nature. Shall we blaspheme against *Him* by making *Him* that fountain of all the corruption which we see in the world? Rather let us charge it to where it belongs—to the working of false and vice-making systems which men in ignorance have instituted. Courtship, prostitution, seduction, sexual vice of all kinds, and in every class, even to the trade of infamous traffic in young girls, we charge to the account of the *monogamic system* of England. It has all been worked out under monogamic institutions. Therefore let it bear the burden of its own development. We cannot understand the logic of those who boast up a system and call it good, that bears such fruit. "Do men gather grapes of thorns, or figs of thistles?" or can an impure fountain send forth pure water? "By their fruits," said Jesus, "ye shall know them." This is as applicable to systems as to men. We do not hate either *single or plural marriage*, but we hate the *monogamic system*, as illustrated by English society. We hate its developments in all its stages, from courtship to sexual vice of married life, to prostitution, seduction, up to the infamous traffic in young girls. There must be a distinction made between the great economy of God and nature, touching the married condition and pure sexual instincts, and the *monogamic system*. This is an important distinction, whether made relative to monogamy or to that of polygamy. The married condition and the sexual instinct is one thing, and *systems is another*. Of them, we must say, the system is good or bad, that they develop natural laws and relations to virtue and happiness, or to vice and misery. There is more credited to monogamy, as a *system*, than it deserves. We make a distinction, however, between the good resulting from the marriage relations and the workings of any system of marriage. There are in England many good husbands, many virtuous wives, many happy homes; but this proves nothing in favour of monogamy or polygamy, but a great deal in favour of marriage. We must judge of a system by its developments, and not by the harmony of the married state; this belongs to God's economy, and was made before the social system of nations or their institutions regulating marriage. We see the developments of monogamy in courtship, prostitution, seduction, sexual vice, and traffic in girls. It is by this general working of the system that we must judge it. We again say we hate the monogamic *system* in all its developments.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 504.)

[June, 1842.]

Saturday, 25th. Transacted business with brother Hunter, and Mr. Babbitt, and sat for a drawing of my profile to be placed on a lithograph of the map of the City of Nauvoo.

Messrs. Stephens and Catherwood have succeeded in collecting in the interior of America, a large amount of relics of the Nephites, or the ancient inhabitants of America, treated of in the Book of Mormon, which have recently been landed in New York.

Sunday, 26th. President Brigham Young preached on the law of consecration, and union of action in building up

the city, and providing labour and food for the poor.

I attended meeting, and Council at my house at six o'clock, p.m.; present, Hyrum Smith, George Miller, N. K. Whitney, William Marks, Brigham Young, Heber C. Kimball, and Willard Richards, to take into consideration the situation of the pine country, and lumbering business, and other subjects of importance to the Church; after consultation thereon, the brethren united in solemn prayer, that God would make known His will concerning the pine country, and that He would deliver His anointed, His people from all the evil designs of Governor Boggs, and the powers of the State of Missouri, and of Governor Carlin and the authorities of Illinois, and of all Presidents, Governors, Judges, Legislators, and all in authority, and of John C. Bennett, and all mobs and evil designing persons, so that His people might continue in peace and build up the City of Nauvoo, and that His chosen might be blessed and live to man's appointed age, and that their households, and the household of faith might continually be blessed with the fostering care of heaven, and enjoy the good things of the earth abundantly. Adjourned to Monday evening.

Monday, 27th. Transacted a variety of business. Borrowed money of brothers Woolley, Spencer, &c., and paid Hiram Kimball for the mound.

When the Council assembled in the evening, brothers Hunter, Ivins, Woolley, Pierce, and others being present, the adjourned Council was postponed till Tuesday evening, and I proceeded to lecture at length on the importance of uniting the means of the brethren for the purpose of establishing manufactories of all kinds, furnishing labour for the poor, &c. Brothers Hunter and Woolley offered their goods towards a general fund, and good feelings were generally manifest.

This morning little Frederick G. W. Smith told his dream to all the house, "that the Missourians had got their heads knocked off."

Tuesday, 28th. Paid brothers Woolley and Spencer. Brother Hunter's goods were received at the store, and brother Robins consecrated his goods and money to the general fund.

The adjourned Council of Sunday evening met in my upper room, and were agreed that a reinforcement go immediately to the pine country, led by brother Ezra Chase, and after uniting in solemn prayer to God for a blessing on themselves and families, and the Church in general, and for the building up of the Temple and Nauvoo House and City: for deliverance from their enemies, and the spread of the work of righteousness: and that brother Richards (who was expecting to go east to-morrow for his family) might have a prosperous journey, have power over the winds and elements, and all opposition and dangers, his life and health be preserved, and be speedily returned to this place with his family that their lives and health might be preserved, and that they might come up in peace to this place, and that brother Richards might be prospered according to the desire of his heart, in all things in relation to his household, and the Church, and that the Spirit of God might rest upon him continually, so that he may act according to the wisdom of Heaven. The Council dispersed.

Previous to the Council, I, in company with Bishop Miller, visited Elder Rigdon and his family, and had much conversation about John C. Bennett and others, much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth.

Nauvoo, June 28, 1842.

To his Excellency Governor Reynolds, of Missouri:—

Dear Sir—You will permit me to ask you to peruse this letter, and the accompanying newspaper, relative to the character and conduct of John Cook Bennett, who associated himself with our religious community near two years ago, he being a man of respectable talents and moderately good literary attainments.

In the judicial organization of our city under the charter granted by the Legislature of Illinois, said Bennett was elected mayor; and continued to hold said office of mayor until within the last two months or less. He having learned that he could no longer maintain a standing as an honourable man in our society, he tendered his resignation, which was accepted.

The object of this communication is, therefore, to inform you of the true character of said John C. Bennett, that he may not injure the innocent, by gaining credence with you, or those over whom your Excellency is placed to govern.

We have learned from respectable sources that said John Cook Bennett has entered

into a conspiracy with some of the citizens of your State, to bring a mob upon us, and thereby disturb our peaceful vocations of life, and destroy and drive us from our homes and firesides.

Believing that your Excellency cannot be influenced by the popular prejudice, almost everywhere entertained against us, on account of our peculiar religious tenets, I am the more free to write to you without reserve, knowing that the high toned and honourable men of the earth will not be easily carried away by popular opinion or vulgar prejudice; but will always be found on the side of the law-abiding portion of the community, and will suppress, so far as in them lies, every movement that tends to abridge the rights, or mar the peace and happiness of any portion of the citizens of our common country.

I have resided in this city near three years, and attached myself to the Church of Jesus Christ of Latter-day Saints, soon after their location here; and have had a good opportunity of learning the feelings of the leading members of the said Church in regard to the citizens of Missouri, which are of the most friendly nature, ever designing to live in peace, and cultivate friendship with all the citizens of your State, as also all the States, and all mankind generally; it being a principle of our faith to cultivate friendship and live in peace with all mankind; and if Dr. John Cook Bennett, or any other person, may conspire with citizens of your State, to bring upon us mob violence, we confide in you as one who will, under all circumstances, interpose the strong arm of the law, in the suppression of conspiracy or mobs, or any other violation of law, as citizens of the United States we claim the protection of the several States and the United States in all our constitutional rights; and having learned something of your character, we the more confidently expect your protection against all lawless aggressions by any of the citizens of your State.

Whatever may be reported concerning us, we assure your Excellency that our feelings are as I have before stated, of the most friendly nature, and should Bennett or any other person report anything contrary, your Excellency need pay no attention to it; for it is not the truth, and is only designed by wicked men to cause the overthrow of the innocent.

Should any report have already reached your ears, I would esteem it as a great favour, if you would give me information of the same by letter immediately on receipt of this.

I am, yours respectfully,

GEORGE MILLER.

Wednesday, 29th. I held a long conversation with Francis M. Higbee. Francis found fault with being exposed, but I told him I spoke of him in self defence. Francis was, or appeared humble, and promised to reform.

Heard the Recorder read in the Law of the Lord; paid taxes; rode out in the city on business, with Brigham Young.

My Clerk, Willard Richards, being about to leave me for a season, committed the business of my office to Elder William Clayton, who had been engaged with him for a few weeks past.

Thursday, 30th. In the forenoon, spent some time with C. A. Warren, Esq., from Quincy, and others, in the private office and in the afternoon was in the Court Martial, giving testimony concerning John C. Bennett, who was cashiered.

Quincy, June 30, 1842.

Dear Sir—I have received by the last mail, your letter of the 24th instant, in which you have thought proper to give me a statement of charges against the conduct and character of General John C. Bennett; I can say that I regret that any individual should so far disregard his obligations to his God, and to his fellow man, as to condescend to the commission of the crimes alleged in your letter to have been perpetrated by General Bennett. It is, however, in accordance with representations of his character, made to me more than two years since, and which I then felt constrained to believe were true, since which time I have desired to have as little intercourse with him as possible. No resignation of his commission as Major-General of the Nauvoo Legion has reached me.

Some weeks since I read a short note from him, stating that you had reason to believe that a conspiracy is getting up in the State of Missouri, for the purpose of mobbing the Mormons at Nauvoo, and kidnapping you, and taking you to that State, and requested to be informed in case of such mob, whether you would be protected by the authorities of this State, &c. To which I replied; that as all men were held amenable to the laws, so in like manner the rights of all would be protected, and the dignity of the State maintained, to the letter of the constitution and laws. The above is, in substance, the contents of his note to me, and my reply to him, having destroyed his letter, as I considered it of no use, should it be retained.

You state that you have heard that I have of late entertained unfavourable feelings towards you (the Mormons) as a people, and especially so with regard to yourself, &c.,

&c. If this should be true, you would be pleased to know from me the reasons of such hostile feelings.

In reply, I can in *truth* say that I do not entertain or cherish hostile or revengeful feelings towards any man or set of men on earth; but that I may have used strong expressions in reference to yourself, at times when my indignation has been somewhat aroused by repeated admonitions of my friends (both before and since the attempt to assassinate Ex-Governor Boggs) to be upon my guard; that you had prophesied that Boggs should die a violent death, and that I should die in a ditch, all this, however, if true, I looked upon as idle boasting until since the assassination of Boggs, and even since then, in reference to myself, I cannot view it in any other light, because whatever your feelings may have been towards Boggs, the mere discharge of an official duty on my part, enjoined upon me by the constitution and laws of this state, and of the United States, could not possibly engender feelings of such deep malignity. Be assured that this matter gives me no uneasiness, nor would the subject now have been mentioned, had you not requested a reply to your inquiries.

I have seen your denial published in the *Wasp*, of the prediction, attributed to you, of the death (or assassination) of Governor Boggs; be that true or false, nothing has contributed more towards fixing the belief upon the public mind, that you had made such prediction, than the repeated statements of a portion of your followers, that the manner of his death had been revealed to you, and their exultation that it needs must be fulfilled.

In reference to your request, to be advised how you should act, in case a mob should come upon you, I should feel very much at a loss to recommend any course for you to adopt, other than resort to the first law of nature, namely, to defend your own rights; because, were I to advise a quiet submission on your part, I could not expect that you would fold your arms, and silently look on, whilst those rights were violated and outraged, as long as you have the power to protect them. I, however, have not the most distant thought that there exists, at present, any real cause for the apprehension of a mob coming upon you, otherwise I should feel it my duty to endeavour to arrest it.

Very respectfully,

Your obedient servant,

THOMAS CARLIN.

To General Joseph Smith.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 15, 1857.

UTAH.

THE TERRITORY OF UTAH.—Utah is a territory of the United States, bounded on the east by the Rocky Mountains, and on the west by California; and included between the parallels of 37 degrees and 42 degrees north latitude. Its length from east to west is about 700 miles; its breadth from north to south 350 miles; it contains about 225,000 square miles. Its average elevation is not far from one mile above the sea level. The most of this extensive region is an uninhabitable desert, destitute of water and has but little vegetation, and intersected by parallel ranges of mountains running from north to south. Now and then a valley may be seen, susceptible of cultivation and the formation of settlements. It is supposed to be capable of sustaining only one or two millions of inhabitants.

THE INHABITANTS OF UTAH.—Utah was originally a province of Mexico, and inhabited only by small bands of roving Indians. In 1847, the "Mormon Battalion," in the service of the United States, took possession of the country, including California. In the summer and fall of the same year, several thousands of the Latter-day Saints formed settlements in this newly-acquired province. Soon after, the inhabitants

formed a provisional State Government; and in September, 1850, they were organized by an Act of Congress, as a territory of the United States. By the census taken in the spring of 1856, the population of the territory had increased to over seventy-seven thousand. Of these, the majority are Americans and English. Several thousands are from Wales, Scotland, and Denmark. Some few also from Norway, Sweden, Iceland, Ireland, Germany, Switzerland, Italy, and France. Asia, Africa, Australia, and many Isles of the sea have likewise each contributed a small number to help swell the population of Utah.

THE GOVERNMENT OF UTAH.—The form of government was established by the Congress of the United States; and is the same as that of Oregon, Washington, Kansas, Nebraska, and all other United States' territories. The Governor, three Judges, Secretary, Marshal, and Attorney, are appointed by the general government; while the people are required to elect their own legislators, to make their own civil and criminal laws, and to appoint their own local judges and other officers. The laws enacted by the legislature are required to be forwarded to Congress for their approval or disapproval. The citizens of Utah are also under the Constitution and laws of the United States. In all these respects, the territorial government of Utah is precisely the same as that of all other territories.

There are but very few of the laws of the United States that have any bearing upon territories. Any aggression upon the persons or property of the Indian tribes come under the Federal laws. Treason or rebellion against the United States would also come under the Supreme law. Rebellion against a republican form of government, established in a territory, also comes under the same code. But individual crimes, such as murder, robbery, house-burning, stealing, adultery, &c., &c., are tried by the laws of a territory, and not by the Federal laws. The Legislature of Utah, during its session, last winter, compiled what few of the United States' laws there are, applicable to the territory, which will be published with the territorial laws, for the convenience of the people.

THE RELIGION OF UTAH.—In Utah all religions are equally tolerated and protected, to the same extent and in the same degree, as in all other territories of the American Republic. The principal religion now existing in the territory is that of the Church of Jesus Christ of Latter-day Saints. The ecclesiastical forms of government, adopted by any religious denomination in the territory, have no connexion whatever with the Civil or Republican form of government, established by the United States. The members of any religious body are alike eligible to hold any office under the Civil Government, according to the Federal Constitution. The United States, therefore, in 1850, appointed his Excellency, Brigham Young, the Governor of Utah, and have testified their unqualified approbation of all his official acts, by supporting and sustaining him in office for the long term of seven years; while the governors of the other territories have generally held their office only for the short period of four years, and sometimes for a period much shorter. Governor Young, though occupying the dignified station of President over all the Latter-day Saints throughout the world, has shown his condescension by being willing to accept the petty office of Governor in a civil capacity. He was willing to condescend to this position for the good of the citizens of Utah. As a United States' officer he has manifested to the Federal government, and to all the world, that unequalled wisdom, and that superior capacity for governing, which far surpasses the talents and abilities characterizing the governors of other territories. In what State or territory has a governor been so universally respected and beloved? Has the general government ever disapproved of one of his

official acts? No. His whole administration, from first to last, has been in strict accordance with the Constitution and laws of the United States, and the laws of the territory over whom the Federal government appointed him as the Executive. This verifies the fact, that a truly religious man is better qualified to govern than one who is irreligious.

THE DISTINCTION BETWEEN ECCLESIASTICAL AND CIVIL LAW IN UTAH. — The Civil laws and Church laws in Utah, are as distinct as in other territories. The Methodists, Baptists, Presbyterians, "Mormons," and all other religious denominations in Utah, have the undoubted right to frame ecclesiastical laws, binding upon the individual members of their respective societies. If these laws are broken, they have the right to disfellowship the transgressor; but have no right, by Church law to interfere with his person or property. The same rights and restrictions exist in all the States and territories.

But are not the great majority of the citizens of Utah Latter-day Saints? Have they not the power to elect all the legislators, and to frame such civil laws as they think proper? Have they not the power to enact laws partial to their own denomination and favouring their own society more than others? And does not this virtually combine Church and State? We answer, that all the laws of Utah, must be sent to the Congress of the United States, and receive their approval or disapproval. Hence, the impossibility of the laws of Utah being partial, unless permitted to be so, by the Federal government. Also the Executive, and Judges of the District and Supreme Courts, are appointed by the general government; this is an effectual preventative against all partiality in the administration of law in Utah.

If any one supposes himself aggrieved by the decision of the juries, or lower courts, he has a right to appeal to the United States' Supreme Court in Utah. No jury is allowed in this Court. This effectually protects him from partiality, should any arise in the lower courts and juries, and gives him the benefit arising from the decisions of United States' officers. In this manner the power of Civil government is removed entirely beyond the reach of ecclesiastical government; and the two are as distinct from each other in Utah, as in the State of New York.

The press often accuse the Utonians of rebellion against the laws of the United States. But we have often asked the question, What particular law have they violated? Have they committed treason, by adhering to the enemies of the United States, or by giving them succour in time of war? Have they rebelled against Governor Young whom the United States have placed over them? Have they rebelled against any of the lawful and official acts of the United States or of her authorities? Have they rebelled against the Republican form of government which they petitioned for, and which Congress granted them? Have they violated any Indian treaties, or stirred the Indians up to hostility against the United States? Have they proclaimed war against the general government, or manifested the least hostility to Republican institutions? To all these questions we boldly answer, No. And we defy the whole world, to point out one law of the Federal government that the Utonians have violated. It is one of the easiest things imaginable to denounce the people of Utah, and to accuse them of open rebellion against the laws; but the sequel will show it to be one of the most difficult tasks ever undertaken, to substantiate these wholesale denunciations and accusations.

We very respectfully invite the gentlemen of the press to accommodate their readers with one solitary instance of Utonian rebellion against the United States' laws. One instance, proved, will have more influence than volumes of unsubstantiated slander.

Drummond's Reports have been proved by United States' officers and other incontrovertible testimony to be false—utterly false—without even a shadow of foundation. And the rotten-hearted, loathsome reptile has crept away into obscurity, to hide his guilty head from the just indignation of the public, and his amiable family whom he has so greatly dishonoured. Whether he still lives in unlawful intercourse with "his dearly beloved," Ada Carroll, we have not been informed. His iniquity has found him out, and the public press is down upon him rough-shod. Thus Haman has hung himself with the rope he prepared for the innocent.

A VISIT TO SCOTLAND.—In accordance with the instructions of the First Presidency, we have devoted a portion of our time in travelling among the Conferences and Branches of the Church of the Saints. Our last trip was to Scotland, accompanied by President Benson. We visited Carlisle, Glasgow, Paisley, Kilmarnock, Edinburgh, and some other places. Our meetings were generally well attended, and the Saints were enjoying a good measure of the Holy Spirit. We trust that our labours have been a blessing to many, both in and out of the Church. There are some small Branches in Scotland which we had not time to visit, one or two of which were represented to be in very bad standing, and so near like the world, and the world so near like them, that it would be difficult to distinguish the difference. They scarcely have the name of Saints, much less the characteristics. When the world speaks well of those professing to be Saints, they have great reason to fear; for, if they were Saints, indeed, the world would hate them, and say all manner of evil against them falsely. Persecutions are among the blessings promised to the faithful disciples of Christ. Let the Saints awake to righteousness, and it will not be long before the world will be awake also, to persecute, revile, and slander them.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
May 29, 1857.

Brother Orson Pratt, Liverpool.—We are yet without a mail from the East, since the November mail was brought in, and I have nothing from you by the last South mail. We left this city on Friday, 24th of April, for the north, and returned on Tuesday, May 26th, all well, and no accidents, having travelled nearly 800 miles. We saw much land, some little of it good soil, much good grazing land. But the best soil we were told "lies still a-head," in Bitter-root valley, and in the valleys still further east, and on the head waters of the Missouri. We saw enough to satisfy us, had we hitherto been ignorant of the fact, that the world is not yet over peopled. There are thousands of acres of good arable and pasture land, where thousands of the honest and industrious poor, who are now immured in factories, and other civilized prisons, could sustain themselves, and thrive as industrious bees of the Deseret hive, breathing a pure and wholesome air, free to do all the good they can to the human family and to themselves.

At four o'clock this afternoon, the May mail from Independence arrived, (heavy mail), Dr. Bernhisel, George A. Smith, T. O. Angell, and other passengers, all well.

One word more on the reformation begun among the Saints in Europe. Obedience to the Gospel at first brings peace and joy. By and by, all becomes with some as an old song. Local Elders have nothing new or exciting in their addresses, soon they know a little more than they did in the sectarian churches; they are tempted to think they know all, lose the Spirit, become indolent in their attendance

at meetings, formal and dull in their prayers, frequently forgetting entirely to acknowledge the goodness and power of God in thanksgiving and praise. By and by they lose the spirit of gathering, if ever they had it, and finally fall asleep in infidelity. Hence the necessity of a sudden pause—"Where am I? What am I? What am I doing? Am I living my religion? Are the good angels ever near me ministering to me? Have I wronged my brother in anything? Am I believing in, and obedient to every legally constituted authority in the kingdom of God? Have I increased faith and power in God, His ordinances, and increasing confidence in myself, my brethren, and my God? Have I nothing to repent of, nothing to amend, reform or improve? Have I become perfect, or is my course eternally progressive?" These, and a hundred similar queries put by the Saint to himself have awakened many, and will, no doubt, continue to arouse the watchful, while humanity has its frailties, and the enemies of the kingdom seen and unseen, live and have power to oppose. All hell is now awake to destroy the work and kingdom of God here, and may become more so in foreign countries ere long. And just as we begin to arouse ourselves to live and build up another house to our God, the enemies of His work stir themselves up and are more active to our injury and destruction than ever. But we feel to joy in the God of our salvation. We know this work is His, and that we are His, and He will turn and overturn till His purposes are accomplished, and His kingdom established that shall never be thrown down. Even so. Amen.

There are settlements at Beaver creek, nine miles east of the old Pawnee village. Also at different points on the Platte river which will accommodate the emigrants from northern Europe, who necessarily start late. We are planting stations on the line from here to the East for the mail, and the Express Carrying Company.

Your sincere friend and brother in the Everlasting Covenant,

BRIGHAM YOUNG.

FOREIGN INTELLIGENCE.

NEWS FROM UTAH.

(From the "Deseret News.")

RETURN OF THE GOVERNOR AND HIS PARTY.—By Captain Egan, who arrived on Sunday Evening, intelligence has been received that His Excellency and the company with him had got back as far as the head waters of the Malad on the 23rd; he is hourly expected.

All were well, and getting along finely; the Governor's health much improved, and his body invigorated by the journey, as also many others in the company.

His return and that of the principal men who accompanied him, will give new life and vigour to the city. Though things have been moving about right since they left, there has been something lacking in general appearances that their return will supply.

In the next number, an account of their trip may be expected, which will, no doubt, be very interesting.

TUESDAY, 6½ P.M.—He has arrived.

THE WHEAT CROPS.—So far as we have heard, the wheat crops in this Territory, as a general thing, look remarkably well, and the prospects of an abundant harvest were never better. There is plenty of water for irrigation, and, with few exceptions, there is not much probability of there being any scarcity in this and the adjoining counties during the season. There is any amount of snow in the mountains, and if the grasshoppers do not make another visit this summer, the husbandman will be very likely to realize all that his industry and management will warrant him to expect at the time of harvest.

CITY ITEMS.—Improvements are being made constantly. During the week the fence around the Council House and adjacent grounds has been completed.

The wall around the Tithing Office buildings connected with the one around the President's buildings, gardens, &c., has been finished, and when the ponderous gates are made and hung, they will be much more safe.

South Temple-street has been some-

what improved; but when the deep hole between the Council House and the President's mansion is filled up, and the street and side walks made to correspond with the improvements lately made in front of the mansion and adjoining buildings, as is contemplated, that part of the street will have a much better appearance than it has now.

The city, as a general thing, has been greatly improved this spring, and preparations are making for the erection of many new houses during the summer, and general prosperity is seen everywhere.

LATEST FROM THE PLAINS.

(From "The Mormon.")

THE ST. JOSEPH *Journal*, of the 2nd instant publishes a report brought by a French trader, that a hundred troops and fifty teamsters, under the command of Colonel Summers, were attacked by a large body of Cheyenne and Arrapache Indians, two hundred miles from Fort Kearney, and all slain. The report is confirmed by a trader who arrived at Pacific City, Iowa, on the 2nd, and also by the emigrating train from Salt Lake.

[The above is discredited at Washington. Some persons who have just crossed the Plains, informed us this morning, (Thursday,) that they had learned sufficient of the Indian preparations for hostilities to warrant Uncle Sam's boys to count on tough times on the Plains.—ED. *of "The Mormon."*]

TROOPS FOR UTAH.

(From the "New York Herald.")

"The intelligence of an insurrectionary movement in Kansas grew out of the fact that a committee of citizens of Lawrence had prepared a city charter differing materially from that granted by the territorial legislature, and the design of the said committee of superseding the old charter with the new instrument. This action, which was in effect a nullification of the law, was regarded by Governor Walker as treasonable, and he forthwith made arrangements to repress the movement. Orders have been despatched to General Harney to employ the whole of the military force destined for Utah in preserving order in Kansas, if necessary. A serious difficulty occurred at Doniphan, Kansas, on the 6th instant. It seems two prominent individuals, one of each political party, had a personal trouble which they endeavoured to quietly settle with muskets at forty paces, but were interrupted. A great excitement was created, the politicians respectively taking sides with their favourite, and armed men gathered from round about. General Lane was there, and seized a number of United States' arms, and for a time a bloody conflict seemed inevitable. Lane, however, prudently avoided a collision, and, finally peace was restored. Such incidents go to show of what inflammable material the population of Kansas is composed.

"Despatches received last night state that on the 17th instant, Governor Walker encamped outside of Lawrence with eight companies of dragoons, under the command of Colonel Cook. The citizens had, up to last accounts, refused to negotiate, and had resolved to resist when fired upon by the military. We do not, however, apprehend that the Free State men will place themselves in bodily danger. Eight companies of dragoons are rather too formidable for even redoubtable General Lane to attack. Governor Walker had issued warrants for the arrest of the Lawrence malcontents, and no doubt they are duly executed. Accounts from Kansas, derived from a Free State source, state that the Topeka Convention adjourned on the 16th, after renominating the old State officers, so called. General Lane is to organize the Free State men, with the view to action, at the October election.

"D. R. Eccles, of Indiana, has been appointed Chief Justice of Utah."

A FEW MORE QUESTIONS FOR MINISTERS TO ANSWER.

(*From the "Western Standard."*)

The Bible calls Abraham the friend of God; and states, that it was because of his obedience and faithfulness that He entered into covenant with him. His

readiness to offer up his son Isaac is proof that God could give him no commandment that he would not unhesitatingly and with all his heart obey. If this be so, and if plural marriages are sinful, impure and improper in the sight of God, how is it possible that He did not make Abraham acquainted with the sinful nature of such marriages, when He promised that kings should come out of him, and that in his offspring the world should be blessed, seeing, that at that very time he was a polygamist?

When Israel made a war of extermination upon the Midianites, God commanded them to spare the young women for wives for the Israelites. They captured thirty-two thousand young ladies; and by God's command they were apportioned among the army, the congregation, and to the Lord. By this apportionment, the army drew sixteen thousand—the congregation 15,968, and the Lord 32. Now as the Mosaic ritual required no vestal virgins, nor consecrated maids to minister in the offices of religion, and as Moses, in Exodus vii. 1, is said to be God, were not those thirty-two maids given to Moses, and if given to him, were they not intended to be his wives? If not, what were they intended for? Consult the 31st chapter of Numbers.

When God, in Numbers xiv. 12, threatened to destroy the men of Israel for their wickedness, and told Moses, that He would make a great nation of him, upon what principle did He promise that, if not upon the principle of polygamy?

Hannah was the second living wife of Elkanah; Samuel therefore was the offspring of a polygamic marriage. Now polygamy is either pure and holy before God, and its children legitimate; or it is impure and unholy, and its offspring are bastards, and by the law of Moses were not permitted to enter into the congregation of the Lord. If, therefore, Samuel was not born in lawful wedlock, how was it possible for him to minister at the altar, as the chosen Prophet, Seer, and Revelator of the Most High God?

By consulting 2 Samuel xii. 8, we find that God Himself gave unto David Saul's wives, and if they had not been enough He would have given him more: How could that be, according to the uninspired ideas of monogamists?

Isaiah prophesies that at the building up and glorifying of Zion in the last days, seven women shall offer themselves as wives of one man: Do monogamic Christians believe that this prediction of the "evangelical Prophet" will be fulfilled? And if this passage is to be spiritualized, what kind of wives will those spiritual wives be?

Christ promised them who forsook wives, &c., for His sake, to reward them an hundred fold in this world: Does not the fulfilment of that involve the principle of polygamy?

Where in the Bible is polygamy forbidden, and declared to be unlawful?

What passage in the Bible says, that it is unlawful for a Christian man to have more than one wife?

Is not Paul's expression in 1st Timothy iii. 2, 12, equivalent to saying, that Bishops and Deacons must be married men, having at least one wife?

Which system is better calculated to produce a healthy and vigorous posterity; the polygamy of the "Mormons" which entirely separates a woman from her husband during pregnancy and the nursing period, or the monogamy of Christians which wantonly violates those laws of life and health which even brutes respect?

In Utah, even upon the testimony of apostates, there are but two classes of women: viz, wives and daughters. Which is the better, that condition of things in Utah, or society in California, where in addition to wives and daughters, a third and very numerous class of females are added?

VARIETIES.

The best thing to give your enemy is *for*giveness.

The difference of time between Liverpool and New York is four hours and fifty-six minutes.

True Pith.—The force of language is apt to be much injured by the multitude of words.

HONESTY and interest, like virtue and heaven, can never be separately pursued.

WORLDLY WEALTH.—There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—*Matthew Henry.*

DISASTERS ON THE WESTERN RIVERS.—The *Louisville Courier* has a long list of steam-boat disasters that occurred on the western rivers during the year 1856. The recapitulation is as follows:—Boats lost by snags, 59; by burning, 23; by collision, 7; by ice, 34; by explosions, 8; by other casualties, 21; total steamers lost, 152; flats and barges lost, 50; aggregate loss of property $2,637,000. In addition to the above disasters there were some forty or fifty accidents by flood, fire, snags or collisions, wherein boats and cargoes were damaged to a large amount in the aggregate.

THE HAND-CART SONG.

BY ELDER PHILIP MARGETTS.

No purse, no scrip they bear with them, but cheerfully they start,
And cross the plains a thousand miles, and draw with them a cart:
Ye nations list! the men of God, from Zion now they come,
Clothed with the Priesthood and the power, to gather Israel home!
Then cheer up ye Elders, you to the world will show
That Israel must be gathered soon, and oxen are too slow.

Ye pious men whose sympathy is touch'd for fallen man,
A pattern now is set for you, just beat it if you can;
Here's men who're called to go abroad the Gospel to impart,
They leave their friends and homes so dear and start with their hand-cart.
Then cheer up ye Elders, &c.

Now competition is the rage, throughout the world 'tis true,
To head the "Mormons" they must rise far earlier than they do,
For "Mormonism" it is sound, without a crack or flaw,
They know the arts and sciences, and we're learning how to *draw*.
Then cheer up ye Elders, &c.

Some folks would ask, Why do you start with carts, come tell I pray?
We answer: when our Prophet speaks, the Elders all obey;
Since Brigham has the way laid out that's best for us, we'll try;
Stand off ye sympathetic fools, the hand-carts now or die.
Then cheer up ye Elders, &c.

Then come ye faithful ministers, with blessings now we'll go,
To gather out the honest hearts from darkness and from wo;
Our strength increasing day by day, as from this land we part,
We'll bless the day that we were called to go with our hand-cart.
Then cheer up ye Elders, &c.

MONEY LIST, JULY 24—31, 1857.

	£	s	d
Evan Richards, (per S. Roskelly)	2	0	0
Edwin Scott	5	0	0
Josiah Holmes	2	0	0
George Teasdale	2	0	0
Benjamin W. Brindle	5	0	0
Carried forward	£16	0	0

	£	s	d
Brought forward	£16	0	0
Thomas Parkes	2	0	0
Josiah Holmes	2	0	0
William Brownlow	8	0	0
	£28	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XIX. Saturday, August 22, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 6.—*ENGLISH SOCIETY.*

We presume that nearly every thinking, observing mind has often been struck with the plausibility and smoothness with which villany comes to us, and with the loud pretensions that vice makes to virtue. Were not this so generally true—so much like the *rule*—people would be astounded at such audacity and deception. But as it is, to look for rottenness gaudily painted, and for vice to be loud-mouthed in its pretensions to purity, is as natural as to expect the most common occurrences of life. Times have not much changed, nor the character of men altered, since the days when hypocrites brought to Jesus a woman taken in adultery, and were sent away abashed by the simple command—He that is without sin among you, [of course more particularly meaning the sin of adultery] let him first cast a stone at her. We have often wondered whether Satan is not the most plausible and smooth of all existing beings, and if he is not loudest and most eloquent in prating of virtue and right. Nor do we consider such thoughts far-fetched, seeing that similar views are to measure mankind. We always have suspicion brewing in our minds when great pretensions to piety and purity are made, for that which in the distance appears a beautiful edifice, too often turns out, as we near it, to be nothing better than a painted sepulchre.

The foregoing reflections have been called forth by a consideration of sexual relations in "English Society," the working of the monogamic system, the loud boast that has gone to all the world of its excellence, the deep cry raised against the divine institution of polygamy, and the condition of sexual relations in "Mormon Society." Now we cannot but think in view of this, that "English Society" should really be all that it pretends; that its sexual purity should be something more than a fable, and that "Mormon Society" ought to be bad in *fact* to justify this bitterness. Yet we hold that the *facts* in both cases are quite the reverse, and that of all the plague-spots on the face of "English Society," those made by its sexual intercourse are of the deepest dye.

We propose giving Monogamy and Polygamy a thorough investigation, and design these subjects to occupy a large ground and a prominent place in our "Pictures." We shall trace faithfully the *developments* of both institutions, for *development* is the best test of systems. We shall also consider the fundamental policy and philosophy of monogamy and polygamy as *systems*. As far as practica-

ble in treating of their *developments*, we shall let monogamists paint the scenes rather than perform the task ourselves; for we would not have the shadow of unfairness on our part, but out of their mouth we prefer that testimony should come. The necessity of giving these matters a thorough investigation, and a prominent place in our "Pictures" is too important to need urging. We have selected for No. 6—

"OUR GREAT SIN.

[From "The Lancet."]

"Our social system has recently undergone one of those virtuous spasms to which the British constitution is particularly liable, at short intervals, and from divers causes. We are now as well as can be expected, and as wicked as ever, notwithstanding the revelations recently made as to the frightful depravity existing in London, injurious alike to our physical and moral welfare—disgraceful alike to the poor wretches by whose debasement it exists, and to the blind leaders of the blind who seem to think the great extent of prostitution in London sufficient reason for avoiding its consideration, or attempting any practical means of reform. For there has been no laxity in collecting facts and statistics. The increasing prevalence of the greatest of our social sins is well known, and the awful evils entailed by it fully recognized. Upwards of eighty thousand females are computed to gain their living by prostitution in London, and during last year more than four thousand were arrested by the police. Cargoes of them are actually imported from the continent because London presents the best market. And these figures and facts are again and again adduced by theoretical philanthropists to prove the enormity of the evil, yet nothing practical is suggested or attempted whereby to stem the torrent that is spreading the abomination of desolation far and wide. The alleged reason, forsooth, is that no efforts can reach all the sources of the evil, and therefore no attempt may be made to check the impetuosity of the stream. We are aware that several excellently-managed reformatories exist, but the whole number they can receive does not equal that of the 'lock' patients under treatment in general and special hospitals. Moreover, those who are received have usually had their swing of vice, have drained the cup to the dregs, and are only awakened to the foulness of the draught when they begin to taste the bitterness of the sediment.

"Meanwhile there flourish, at the West-end, gorgeous houses, where passers-by see only the painted face of Jezebel look out of the window, from which side Virtue averts her face and blushes—yet we are asked to believe that she does not see or know why she turns away her head. The children of Cornelia inquire concerning the 'beautiful lady' whose quiet brougham stops the way at the door of the theatre or concert-room, and we are expected to assume that it is ignorance which makes the pure matron hesitate to answer them. Samson, whose fine proportions are the envy of the domestic troops, drives Delilah in the park; and we are asked to suppose that his sisters are unaware who it is sits by his side. The daughters of Dives, knowing all about the plot of the 'Traviata,' visit the opera to witness the apotheosis of a consumptive prostitute, and drive home through the Gehenna-fair nightly held in the Haymarket; yet we are expected to credit that they lay their heads on their pillows without considering what it all means.

"We do not cite these illustrations at random, but select them to direct attention to the most practical means of remedying the evil without too much shocking the dainty consciences of those who object to direct legislation on the subject. Each case alluded to has a meaning and conveys a lesson. Houses at enormous rentals are seldom devoted to infamous purposes without the cognizance of the landlord or his agent—indeed, it is well known that higher rents are usually exacted on account of the use to which the premises are applied. We therefore believe that a far greater responsibility should be imposed on landlords in regard to the manner in which their houses are occupied. This is easy enough to ascertain—quite as easy as the detection of alterations made contrary to the lease, of which the tenant rarely fails to receive very early official warning.

"To those who have none other than themselves to care for, the presence of prostitutes in every public place of resort is little more than matter of passing notice. To the mother of a family it is something far more serious. That her

daughters should witness the openly-permitted blandishments of these women is to her a constant misery. That her sons may fall victims to the arts of 'the syren woman with the serpent's tongue' is a perpetual fear. Members of our profession must have deep cause to respect the beautiful homely virtues that fill the kindly hearts of our English matrons. Yet the sense of burning shame with which they must regard the openly-displayed depravity of their sex seems never to have been thought worthy of consideration or comment. Do men ever reflect what would be their own feelings of horror and disgust at seeing an Antinous parading the streets plying for hire, after the manner in which courtesans openly pursue their trade in London?

"But one of the most important (if not *the* most important) means for reforming the existing evil is an enforcement of stringent punishment for seduction. Instead of compelling the seducer to pay a paltry sum (probably far less in amount than he has expended to accomplish his evil purpose), we contend that none but directly personal punishment should be inflicted. If the evil-doer who tempts a girl from her home, who laughs at the threats of her parents, and keeps her

> 'Till his passion shall have spent its novel force,
> Something better than his dog, a little dearer than his horse'—

knew that two or three years of imprisonment awaited the detection of his guilt, he would hesitate in his evil course; for there is no such selfish animal and moral coward as a libertine.

"Lastly, we protest, in the name of common decency, against the deliverance of one of the largest and most important of our thoroughfares, for five or six hours every night, to the sole use of prostitutes and their companions. It is well known to every inhabitant of London that no person can at these times pass through the Haymarket without seeing and hearing an amount of appalling wickedness, unparalleled in any city in the world. Shops, taverns, cafés, brilliantly-lighted saloons, as specially devoted to the use of the courtesan as the Stock Exchange is to that of the merchant, are allowed to remain open throughout the night. Through such scenes roll homeward the carriages of fair and high-bred damsels from opera or concert. And well is it if their thoughts go no further astray on witnessing such sights than to feel gratitude for their own lot; even as old Bradford the martyr was wont to exclaim, when he saw a criminal going to the gallows, 'There goes John Bradford but for the grace of God.' Here the hopes and happiness of many a family are wrecked by the mad whirl of excitement that upsets the feeble brains of striplings and week-minded men. Here the thoughts of many a poor girl cursed with a dowry of beauty, dazzled at the rustling silks, and deceived by 'the loud laugh that speaks the vacant mind,' have for the first time turned to evil. If in a street thus centrally situated there broke forth a terrible plague, so terrible that death was in the very air, prompt and efficient means to subdue the evil would soon be devised. Yet a moral plague, more harmful than words can describe, prevails there night after night. To stay it with a firm hand is the duty of those in authority; and until some practical efforts are made to check the force of the current itself, as well as to catch the drops that eddy back into virtue, all preaching, and groaning, and theorizing about the increasing evils of public prostitution are vile and hypocritical. The only result of such puritanical shirking of work that must be done sooner or later is that still more applicable, and yet nearer home to ourselves, will become that terrible denunciation, 'Woe unto you, Scribes and Pharisees, Hypocrites!'"

(To be continued.)

ANTI-MORMON RIOTS.

(From the "Birmingham Journal.")

One of the results of Dr. Brindley's crusade against "Mormonism" in Birmingham has been, that for several weeks the Sunday and week-day meetings of the "Saints" have been interrupted by unruly mobs, who, not content with giving

the preachers the lie, howling and whistling during the singing of hymns, and groaning with unwonted fervour during prayers, have even pelted the members of the congregation with stones and mud on their way homewards. On the afternoon of Sunday last, a man named Thomas Horsley, on leaving Allison-street chapel, was seized by a crowd of people, who tore his coat in pieces, and treated him in such a manner that he had to place himself under the protection of a policeman. He got into a cab, hoping thereby to escape, but the mob followed him as far as Islington-row, hooting at him, and pelting both him and the cabman with stones. On Thursday night, a man named Rose, one of the deacons of Thorpe-street chapel, was beaten with sticks and otherwise roughly handled by a crowd which had assembled in the neighbourhood, where, we may remark, hundreds have nightly gathered for several weeks, with the view of disturbing the Mormon meetings. It was here that matters reached a climax last Sunday evening. Dr. Brindley had been lecturing on the iniquities of "Mormonism" nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the door-way of the chapel yard, "Brigham Young has got forty-two wives, damn him;" but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City. His discourse closed about eight o'clock. Though a few of the more respectable looking of the Doctor's hearers left the street when he did, the great majority remained, and the crowd numbered not less than fifteen hundred or two thousand persons of both sexes. A rush was at once made to the chapel, where President Aubrey was preaching at the time. The aisles and unoccupied seats were speedily filled, and then a running fire of comment on the sermon was commenced, and carried on by the intruders for some five or ten minutes. Much of the language would have disgraced the lowest pothouse, and at last Aubrey abruptly closed his discourse, pronounced the benediction, and dismissed his flock. It was with great difficulty that they forced their way through the crowd in the chapel yard and the street. The women were hustled, insulted, and bespattered with mud; the men had their hats knocked off, and were pushed about from side to side; and hootings, oaths, tin-kettle harmonies, &c., lent completeness to a scene such as is not often witnessed in Birmingham on a Sunday evening. The police were sent for, and quiet was partially restored. However, as soon as the constables had gone away, the door of the chapel was burst open, the crowd rushed in, the front windows were smashed, and the mob conducted themselves as they liked for nearly half an hour. A Bible was taken from the pulpit, and other books stolen, including a "Key to Theology." . . . . The arrival of some policemen at this juncture had the effect of dispersing the mob thoroughly, or more serious results might have happened, as hints of an intention to burn the chapel were freely circulated. No other disturbance took place that night, but on Monday morning the chapel doors were again broken open, lock-fast closets were ransacked, and a large number of music and school books were torn in pieces and strewn about the yard. Except when a policeman hove in sight, the crowd remained in possession of the building during the whole day. In the evening our reporter visited the place to see what damage had been done, and while he was inside, a shower of stones came rattling through the smashed windows. We believe that yesterday the building had the protection of a policeman, but this ought to have been given earlier.

A repetition of these disgraceful scenes must not be permitted. . . . . But in this country the Mormons are observers of the law; they seem to live as decently moral lives as their neighbours of the same class; they do go through the forms of worship, which may be more than many of their assailants can say; they have Sunday schools, day schools, and other means of giving enlightenment which the Book of Mormon cannot altogether overpower. And the law of the land must give them the protection which it accords to all "religions," pretended or genuine. There must be no more religious bonfires in Birmingham. The last took place more than half a century ago, and we are not particularly proud of the achievement. We believe that Dr. Brindley does exhort his audiences not to commit any act of violence, but gatherings of fifteen hundred or two thousand persons

in a narrow thoroughfare ought not to be allowed. The Doctor's peculiarly energetic language requires a larger area than the immediate vicinity of the Thorpe-street Mormon Chapel.

ANOTHER RIOT.

On Wednesday morning Dr. Brindley placarded the town with an intimation that he should "reply" to the foregoing report at the back of the Town Hall that evening, at eight o'clock; and to hear the Doctor some twelve or fifteen hundred persons assembled. On one point only did he allege any inaccuracy. He denied that his lecture in Thorpe-street on Sunday evening had any reference to the iniquities of "Mormonism," as we had stated. This constituted his "reply to the *Journal*." Of course there was abundance of vulgar abuse—assertions as to his former connection with the press having given him a knowledge (personal, we suppose,) of how reporters were capable of being bribed, and so on—but not a word did he say in contradiction of our statement of the disgraceful outrages which followed his preaching of what he called "the highest mystery of Christianity." And yet he had the impudence to ask a meeting to vote that the report in the *Journal* was false, though not one in a hundred of those he addressed could have had any personal knowledge on the subject. If this is the way he treats the question of "Mormonism," the cause of truth will gain but little by his advocacy. It was also remarked, that he did not say a word in condemnation of the excesses of his friends. The result might have been anticipated. At the conclusion of his address, several hundreds of the crowd, under the leadership of two or three professed adherents of the speaker, moved off into Cambridge-street, where the Mormons have a chapel—a dingy old schoolroom, immediately facing Messrs. Winfield's manufactory. The narrow street was literally packed in the space of a few minutes, and after the usual preliminaries to an outbreak, hissing, hooting, and yelling, several huge stones were flung through the glass windows, into the room. A few of the more orderly endeavoured to persuade the mob that they would gain nothing by attacking an empty room, but determined to wreak their indignation upon anything pertaining to "the Church of Jesus Christ of Latter-day Saints," the multitude set to work, flinging volleys of stones and other missiles at the edifice, and in less than half an hour some sixty panes of glass, all the building possessed, were shivered to atoms, and in many places the woodwork of the windows themselves completely destroyed. A desk or two, visible from the street, were likewise broken by the volleys of stones. Finding that much more could not be done in the way of damage to the building, cries were raised of "Fetch out the unbelievers;" "They've hid themselves;" "Serve 'em like the windows;" and a strong body of the besiegers forthwith set to work and tore off the iron fastenings of the doors, belabouring them at the same time with their fists and hob-nail boots. At this juncture, and while the greatest excitement prevailed, a detachment of police arrived on the spot, and proceeded to take steps for resisting any further violence. The mob were at first disposed to attack the constables, but, aided by several Mormons, the officers succeeded in restoring comparative quietness. One or two of the "Saints," in trying to gain entrance into their building, were roughly handled, and had they been recognised earlier, would most probably have met with serious bodily harm. The poorer inhabitants of the street were much terrified, and bolting their front doors, kept secure within during the disturbance. It was fortunate for the Mormons that the chapel was locked up at this particular time, for had any of them been within, the result might have been disastrous. During the remainder of the night and on Thursday, a policeman was stationed in Cambridge-street, and no further molestation of the premises has taken place. * * * *

It is surely unnecessary to say that the essence of religious freedom is the right of every man to hold and propagate his religious opinions without coercion and without fear of consequences; and it is generally admitted that the moment a religious sect is persecuted, that instant sympathy is excited in their favour. The outrageous proceedings, and the oratorical stimulants that have led to them, are therefore neither right in themselves as a means of overcoming error, nor are they politic, and probably this consideration will induce the speaker in question to confine his exposures of the delusion to the more legiti-

mate and less dangerous modes of indoor disputation and argument. Dr. Brindley may reply, as he did on Wednesday, that his expositions and the riot that ensued have no connection. We can only point to the fact that immediately after the Wednesday evening harangue, as after that of Sunday, a riot did take place, the rioters being those who composed his audience, the sufferers those against whom his denunciations are directed. If the connection here is not palpable, we confess we cannot hope to convince those who doubt it.

If these gatherings are not voluntarily stopped, they must be checked by the vulgar but effectual means of the police. And we think we have a right to ask how it is possible that outrages like those in Cambridge-street and Thorpe-street can be committed in a town professedly under the care of an expensively maintained force of police? Let a Royal Duke visit us, and we have a parade of the force that carries terror and admiration, as the case may be, to every mind; a circus attracts a bevy of police large enough to fill the reserved seats; even a photographic booth on Gosta Green can command the protecting aid of a couple of full privates; and yet a riot can take place in the centre of the town, a mob may take possession of a chapel, and hold it for hours, men and women worshipping God, as they think, may be hooted, pelted, and their lives imperilled, without interference, and without a single offender being taken into custody. A creditable state of things, truly! Still more creditable that the outrages can be repeated, as they were on Wednesday, with the same impunity! We are no believers in the vulgar notion that the police wink at these things. The fact is, that they know nothing whatever of them, take no pains to know, and seldom trouble their heads with anything out of their ordinary jog-trot daily duty. That sort of extra parade vigilance is rather a bore than otherwise. It surely did not require any great shrewdness to know that the same people who aided the riot in Thorpe-street, called together by placard to be addressed by the same speaker, in the neighbourhood of another Mormon chapel, were very likely to repeat the same outrages. And yet no provision was made to meet and prevent such an almost inevitable contingency. We believe we shall not be doing justice to the town if we do not call the attention of the Watch Committee to these proceedings. At the same time we ask the Committee of the Parks to look to it, that the Calthorpe Park is not made a theatre for controversy of all sorts, under the guise of field preaching. The evil that arises from these disgraceful outrages extends to matters with which it has no necessary connection, and may lead to the authoritative suppression of the practice of open air preaching, which, in appearance at least, is conveying a knowledge of religious truth to many a man to whom it has hitherto been a tradition and a fable.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 521.)

[June, 1842.]

I received a letter from Horace R. Hotchkiss, of which the following is a copy:—

Fair Haven, May 27, 1842.

Rev. Joseph Smith.

Dear Sir—Yours, notifying me of your application for the benefit of the bankrupt act, is at hand. I regret very much the step you have taken, as I am fearful it will have a most disastrous influence upon your society, both commercially and religiously; you have, however, probably weighed the subject with sufficient care to arrive at a correct decision.

You will oblige me by stating, immediately on the receipt of this letter, your precise meaning, in saying, that "all your creditors would fare alike." It is, as you will see, important for me to know the course taken with my notes, and also the position in which we stand to each other.

You have my bond for certain lands, or rather you have my bond that you shall have a deed to certain lands upon the payment of notes specified in said bond. I wish to know exactly how this bond stands in your inventory. Of course, it cannot stand as a title to the property; but I want to know the disposition which is to be made of it.

Possibly some arrangement might be

made between us at once; still I do not know how Mr. Tuttle and Mr. Gillet will view the subject.

Yours, &c.,

HORACE R. HOTCHKISS.

To which I wrote the following answer:—

Nauvoo, June 30, 1842.

H. R. Hotchkiss, Esq.

Dear Sir—Yours of the 27th May has been received, which I shall now briefly answer. In regard to my application for the benefit of the bankrupt act, there was no other course for me to pursue than the one I have already taken; and, as I have said before, all my creditors will have to fare alike. Your papers are inventoried along with all the other property.

The influence this step may have upon our society, either commercially or religiously, is a matter we cannot stop to consult, as we had no alternative left. We have been compelled to pursue this course on account of the extreme pressure of the times, which continued to bear harder upon us, until we took the step we have.

A great pressure of business prevents my writing more at the present, you will, therefore, excuse a short communication.

I remain,

Yours respectfully,

JOSEPH SMITH.

Friday, July 1, 1842. Elder Willard Richards left Nauvoo for New England.

Saturday, 2nd. Rode out in the city with my Clerk, Mr. Clayton, to look at some lots; afterwards rode to Hezekiah Peck's, accompanied by Emma and others.

In this day's *Wasp*, I find the following:—

Mr. Editor.

Sir—I take the liberty to inform you that a large number of persons in different places have manifested a desire to know the phrenological development of Joseph Smith's head. I have examined the prophet's head, and he is perfectly willing to have the chart published. You will please publish in your paper such portions of it as I have marked, showing the development of his much-talked of brain, and let the public judge for themselves whether Phrenology proves the reports against him true or false. Time will prove all things, and a "word to the wise is sufficient."

Yours respectfully,

A. CRANE.

A PHRENOLOGICAL CHART,

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—11, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—9, L. Strong parental affection, great solicitude for their happiness.

Inhabitivenes.—5, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

Combativeness.—8, L. Indomitable perseverance, great courage; force, ability to overpower.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—9, L. Strong love of riches, desire to make and save money.

Alimentativeness.—9, L. Strong relish for food; keen and severe appetite.

Vitativeness.—4, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem.—10, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—10, L. Kindness, goodness, tenderness, sympathy.

Veneration.—6, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—10, L. Cheerfulness; sanguine expectation of success and enjoyment.

Marvellousness.—10, L. Wonder, credulity, belief in the supernatural.

Imitation.—5, M. Inferior imitative powers; failure to copy, describe, relate stories, &c.

Prepossession.—8, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—9, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—8, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—7, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—5, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Time,—11, V. L. or L. Distinct impressions as to the time when, how long, &c.

Locality.—11, V. L. or L. Great memory of place and position.

Eventuality.—11, V. L. Extraordinary recollection of minute circumstances.

Individuality.—10, L. Great desire to see; power of observation.

Form.—10, F. Cognizance, and distinct recollection of shapes, countenances, &c.

Size.—11, V. L. or F. Ability to judge of proportionate size, &c.

Weight.—9, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—6, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—7. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—11, V. L. Extraordinary critical acumen; great power of analysis.

There are four temperaments. The Lymphatic or Phlegmatic, in which the *secreting glands* are the most active portion of the system, produces both corporeal and mental langour, dullness, and inactivity. The Sanguine in which the *arterial* portion of the system is most active, gives strong feelings and passions, and more ardour, zeal, and activity, than of strength or power. The Bilious, in which the *muscular* portion predominates in activity, produces strength, power, and endurance of body, with great force and energy of mind and character. The Nervous, in which the *brain* and *nervous system* are most active, gives the highest degree of activity, with clearness of perception and of thought, but less endurance. Sharp and prominent organs denote activity; smooth and broad ones intensity and strength.

EXPLANATION OF THE CHART.

The *written* figures opposite the organs and ranging in a scale from 1 to 12, indicate the various *degrees* in which the respective organs are developed in the head of the individual examined: thus 1, 2 indicate that the organ is *very small* or almost wholly wanting; 3, 4 means *small*, or feeble, and inactive; 5, 6, *moderate* or active only in a subordinate degree; 7, 8, *full* or fair, and a little above par: 9, 10 *large*, or quite energetic, and having a marked influence upon the character; 11, 12, mean *very large*, or giving a controlling influence, and extreme liability to perversion. *The size of the brain, combinations of the faculties* and *temperament* of the individual, may be indicated in the same manner as the degrees of the faculties or organs.

The initials V. L. denote very large, L. large, F. full, M. moderate, S. small, V.S. very small.

I give the foregoing a place in my History for the gratification of the curious, and not for respect to Phrenology.

[*For the "Wasp."*]

TO THE CITIZENS OF HANCOCK COUNTY.

As a people the Church of Jesus Christ of Latter-day Saints are found "more sinned against than sinning." In political affairs we are ever ready to yield to our fellow citizens of the County equal participation in the selection of candidates for office.

We have been disappointed in our hopes of being met with the same disposition on the part of some of the old citizens of the County—they indeed seem to manifest a spirit of intolerance and exclusion incompatible with the liberal doctrines of true republicanism.

At the late Anti-Mormon convention, a complete set of candidates pledged to a man to receive no support from, and to yield no quarters to, "Mormons," are commended to *all* the citizens of this County for their suffrages!

As a portion of the said citizens of Hancock, we embrace the opportunity to decline *this ticket* for the want of *reciprocity* in its terms, and honesty and intelligence in the character or some of its candidates.

If the old citizens of the County are still desirous of equal participations with us in the choice of candidates, we are ready to co-operate with them. If independent gentlemen will announce themselves and possess the requisite qualities, *capacity* and integrity, they *will* receive the united support of our people in the country.

The time for holding a convention seems to have already gone by—there is time

enough for the friends of justice and fair play to *elect* a ticket to be announced in the independent manner we have suggested. Let the *gentlemen* who have the *courage* to oppose the spirit of dictation, which governed the Anti-Mormon convention candidates show themselves, and we will exercise enough, on the terms proposed in this article, to ensure complete success.

JOSEPH SMITH.

Sunday, 3rd. This morning I preached at the Grove to above 8,000 people. The subject matter of my discourse was from the Prophet Daniel's saying, that "In the last days the God of heaven would set up a kingdom," &c.

In the afternoon heard brother Hyrum preach at the Grove.

The steamer *Edna* collapsed her flues at the mouth of the Missouri river; more than sixty persons were badly scalded. A proof among many similar that the waters of the west are cursed, as saith the Lord in a revelation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 22, 1857.

THE VISION OF NEPHI.—Nephi was one of the prophetic writers of the Book of Mormon. In his youthful days he dwelt at Jerusalem with his father Lehi. By the commandment of the Lord, this family, in connexion with another family by the name of Ishmael, left Jerusalem about six centuries before the Christian era. They first went down into the wilderness near the eastern shores of the Red Sea. While there, Nephi beheld in vision, the great western continent to which the Lord promised to guide them, and on which they were to become a great nation. He saw some of the great events of latter-times, among which he beheld the rise of the Latter-day Kingdom, and its progress among all nations. We quote some extracts from the vision, having reference to present events:—

"And the angel spake unto me saying, these last records" (having reference to the Book of Mormon,) "which thou hast seen among the Gentiles, shall establish the truth of the first," (meaning the Bible,) "which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed as well as in the records of the Twelve Apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles: and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last."—(First Book of Nephi, Chap. iii., par. 43.)

From this extract, it will be perceived that the Book of Mormon and Bible were to become one in their testimony; and that in former days Christ was to manifest himself first unto the Jews and last to the Gentiles: and that in the latter days his work was to commence first among the Gentiles, and last among the Jews. This accords with the prediction of Isaiah, who expressly declares, that the great work for the gathering of Israel in the latter times, should first commence among the Gentiles.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—(Isaiah xlix. 22.)

In fulfilment of this, the hand of the Lord was lifted up to the Gentiles in the United States in bringing forth the Book of Mormon, and setting up His Latter-day Kingdom, which will, as Nephi has predicted, result in the gathering and salvation of Israel. The angel further says:—

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God, in that day, that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks, and if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land for ever: they shall be no more brought down into captivity; and the house of Israel shall no more be confounded; and that great pit which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end; for behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him."—(Par. 44.)

Here it will be seen that the only promise left to the Gentiles in the latter times is on the condition of their repentance and embracing the great work of the Lord, revealed through the Book of Mormon, and gathering with the Saints in America, preparatory to being numbered with the American Indians, who are of Israel. Otherwise the Gentile nations will be cut off and perish from the earth.

"And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish; therefore, wo be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts, and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken."—(Par. 45.)

According to this, the latter-day message was to be a work, terminating speedily in the salvation or destruction of the Gentile nations. The great division line was to be everlastingly drawn; and the wicked delivered up to the hardness of their hearts, preparatory to the fearful judgments predicted.

"And it came to pass that when the angel had spoken these words, he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, behold there are, save two churches only; the one is the Church of the Lamb of God, and the other is the church of the devil; wherefore whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.—(Par. 46.)

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.—(Par. 47.)

"And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.—(Par. 48.)

"And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.—(Par. 49.)

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness, and with the power of God in great glory.—(Par. 50.)

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumours of wars among all the nations and kindreds of the earth, and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he has made to his people, who are of the house of Israel."—(Par. 51.)

From these quotations we learn that there are but two churches; one of God and the other of the devil; and that all mankind belong to one or the other; and that the Latter-day Church of God should be few, when compared with the numbers belonging to the church of the devil. We also learn that these few were to be upon all the earth, and their dominions small: yet they were to be "armed with righteousness, and with the power of God in great glory." We also learn that multitudes, belonging to the devil's church, "upon the face of all the earth, among all the nations of the Gentiles," should be gathered together "to fight against the Lamb of God," or his Saints. Now we ask the enemies of the Saints among all the nations of the Gentiles, the following questions:—

Are you not literally fulfilling this prediction in the Book of Mormon? Are you not hardening your hearts against the divine message which God has sent as the last warning to you? Do you not fight against this work, and often gather in multitudes to ridicule and persecute the Saints? Have you not disturbed their meetings? Have you not broken into or damaged their chapels? Have you not followed them by hundreds in the streets, shouting and crying out against them? Have not the Saints been used in the same way among many nations of the Gentiles? Did not the British army, and Europeans throughout all the Indian empire, treat the Latter-day Saints' missionaries with the greatest scorn, and literally drive them from their midst? Alas! How little did they realize the greatness of their wickedness in thus rejecting so great a message! How little did they think of the disastrous consequences which would so speedily follow! How little did they think that the predictions in the Book of Mormon would be so suddenly fulfilled upon them! But when people are "delivered to the hardness of their hearts and to the blindness of their minds," they suddenly rush to destruction. The British army in India is a sad and mournful example. O that the Gentiles would take warning from what has already been fulfilled, and repent before the more terrible judgments shall come.

Remember, O inhabitants of the British Isles, that the warning voice of Prophets and Apostles, and the prophetic denunciations of the Almighty, have been sounded in your ears for a score of years; and yet, you have not repented, nor inclined your hearts to receive with joy the only message that can save you. What will you do in the day of your visitation? When the Lord shall visit you according to all of your evil works, and according to all the filthy abominations which you practise before Him continually? If you repent not, you cannot escape; for your doom is predicted in the Book of Mormon. And not one jot, nor one tittle of the prophecies in that heavenly record shall fail.

Are not the Saints of the Latter-day Kingdom already among nearly every nation

under heaven, just as the foregoing prophecies declared that they should be? Are not multitudes among the nations fighting them as was prophesied? O, then, why will you doubt that there are to be wars among all the nations and kindreds of the earth, as the same prophecies also foretell? Why do you flatter yourselves that the wrath of God will not be poured upon these nations which constitute "the mother of harlots" as is also foretold? Why will you close your eyes, and stop your ears, and harden your hearts, and rush madly to sure and inevitable destruction? Now there is a way opened for your escape, but soon there will be no remedy; for the destroyer will do his work.

ARRIVALS.—The following Missionaries, from Great Salt Lake Valley, arrived here on the 4th instant from New York, per ship *Dreadnought*, after a passage of twenty-six days:—Henry Harriman, Ebenezer C. Richardson, Joseph W. Young, Brigham H. Young, Seymour B. Young, Samuel H. B. Smith, Enoch Reese, Phillip Margetts, James Brooks, Eli H. Peirce, David Wilkin, William J. Stewart, Robert Logan, William P. Thomas, William J. Harris, Martin L. Ensign, John Y. Green, Reuben McBride, James Andrus, and Peter Harrocks.

Also, on the 9th instant, the following Missionaries arrived at this port, by the *Columbia*, from New York, Elders Iver N. Iverson, Richard G. Evans, and John W. Berry; by the *Nonpareil*, from Philadelphia, Elders Jabez Woodard, Frederick Roulet, Jean D. Malan, William Bramall, Robert E. Miller, Samuel Longbottom, George Stanaforth, and Amos Taylor.

We hail with pleasure the arrival of these brethren, and feel assured that they will give renewed strength and energy to the work of the Lord. In company with fifty other Elders, destined for various portions of the earth, they crossed the Plains with hand-carts. They all testify that the hand-cart mode of crossing the Plains is cheap, practical, agreeable, and expeditious, and far less hazardous and laborious than crossing with oxen, which require watching day and night. These Elders have proved their faith by their works. Let the Saints in Europe do likewise—save means as fast as possible, and make your way to Zion, that you may not partake of the sins of Babylon, nor receive of her plagues.

APPOINTMENTS.—Elders Joseph W. Young, and John Y. Green, are appointed to labour in the Scandinavian Mission, under the direction of Elder Hector C. Haight.

Elder Ebenezer C. Richardson is appointed to preside over the Cape of Good Hope Mission.

Elder James Brooks is appointed to labour under the direction of Elder Ebenezer C. Richardson, in the Cape of Good Hope Mission.

Elders Enoch Reese, and William P. Thomas, are appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

Elders Samuel H. B. Smith, William J. Stewart, and Seymour B. Young, are appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Robert Logan is appointed to labour in the Glasgow Pastorate, under the direction of Elder James Ure.

Elders William J. Harris and Peter Harrocks are appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder Reuben McBride is appointed to labour in the Nottinghamshire Pastorate, under the direction of Elder Thomas R. King.

Elder James Andrus is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Brigham H. Young is appointed to labour in the Southampton Pastorate, under the direction of Elder Bernard Snow.

Elders Henry Harriman, and Phillip Margetts, are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder Martin L. Ensign is appointed to labour in the Newcastle-upon-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder David Wilkin is appointed to labour in the Irish Mission, under the direction of Elder John Scott.

Elder Eli H. Peirce is appointed to labour in the Birmingham Pastorate, under the direction of Elder William S. Muir.

EMIGRATION NOTICE.—Those desirous to emigrate to the United States this Fall, may now forward us their names and deposits, and as soon as we have a sufficient number of applications we shall charter a ship.

FOREIGN CORRESPONDENCE.

AMERICA.

Florence, Nebraska Territory,
July 12, 1857.

Dear Brother Pratt—I had intended to give you a somewhat detailed account of emigration matters at the closing up at this point, but the energies of myself, and those of every one around me, have been so severely tasked to get the Scandinavian companies off as early as possible, and then to get ready ourselves, that it seems impossible to do so without delaying ourselves, when I feel that we should be on the way. It is now morning, and we wish to make a good drive to-day.

The first hand-cart company arrived here on the 13th, and left on the 20th, being delayed four days by incessant rains. They were all well and in good spirits. They numbered 145 souls.

The first company of teams, under Captain J. B. Martin, arrived here on the 24th, and left on the 28th, numbering 34 wagons. On the 29th, I arrived here from St. Louis; on the 30th, the supplies arrived; July 1st, the supplies were stored in the warehouse. On the 2nd, the Scandinavian company of teams, under Captain M. Cowley, arrived; on the 3rd, the Scandinavian hand-cart company arrived; quite a number of the latter company were out of health from the effects of their voyage, and change in diet. On Saturday the 4th a Council was called, to take into consideration the condition of these companies, but more particularly the hand-cart company. The Council consisted of brothers H. S. Eldridge, P. H. Young, A. M. Musser, J. P. Park, D. B. Dillie, M. Cowley, G. W. Thurston, C. Christianson, L. D. Rudd, J. Liljenquist, and J. A. Little. By request, brother P. H. Young presided. It was unanimously decided, that it was wisdom for the companies to go on; and that all who were not able to walk in the hand-cart company should remain, that they might not be burdened.

On the 6th, the company of teams, consisting of thirty-one wagons, left here, and on the 7th the hand-cart company, consisting of 330 souls, with ten mules and three wagons left here, all able to travel on foot. On the 8th, brother W. G. Young's company arrived with twelve wagons, and this morning it will leave, increased to nineteen wagons. The company is small, numbering twenty-two men, but well armed.

I intend getting on to the August mail if possible at Fort Kearney, and learn the condition of the companies still on the Plains, and what assistance they may need, if any, to get in.

I shall certainly endeavour to give you a more detailed account of matters in future, including personal business matters, &c.; but it seems as though circumstances compel me to let this suffice for the present.

Please give my love to brother Benson, and the brethren connected with you.

Your brother in the Gospel,

J. A. LITTLE.

HOME CORRESPONDENCE.

TREATMENT OF THE SAINTS IN BATH.

Reform Cottage, Beechen Cliff,
Bath, July 27, 1857.

Dear President Orson Pratt—We have very lively times in Bath. An Anti-Mormon Lecturer from Bristol has "turned up" here under the patronage of Bishop Carr and the "learned" and "pious" clergy of this city. The very "enlightened" and "religious" citizens approbating this skilful measure to "put down 'Mormonism.'"

I will give you a brief account of one week's conflict. On the 20th instant W. S. Parrott (an apostate) delivered a "lecture" to about 2,000 people, including many clergymen and dissenting ministers. The main argument used to overthrow our doctrines was the exhibition of an old rusty sword, a six shooter, a cat-o'nine-tails, and a bullock's bladder inflated with wind (a hollow and windy argument surely). After a thousand-and-one Quixotic exploits by Parrott, such as pushing the bladder under the back of his coat, &c., this grave assembly of would-be theological judges, passed a resolution to "put down" and "stamp out" "Mormonism" in Bath. The first fruits of this insane demonstration to annihilate a religious system were brought forth by a furious mob, breaking the windows of our Chapel, and besieging my residence, uttering oaths, imprecations and threats, that they would kill your humble servant.

On the 21st our Chapel was filled to overflowing. Several police were on duty there and maintained excellent order, while Pastor R. F. Neslen addressed the congregation for an hour-and-a-quarter. At the close, the "catspaw" of the clergy, (W. S. Parrott) incited his co-workers, the "lower orders," to a breach of the peace. Windows were broken, and I was guarded to the city police station, under a shower of stones, by six constables.

On the 23rd, we held our meeting as usual; no interruption until the meeting was duly closed, then "hell seemed to be broke loose." The police cleared the room, but I dared not venture out. About twenty panes of glass were smashed, the mob kicked the door in a very violent manner, and threatened to "fire the Chapel." But I experienced no fear, for the arm of Omnipotence sustained me.

On the 24th, paid the chief of police a visit; found him to be a perfect gentleman—religious liberty personified. He said we were entitled to the protection of the law, and he would see that we were protected. He was determined to "put down" and "stamp out" mobocracy by the strong arm of the law. I then repaired to the Town Hall, to hear the trial of two boys, who had been taken into custody the previous night for breaking our windows.

The magistrates adjudged them to pay the damage done to the windows, and also a fine and costs; the eldest twenty shillings penalty, or one month's imprisonment with hard labour; the youngest five shillings penalty, or five day's imprisonment; expressing at the same time their determination to "put down," and "stamp out" such "disgraceful proceedings" by the iron arm of the law.

The Town Clerk said that W. S. Parrott ought to be taken in charge by the police. The superintendent of police (Mr. Hughes), said he wondered the police had not done so. Two highly respectable tradesmen addressed the bench on the subject, and said that Parrott was the sole cause of all this disturbance, that something ought to be done to stop him. The magistrates ordered the chief of police to attend personally and take effectual measures to put a stop to such riotous proceedings.

On Sunday 26th, the chief of police attended, accompanied by about twelve other officers. The sombre and confused countenances of the Anti-Mormons present, clearly proved that authority was there. We had excellent meetings. However, as I and my lady left the chapel in the evening, the mob followed us; inspector Norris came up and said the police would go where I went to protect us. We decided to take a walk in the Victoria Park. The crowd followed; the citizens in aristocratic quarters looked amazed. We returned to the Market Place, about two thousand people following us; Mr. Hughes

called out fifty more men; they formed lines across the streets, and with staves in hand, prevented the procession from further progress. We returned home in peace, accompanied by the police in plain clothes, much amused with the events of the evening.

The authorities in Bath are sternly resolved to protect the Saints in their inalienable rights of worshiping God according to the dictates of their own consciences. May the authorities in other cities of this land of religious liberty go and do likewise, that they may be worthy of the blessings of heaven.

Yours in the covenant,

EDWARD HANHAM.

NEW YORK IN DARK COLOURS.

The New York *Tribune* gives the subjoined sketch, in very dark colours it must be allowed, of the social state of that city. "Sixteen murders have been perpetrated in this city since the 1st of April, about which time Mayor Wood began to develop his programme of violent resistance to the laws, and the whole army of grog-sellers bade defiance to any legal interference with their desolating traffic. There have been at least twice 16 attempts at murder, besides violent assaults and rum-hole fights without precedent. Ten thousand hardened and hopeless female outcasts swarm the streets at night, 2,000 children, under the guise of pedlars, from the ages of 10 to 16, penetrate every public building, store, and office in the city, to beg, steal, spy for burglars, and on their own account practise those vices which cannot be named in respectable language; 5,000 great and small gamblers prey upon the credulous and the infatuated, standing all day at the doors of their dens in Broadway, as well known in person and profession as the Mayor himself; 10,000 lazy, drunken, thieving short-boys, swill-boys, killers, roughs, and rowdies of other names, lounge on the rum-cursed corners of the streets, making day disgusting, night hideous, and travel dangerous to all who can be suspected of having respectability or money; thousands of emigrant swindlers, mock auctioneers, lottery dealers, policy backers, pickpockets, hall-thieves, burglars, wharf-rats, area-sneaks, pimps, and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous and legitimate of human pursuits. The swell mob of London, flying from the Argus eyes of a real police, and the unendurable felons of San Francisco, expatriated by the bullet and the hemp of the vigilance committee, are received here with open arms, parade our streets under, not only the toleration, but the protection and personal friendship of the police, carry our primary elections, and fill high places on our nominating committees. On every hand we have vice and crime, and splendour; crime, vice, rum, and beggary. Here, in the most fashionable *faubourg*, is the Crockford's of New York; there, between the residences of a millionaire and a divine, is the *maison de joie* of a woman whose dress is the most brilliant, whose equipage the most costly, whose appearance is the most stunning of any of the gay butterflies, virtuous or vicious, whose beauty and wealth add glitter to the opera or sunshine to the promenade. Within a bowshot of these palaces is the other side of the world—for brocade, rags; for diamonds, dirt; for Johannisberger, whiskey; for millionaires, beggars; for divines, devils; for Aspasias, drabs; with here and there some poor, starving wretch painfully enacting the "Song of the Shirt," her besieged virtue glimmering in the misery of this tangible hell, like the fabled jewel in the dunghill. And over all we have a set of men called rulers, wrangling like hungry dogs for the public purse; lying and cheating for advancement; plotting to overthrow all law, that they may rob the people; and, in their influence upon our vast criminal population, recklessly flaring their incendiary torches in our mortal powder house."

VARIETY.

How to Look Young.—How is that some men thought to be so old, still look so young, while others thought so young, must still look old? The cause lies very frequently in in themselves. Mr. Rant once, on being asked the reason, said:—"I never ride when I can walk; I never eat but one dish at dinner; I never get drunk. My walking keeps my blood in circulation; my simple diet prevents indigestion; and never touching ardent spirits, my liver never fears being eaten up alive." But he forgot to add one of the greatest causes of lasting youth, "a kind, unenvious heart." Envy can dig as deeply in the human face as time itself.—*Concord free.*

MY ANGEL NAME.

(Selected.)

In the land where I am going,
When my early life is o'er,
When the tired hands cease their striving,
And the tired heart aches no more—
In that land of light and beauty,
Where no shadow ever came
To o'ercloud the perfect glory—
What shall be my angel name?

When the spirits who await me
Meet me at my entering in,
With that name of love and music
Will their welcoming begin?
Not the one so dimmed with earth stains,
Linked with thoughts of grief and pain;
No! the name that mortals gave me
Will not be my angel name!

I have heard it all too often,
Uttered by unloving lips;
Earthly care, and sin, and sorrow,
Dim it with their deep eclipse.
I shall change it like a garment
When I leave this mortal frame,
And at life's immortal baptism
I shall have another name.

For the angels will not call me
By the name I bear on earth;
They will speak a holier language
Where I have my holier birth,
Syllabled in heavenly music,
Sweeter far than earth may claim,
Very gentle, pure, and tender—
Such will be my angel name.

It has thrilled my spirit often
In the holiest of my dreams;
But its beauty lingers with me
Only like the morning beams,
Weary of the jarring discord
Which the lips of mortals frame,
When shall I with joy and rapture
Answer to my angel name?

Addressers.—Isaac Higbee, 3 Stone Yard, Park Street, Derby.
Bernard Snow, 27 Lion Street, Newtown, Southampton.

MONEY LIST, JULY 31—AUGUST 7, 1857.

R. W. Brindle, (per C. F. Jones)	£37	14	0
Benjamin W. Brindle	10	0	0
Michael Vaughan	5	0	0
William Shires	2	0	0
Carried forward	£54	14	0

Brought forward	£54	14	0
Willet Harder	8	10	0
John Thomas	1	10	0
	£64	14	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XIX. Saturday, August 29, 1857. Price One Penny.

MORE PARTICULARS OF THE ASSASSINATION OF PARLEY P. PRATT.

Brother S——

Sir—I mailed to you on the 26th of May, a lengthy communication in reference to the imprisonment, murder, and burial of Elder Parley P. Pratt, to most of which I was an eye-witness; but owing to a mistake I made in the direction, I presume you have not received that article.

I will therefore repeat, in hopes that *this* may reach you.

The first I knew of P. P. Pratt's being in the Creek nation, where I was arrested, I gathered from the man Shivers, who had me in his custody, who purported to be the United States' Marshal.

The party consisted of this marshal (Shivers), McLean, with the children in a carriage, and twelve armed men on horseback, whose names I cannot remember, except the one immediately with McLean; they called him Perkins, and so far as I could see he was McLean's right-hand man in the whole affair. I do not know that I ever saw him before; but I could point him out amongst thousands if needed. His dark, fiendish look is vividly impressed on my memory. There were two Indians, one, I think, a Cherokee (Bob), and the other a Creek. The former a tall, fierce-looking man, says he has been in Utah, and the latter a man of good countenance, and apparently of sound judgment. He manifested no exultation; but rather appeared to feel oppressed.

As we were riding along, the Marshal asked me if I would like to see Mr. Pratt, I answered "not in tribulation, such as I am in." Is he in this region of country? I inquired. "Well, he is not forty miles from here," he replied. I asked if he was going to arrest him, to which he replied, "I am bound to, if I find him."

This was the first intimation I had of brother Pratt's being in that country.

We stopped for dinner at an Indian house. While eating I observed that the excitement became more intense, and that there were additions to the ruffian band. I saw McLean leave his carriage and buckle on a sword, in addition to his pistol and knife already on. At that moment the Marshal said to me: "They have got Pratt; and McLean is determined to kill him, but we are bound to prevent him while he is our prisoner."

At this point the excitement was intense. Messengers coming and going, and brandishing their weapons. But their words were in a low tone, if not a whisper. We mounted our horses, the Marshal keeping close to me. After a little, I heard one say, "Come and see him, *he looks like a great lion.*" Another said, "ha! we have got one of the Apostles, and don't he look like a mighty

man." So they rushed to and fro until the Marshal, with his trembling prisoner, came near, then all eyes centered upon her movements. He asked me if I would alight; I said I would, and speak to brother Pratt, if he had no objections. He said, "none at all," so I advanced. Brother Parley was lying on the ground, with one hand under his head, like a man that had stopped to let his horse graze by the way side. His composed, penetrating look formed a great contrast to the pale, trembling, excited crowd that surrounded him! There was now a company of United States' troops on the spot.

When I came near he rose up and extended his hand. I said, "How do you do, brother Parley?" which he returned. I observed, "we have come up prisoners together;" to which he replied, "yes, such things will happen, but it is all in one little short life time, and it will soon be over; it is only a spec of eternity!" I then said, "The Demon that has been in my pathway these many years, has again met me, and he has torn my children away, and will not let me see them!" "Well," said he, "it is hard that a woman cannot have her own children." I then raised my hand and said, in a loud tone, "still I rejoice in the faith of the Saints, for it has *taught me how to live, and taken from me the fear of death and the grave, and now you civil and military officers* can only kill the body, and after that you have no power over the soul, and now I am ready for life or death, it matters not to me which, for that is my Father's business."

There was a young man standing near brother Parley; and after the Marshal had read the paper, charging Eleanor McLean, Pasley P. Pratt, (this is the way he read it) James Gamnell, and Elias J. Gammell, with larceny of clothing, belonging to Albert and Annie McLean, to the amount of ten dollars, one pointed to this young man and said to the Marshal, "What are you going to do with this fellow?" He replied, "I have nothing to do with him, I have no authority to arrest him; if anything is done with him, Captain Little of the military must do it, for I will not." Captain Little said, "I'll be blamed if I know what to do with him. What has he been doing?" One answered, "why, he is a Mormon preacher, here in the Creek nation." The tall Indian (Bob) then stepped forward and said, "We allow ministers to preach in our nation: I don't see what you would arrest him for." After a little more consultation, one said to another "this fellow is your prisoner;" and soon all were on horseback. They put a large rope around brother Parley's right ankle, and a man rode alongside to hold the other end. The military Captain rode up and told Mr. Pratt he must not have any private conversation with Mrs. McLean.

We got into Fort Gibson, twenty-five miles from the place of arrest, at twelve o'clock that night; and brothers Pratt and Higinson were put in the jail and a strong guard set. We stayed there the following day, (Friday) and on Saturday morning they put me on the horse; but after riding a little distance I fainted, and they had to carry me into a house. I was so wounded with the ride the first day, that they saw I could not go further on horseback; so they got a carriage, and when ready to start, they brought brothers Pratt and Higinson out chained together, and we set off, two soldiers driving the carriage, and the Marshal guarding the men in chains.

Sir, I have no words to express what I felt when I saw that cursed chain, on that faithful servant of God, and it seemed to pain him; I think it was too small for his wrist. And there was that beardless youth, against whom there was no charge found, dragged along in chains, to be placed at the mercy of a ruthless mob!

When we stopped at a stream of water, the Marshal and soldiers went to let the animals drink, and brother Pratt said to me, "I suppose the Lord will do as He pleases." When we stopped at night, Mr. Pratt asked the Marshal if he could let them sleep without the chains? said he would give him his hat, coat, and boots if he would, to which the Marshal assented.

Next morning (Sunday) we set off early and rode all day, stopped at an Indian house, where there was a large family, when it was dark.

The prisoners were sent to a room, while the Marshal and soldiers attended to the horses. Brother Pratt said, as we entered the door, "this thing is all of the Lord, and great good will come out of it. Light burst upon me about an hour ago. It is on account of the populace that I am so cautious." After he sat down, he again burst forth, "I am so full of light I can

scarcely control myself;" and his countenance was lit up by the fire within him, as the Saints have often seen him when overflowing with heavenly intelligence. He was then silent for some time, and after which he said, "I feel like a little child that is led by its father, it knows not whither, but feels certain father will lead it right."

Monday we travelled on—arrived at Van Buren about twelve o'clock. When we were across the Arkansas river, the Marshal took the chain off brother Higinson, took brother Pratt to the jail, and me before the Judge. The Judge was severe in his tone and manner at first; but when I had answered three questions his voice changed; I suppose they questioned me (there were six or eight lawyers) about an hour and a half. The Judge then told me I would be taken by a proper officer to the best hotel, where my every want would be attended to, and my person protected from violence of every kind. This was done. The name of the Judge is Ogden, and the keeper of the hotel, John P. Smith.

The next day, about ten o'clock, I was taken to the court house, where I sat about half- an-hour, subject to the gaze of as rough-looking a rabble as I ever saw. Brother Pratt was brought in soon after me, and seated near me. A man by the name of Wilcox sat beside him, and apparently acted as his counsel.

A lawyer who heard me examined the day before, John T. Humphreys, stepped to me, and asked if I wished to employ counsel; I told him I had no money or friends; but if any man would defend me and take his pay in eternity, I would employ him. "I will be your friend," said he. The Judge then said to me, "Madam, you are discharged, *we find nothing against you;* you can retire." I lingered, saying, "if this is the only place on the earth where I may see my children, I wish to stay, for all the officers have told me I should see them here!" the lawyer, however, advised me to retire, as a matter of policy, which I did, and that was the last I saw of brother Pratt, until I saw his dead body.

The next day the real Marshal (Hays) called and told me that there was nothing found against brother Pratt; but he was kept in the jail to protect him from the mob, and would be let out when they thought it most safe for him to escape.

On Thursday morning about nine o'clock, I heard that he had left; and ten minutes after, McLean, and two other men, Howell and John Cornell, and soon after the rabble, amongst whom a young man, named N. D. Collins, appeared as a kind of leader. The first two kept with McLean, and twelve miles from the town came in sight, near to brother Pratt, in a turn of the road, in full view of a house. The man of the house saw them come in sight, and saw the whole affair. His name is Winn, and I have the particulars from his own lips. When McLean got very near, so that their horses nearly touched, he began to fire. Brother Pratt turned off the road, and made a circuit through the bushes in a backward direction, and McLean after him, still firing, until six balls were fired. When they came into the road, one of the other men had got in advance and headed brother Pratt's horse, throwing him directly round facing McLean. It was then he gave the fatal stab. He struck twice, but only one blow reached the skin, which made a wound about two inches long, directly to his heart. This is thought to be the second blow. I saw his coat and found the rents in—V form; the latter did not penetrate the lining of the coat, and is directly over the left breast. There are six holes in the skirts of the coat. After all this was done and he had fallen from his horse, and the demons gone out of sight, one came back and got down from his horse, and placed his pistol almost touching his neck and fired, which made a wound on the point of the collar-bone, but glanced from the bone and would not have injured him. There was a small pistol found near his side, supposed to be the one last fired, for he had no weapon. The Judge told him he had better take his pistol and knife, but he answered, "my trust is not in such weapons, my trust is in my God."

The man of the house did not go to him immediately, but got on his horse and went for his neighbours, which he says occupied about an hour. When they came, brother Pratt turned over and said, "please give me a drink for I am very thirsty, and raise my head." They asked him who murdered him? He answered, "one McLean," saying, "he shot me here, and cut me here" (pointing to his neck and side). "What did he accuse you of?" "He pretended that I took his wife and children. *I did not do it.* They were oppressed and I did for them what I would do for the oppressed anywhere."

He pointed to his pants' pockets, and said, "my gold is in this, and my watch in this, I want them sent to my family in Salt Lake City; send them to a man named Crouch, Flint, P. O., and he will attend to them. I want all my things sent to him."

The men consulted about sending for a physician; but he said, "I want no physician, I will be dead in a few minutes." They said he did not seem to suffer except from thirst. "He breathed like a man going quietly to sleep;" this was the language of the woman of the house, when I asked her if he appeared to suffer much.

I craved the protection of Marshal Hays to go to the spot, and shroud him in fine linen. This he did apparently with the feelings of a man and a Christian. Mr. Smith, of the hotel, got a piece of linen at my request, and brother Higinson and myself rolled the mangled body in it. He first, with the assistance of the Marshal, putting on clean garments and a shirt, which they had got for the purpose. We then commenced at his feet and rolled his body to his arms, passed it under his left arm, and thence across his breast and under his right arm, and from thence to his feet, tying it with a ribbond on his right shoulder and around his feet.

When we were done, he looked very well. He was not the least stiff, nor was he cold, and the expression of his face was natural, until about three o'clock, when he began to change and looked purple, and his countenance fallen.

There was a great deal of blood on the floor, and in a vessel that had been put to catch it, and it seemed still to be dripping from his side.

I went to the spot where he fell, near a stump, and where he lay the leaves were rubbed aside, and matted together with the blood, and there was a role of paper that looked as if he had tryed to stop the wound. Oh! my soul, what a sight! and what a fountain of blood was there opened!! perchance many thousands in the State of Arkansas might have lost their blood and yet not a drop of innocent blood, raised a cry from the ground. He had crawled from the place where he first lay, and that also was bathed in blood, and in that spot he breathed his last on the ground, for they did not carry him to the house until he was dead.

When we got there he lay upon a board, with the blue check shirt on in which I had seen him while a prisoner, and a clean pair of pants. He was shaved and washed clean. I could not stay to see him buried, but brother Higinson did. There was a grave yard one mile from the house, and in it he was to be buried. They said the coffin would be the best that could be made. The grand jury was there all day taking his dying testimony, as heard by four or five men who saw him die.

I am weary now of this tale of blood. I will send you further particulars at some future time.

ELEANOR.

THE MORALITY OF THE "MORMONS" DEFENDED,

(From the "Western Standard.")

Our article in last week's paper, on "an English Clergyman's developments" of what he terms "the proxy system," has called forth some further remarks from the editor of the *Town Talk*, which we wish to briefly notice. He replies to our assumption of his unwillingness to publish our denials of and replies to the numerous charges circulated against us, by publishing an extract from our article, denying the practice of this system with which we are charged by this clergyman. This manifests more fairness than we usually find in those who treat upon and oppose "Mormonism," and more than we expected in this instance, from the disposition that we thought had been exhibited of late by the *Town Talk* to pitch into "Mormonism" and the "Mormons" generally.

In his remarks on our denial of this clergyman's statements, he decidedly inclines to the belief that the statements he has made are true, because they are to some extent corroborated by the testimony of Judge Drummond and others. But, as

we have heretofore repeatedly had occasion to remark, we are willing to compare testimony with testimony on this subject. The truth of our statements in regard to the virtue and chastity of the females of Utah, are not dependent alone upon our mere assertion for support; they are sustained by the testimony of hundreds of disinterested men who have resided there, and who had abundant opportunities of knowing the people and their practices—men who, if not all holding office under the Federal Government, are at least honest, and with a character for integrity above suspicion. That we are a peculiar people — a people differing from our neighbours in many respects, we have always frankly acknowledged; but that this peculiarity or difference consists of a disregard and violation of the laws of God or of Nature, or that in the practice of our religion we are guilty of crime and unvirtuous actions, we most emphatically deny. It is true we believe in and practice polygamy, but we do this because we believe it to be commanded and sanctioned by Jehovah himself, both in ancient and modern revelation. Our belief in or practice of this system does not necessarily make us criminal; if it should, then the majority of those whom the Scriptures hold up as patterns for mankind to imitate, were equally guilty.

Another point of the editor's is, that unnatural crimes are infinitely more common where polygamy has existed for ages than in monogamic countries; the "Mormons" are polygamists; therefore, unnatural crimes must be common among them. We will not at present enter into any defence of the practices of nations who have been polygamists for ages, though we believe from the lights before us on this subject, that there is infinitely *less* sexual crime, whether it be termed natural or unnatural, and fewer violations of the laws of nature among polygamic nations, than there are among the boasted monogamic nations of the earth. But in regard to the polygamy of the "Mormons" and the practices flowing therefrom, there is nothing about them that is unnatural, criminal or unscriptural. In point of virtue and morality the "Mormons" are incomparably superior to the communities by which they are surrounded. These assertions may seem audacious to those who encourage the ideas so currently reported about them, but we leave it for facts to decide. For instance, in this Christian city of San Francisco, official documents, which were published by the major part of the public journals but a few months ago, state that "from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels;" and again, "that a large share of our taxation is directly traceable to the existing vices in the community." The most inveterate enemy of Utah never brought so black a charge against the fame of her inhabitants as is here brought against San Francisco by her own sons. Criminal courts, prisons and hospitals have never had occupants from brothels in Utah since her organization as a Territory; she has not needed these nor police to suppress and check the consequences of vice in her midst, for it has been comparatively unknown.

Again: he says, that good men and good sects "live down" the falsehoods which at first cruelly blacken their reputation, and then asks if "Mormonism" has done this; if it is not to-day in worse repute than when the sympathies of the world were involved in its behalf for the alleged persecutions its followers sustained in Missouri and Illinois. To this we answer that the "Mormons" are not through with life yet, and that we will, before we get through with it, "live down" falsehood, its authors and those who circulate it. As for "Mormonism" being in worse repute to-day than it was when we were driven from Missouri and Illinois, we say that it is not. Men then hated it to such an extent that they would unscrupulously murder and drive its followers, destroy their property and thrust them out homeless and destitute; and they can do no more now. The only sympathies that we experienced when driven forth from our homes into the wilderness, was the demand made by the General Government for five hundred of our young men, as a test of our loyalty, to enlist in the Mexican war. If this is the sympathy to which the editor alludes, the less we experience of it the better. If the rest of the world had sympathy for us, we profited by it but little; it neither restored to us our murdered friends nor our homes of which we had been despoiled.

As for the detestation with which, he says, this Christian community is forced

to regard the "Mormons" because of their belief in the doctrines taught by Brigham Young and his colleagues, the "Mormons" can console themselves with the reflection, that they are not the first people that have been detested by the professedly religious; also, that when a people manifest any desire to live in accordance with the laws of God, they may calculate on being hated by the world. The cause of their being detested is obvious, it is not because the "Mormons'" doctrines are unscriptural, but because they are unpopular; it is not because they will not bear the test of revelation and reason, but because they will not agree with the notions inculcated by hoary-headed tradition. Popular opinions and traditions are the criteria by which the world measure "Mormonism." It does not agree with them; it is therefore hated. They might practice "the proxy system," or any other system as much as they pleased, if they would only do it popularly, and thereby conform to the fashions of the world. They might devote three-fourths of their taxes to the regulation of evils flowing from the institution of dens of infamy in their midst, but would they then be detested? Christian communities, by their actions, answer—No.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 500.)

OBJECTION: "The Holy Spirit is said to extend through all space; and in this respect to differ from the person of the Father and the Son. Certainly, according to the Mormon material scheme, they have no authority for this in Scripture. It is said 'the Holy Ghost descended in a bodily shape like a dove' upon the Saviour, and like 'as cloven tongues of fire' upon the Apostles. How can a dove 'extend through all space, and intermingle with all other matter?" It is a clear impossibility, and consequently their scheme is inconsistent."—*The Mormon's Own Book, by T. W. P. Taylder.*

ANSWER: We do indeed believe that "the Holy Spirit extends through all space, and in this respect differs from the person of the Father and the Son." But when Mr. Taylder affirms that we have no authority for this in Scripture, he at once manifests his own ignorance upon the subject. Among other texts of Holy Writ, let him consult, for example, the following:—"Whither shall I go from THY SPIRIT? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Psalm cxxxix. 7—10.) These verses clearly show that God, *by His Spirit*, is everywhere present. Again: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. xxiii. 23, 24.) We learn from this that God is omnipresent, filling heaven and earth with His Divine presence; and the former quotation from David shows that He is so, and does so, *by His Spirit.* Now, that the Lord is not personally or bodily ubiquitous will be evident on looking at those portions of Scripture which describe His personal appearance, at different times, to different individuals, in different places, and which speak of His ascending and descending, His coming and going hither and thither, His moving about from place to place, and performing divers operations, according to His will. These are all characteristics of a personal being, and are not predicable of an infinite, impersonal, spatially-extended substance. The conclusion is therefore inevitable, that God is, (not personally, but) as a *Spirit*, everywhere present, pervading all things, and extending through all space: and we certainly maintain that whatever occupies space is *material*, however refined or subtil its substance may be. After referring to those passages which speak of the Spirit descending in bodily shape like a

dove, and resting upon Jesus, and of apparent cloven tongues of fire resting upon the Apostles, Mr. Taylder asks, with an air of triumph, "How can a dove 'extend through all space, and intermingle with all other matter?'" To this sage interrogation we reply, that we are not aware that any one has ever supposed, or that any one would be so foolish as to suppose, that "a dove" *can* "extend through all space, and intermingle with all other matter." The idea is peculiarly his own, and he is welcome to all the honour of the sublime conception! It is truly "a clear impossibility," as Mr. T. kindly informs us. But while we frankly admit this, we by no means acknowledge his "consequently"—that our "scheme is inconsistent;" and for this reason—that it has nothing whatever to do with our "scheme." We believe that the Universal and Divine Spirit, though in its nature infinitely extensible, may, at different times, for special purposes, assume various distinct forms and appearances. At one time, some portions of that Spirit may assume the symbolic form of "a dove;" while at another time, other portions of the same Spirit may appear as "cloven tongues of fire;" and yet this will not in the least derogate from its universality and infinitude.

OBJECTION: "Mormonism would deprive God of His omniscience, by teaching that He does not know what is passing on the earth, but by sending angels from heaven to bring Him tidings of it. The Bible teaches that God knows all things, past, present, and to come: 'Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do.'"—*Mormonism an Imposture, by P. Drummond.*

ANSWER: Mr. Drummond's idea, that "Mormonism would deprive God of His omniscience" is altogether without foundation. We fearlessly join issue with him upon this point, having no doubt as to the result. Where, we would ask, does Mormonism "teach" that God "does not know what is passing on the earth *but* by sending angels from heaven to bring Him tidings of it?" Can Mr. D. point to any such statement in the writings of the Church, or to any one passage that conveys such a sentiment? He cannot. Can he produce any proof whatever that such a doctrine is taught or involved in "Mormonism?" No, he cannot. He may, indeed, have frequently met with an expression of the fact—the undeniable fact—(corroborated in almost every book of the Bible)—that angels, as God's messengers, carry tidings from heaven to earth, and from earth to heaven; and that by this means He knows what is passing in the various portions of His vast dominions; for those ministering spirits are, instrumentally, "the eyes of the Lord, which run to and fro through the whole earth." At the same time, however, that we affirm this, we maintain that angels are not the *only* means by which God establishes His omniscient character. Instead of our declaring that "He *does not* know what is passing on the earth BUT by sending angels from heaven to bring Him tidings of it," as Mr. Drummond would have his readers believe, we simply affirm that He *does* know what is passing on the earth through the medium of His angelic ministers. And who will pretend that He does *not?* We do not, however, adopt the position which our opponent would thrust us into, that it is by such means *alone* that He is cognizant of what is passing on earth. Angels are "ministering spirits"—"men in lighter habit clad." And though, they are employed as the honoured medium of conveying intelligence from heaven to earth, or from earth to heaven, they can by no means be regarded as the *only* medium employed. There are heights which no angel can scale—depths which no angel can fathom; and, though swifter in their mission than the swiftest lightning, their motions would be far too laggard to accomplish *all* the designs of the great Jehovah. But there is a medium by which God can be everywhere present at the same moment of time, and can convey intelligence from mind to mind, and from world to world, with a speed, accuracy, and power, far, far exceeding the capabilities or calculations of angels. That medium is what is called in Scripture the Holy Spirit—infinite, divine, all-powerful and all-wise—pervading and circumscribing all creation, both spiritual and temporal. By that Divine and Holy Spirit, in the highest and fullest sense of the word, "God knows all things, past, present, and to come.' We have thus every reason for believing the truth of the texts cited by Mr. Drummond, and can declare with

ten fold more assurance of faith than he, (because we can more clearly see their import)—that "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 537.)

[July, 1842.]

Monday, 4th. The Legion appeared on parade under command of Brigadier General Wilson Law, ranking officer of the line. Lieutenant General Smith reviewed the Legion at 11 a.m., and continued in command through the day, which was somewhat unpleasant, yet an immense number of spectators were present, including the passengers of three steamers from the neighbouring cities and villages.

At the close of the day General Smith expressed his entire satisfaction in an animated speech, in which he illustrated the design of the organization of the Legion, viz., to yield obedience to the institutions of our country, and *protect the Saints from mobs*, after which leave was given for strangers to address the Legion, when General Swazey, of Iowa, expressed his friendly feelings towards Nauvoo, and his gratification at the good discipline of the Legion.

Mrs. Emma Smith and the ladies of other distinguished officers accompanied their companions on the parade. A few Lamanites were present, and but little drinking. Two individuals were fined $10,25 for offering whiskey for sale.

Tuesday, 5th. Attended Court-Martial and City Council; an ordinance in relation to public shows and exhibitions was passed.

The following was also passed:—

An Ordinance in relation to writs of Habeas Corpus:—

Sec. 1. Be it, and it is hereby ordained by the City Council of the City of Nauvoo, that no citizen of this city shall be taken out of the city by any writs without the privilege of investigation before the municipal court, and the benefit of a writ of habeas corpus, as granted in the 17th section of the Charter of this city. Be it understood that this ordinance is enacted for the protection of the citizens of this city, that they may in all cases have the right of trial in this city, and not be subjected to illegal process by their enemies.

JOSEPH SMITH, Mayor.

Passed July 5, 1842,

JAMES SLOAN, Recorder.

Wednesday, 6th. Transacted business in the city, and rode to La Harp with Emma.

Two keel boats, slooped rigged, and laden with provisions and apparatus necessary for the occasion, and manned with fifty of the brethren, started this morning on an expedition to the Upper Mississippi, among the pineries, where they can join those already there, and erect mills, saw boards and plank, make shingles, hew timber, and return next spring with rafts, for the Temple of God, Nauvoo House, &c., to beautify the city of Nauvoo, according to the Prophets.

Thursday, 7th. Weather very cool at Nauvoo; thermometer at sixty degrees.

Saturday, 9th. I rode on the prairie with brothers Clayton and Gheen to look at some land. Dined on my farm; hoed potatoes, &c., and in the afternoon returned to the city and transacted a variety of business.

I find the following phrenological chart of my Clerk, Elder Willard Richards, of the Quorum of the Twelve, by A. Crane, M.D.:—

PROPENSITIES.

Amativeness.—8, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—6, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—11, V. L. Passionately and devotedly attached to lovers and friends.

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—8, F. Frugality and industry, without much of the miserly, penurious, or stingy feeling.

Alimentativeness.—8, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitativeness.—7, L. Strong desire to exist; contemplates death as the greatest misfortune.

FEELINGS.

Cautiousness.—8, L. Discretion, carefulness, anxiety, apprehension, &c.

Approbativeness.—10, L. Ambition for distinction; sense of character, sensibility to reproach, fear of scandal.

Self-esteem.—10, L. High-mindedness, independence, self confidence, dignity; aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—7, F. Religion without great awe or enthusiasm; reasonable defference to superiority.

Firmness.—9, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—6, F. Openness to conviction without blind credulity; tolerably good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to *mimic* or to act out.

Prepossession.—8, L or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—9, F or M. Desirous to know what others are doing; ready to counsel and give hints of a fault or duty, &c.

Constructiveness.—8, L, Great mechanical ingenuity, talent, and skill.

Tune.—8, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L. Great memory of places and position.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—10, L. Great desire to see; power of observation.

Form.—8, F. Cognizance and distinct recollection of shapes; countenances, &c.

Size.—11, V L, L or F. Ability to judge of proportionate size, &c.

Weight.—6, M S or V S. Deficient balancing power; failure in equilibrium.

Colour.—11, V L or L. Great power of recollecting and comparing colours.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—10, L. Love of arrangement; everything in its particular place.

Number.—9, L. Quickness, facility, and correctness in calculating figures.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth; perception and love of the ludicrous.

Causality.—11, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration, ability to perceive and apply analogies, &c.—[See explanation to my chart.]

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 29, 1857.

EMIGRATION.—There are occasionally Saints emigrating singly or by families, on ships with emigrants who do not profess the faith of the Gospel, but are opposed to it in spirit and in practice. We have applications from such parties from time to

time requesting us to obtain passages for them from this port; we also learn of others who go off without apprising us at all; and some, we are led to believe, emigrate from other ports without consulting with any one as to the step they are about to take.

The Saints have been repeatedly counselled not to emigrate singly or in small companies, among Gentiles. But it seems to be again necessary to draw attention to the subject, and we wish Pastors, Presidents of Conferences, Presidents of Branches, and all Elders, to remind the Saints from time to time of their duty in relation to this matter.

It is impossible for us to enumerate all the advantages that accrue from the Saints going together, or all the disadvantages of their going in detached companies, but we will name a few of the most prominent. Each company of Saints on board of a ship is fully organized for the performance of the duties devolving upon them as Saints and fellow passengers, and they are presided over by an experienced Elder of Israel, with two Counsellors, appointed by us. Under this arrangement prayers are held in the different sections of the ship morning and night, fellowship meetings are held three or four times a-week, and the regular services on the Sabbath day. A constant watch is kept up by brethren appointed to be watchmen—to prevent iniquity among the evil-disposed, if there be such—and to prevent, what is too common upon other ships, the encroachments of the sailors in places where they have no business. Arrangements are also instituted under this organization for the daily cleaning of the passengers' deck—by which health is promoted, and disease arising from dirt prevented. The cooking arrangements, an important affair in a large company of passengers, and about which so much dissatisfaction exists on all other ships, are made so as to place all on equal terms, and secure general satisfaction.

How different are all these things on other ships. The result of this state of things is—that Captains who have carried companies of Saints across the sea say they would rather carry them than any other passengers. Captains, surgeons, and other officers on board of our ships have given testimonial after testimonial of the superiority of our passengers over any others that they have ever crossed the sea with. Newspaper reporters who have visited companies of Saints on their arrival at New York, Philadelphia, and Boston, have been unable to withhold their expressions of surprise and admiration at the cleanliness, comfort, order, and peace, exhibited among our passengers—drawing contrasts between them and others that were highly favourable to our people.

On other ships no such organization exists—no prayers are unitedly offered for the peace, blessing, and protection of Him who controls the winds and the waves—no faith is exercised in Him. The spirit of prayer is not there. He who would call on his God, Daniel-like, two or three times a day, there, would be scorned, persecuted, and scoffed at. But he who would swear, blaspheme, and utter the language of vice the loudest, would be accounted the "biggest" man on board. How much of the blessing of God can be realised under such circumstances? How much faith can any Saint be expected to exercise on such a ship? There are no Sabbath services, no worship, there. No watch is instituted there, to suppress immoral conduct, or prevent the intrusion of sailors, who, in the North American line, are notorious for their immorality. A large proportion of the passengers are often too much on a par with the crew. No arrangements are made among the passengers to promote general cleanliness, or even to manage the cooking department so as to give all equal privileges, but at the galley the strongest and most boisterous get the first and best served, while the weak, and the quiet, seldom get their cooking attended to.

These are but a very few of the advantages to be secured by the Saints going in companies. Emigrants generally are imposed upon both before starting and after their arrival, but more especially after their arrival, where sharpers in abundance, aware that the people are landing in a strange country and that they are mostly inexperienced, use their most subtle arts to deceive, impose upon and rob them.

But both in leaving and landing the Saints have those attending to their business who feel an interest in their welfare, and who will direct them for their best good. A reporter who attended at the arrival of our last ship, the *Tuscarora*, observes the fact that the "Mormons" have an agent awaiting their arrival to preserve them from the sharpers, whose chagrin when they see their prey passing by them is given vent to by scoffs at their religious profession.

While, during the period since the commencement of the Saints' emigration till now, many accidents, shipwrecks, and much loss of life have taken place on other ships, the Lord has so far acknowledged His people, as to altogether preserve them from any of those disasters; the consideration of which ought to be another stimulus to the Saints to go home in that way which He has pointed out, acknowledged, and blessed.

In view of all these and other weighty considerations, we again counsel the Saints not to emigrate by any ship but those chartered by us, which carry only our own passengers. Let those who feel themselves in so great a hurry to get off that they think they cannot wait for our next ship, ask themselves if the Lord requires them to exercise so much haste, and whether they can depend upon His blessing to accompany them while they go out of the proper channel, and subject themselves to so many evils and temptations. If they still think they must go, let them counsel with their President, or Pastor, upon the subject, make known to him their circumstances, and follow his counsel. To all such as it may thus be deemed necessary to emigrate, we have to say that we can make arrangements here for their passage better than they can do through any other Liverpool house, and if they will communicate to us through their President, we will secure passage for them.

We keep a list of the names of all the Saints who leave the British Isles within our knowledge, and desire to have the names of all. No one therefore should emigrate by any means without informing us of the date of their departure, by what ship, and from what port. And again we say, no one should emigrate otherwise than by the regular channel of the Saints' emigration without the counsel or approbation of the President of his Conference.

A ship will be despatched as soon as we have a sufficient number of applications. Those desirous to emigrate will please send their names and deposits as soon as possible. Those who have the means of emigrating should not delay sending them until they know we have a ship on hand, but they should forward, at least, their names and deposits, as soon as they know they are able to emigrate. Should circumstances prevent them going, and require a return of their deposit—they can have it at any time, by writing to us. In chartering a ship we are guided by the number of applications on our books. We cannot exactly tell when a ship will sail until one is chartered, or there are a sufficient number of applications to warrant us in chartering one. We send out notifications as soon as the charter is made, which is about three weeks, generally, before the ship sails. This gives every one ample time to complete their arrangements.

As there are many parties obliged, contrary to their own desires, to emigrate by other ships, through their friends in the United States making arrangements with other houses for their passage, we would advise all who have friends in the States upon whom they depend to send for them, to request them to do so through *The*

Mormon office in New York. Elder Appleby will receive passage money on account of parties to emigrate from this country, and his advices in their favour will receive immediate attention.

DEPARTURES.—Elders Joseph W. Young, John Y. Green, and Iver N. Iverson, left Hull, on the 12th instant, for Copenhagen, per steamer to Hamburg.

Elders Frederick Roulet, and Jean D. Malan, left here on the 13th instant for Genēve. Elder Jabez Woodard is visiting his relatives in England, and will follow in a few days.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
June 30, 1857.

Elders Orson Pratt and Ezra T. Benson.

Dear Brothers—On the 24th of April I departed on my contemplated journey north to Salmon River. I returned to this place May 26th, after an absence of thirty-two days. We had a large company of fifty-six wagons and carriages, and one hundred and forty-two persons, but during the whole trip, I did not hear an angry word, or observe a malicious feeling.

On the 29th ultimo, Elders G. A. Smith, J. M. Bernhisel, and T. O. Angel arrived in good health and spirits.

There are many improvements being made in the city, streets, sidewalks, fences, buildings, &c. There are between three and four hundred men upon the public works, and thirty teams rolling in the stone for the Temple. Although money is scarce business is lively, and everything is flourishing with this people, because of their renewed diligence and faithfulness.

Our city looks as though it had taken an emetic and vomited forth apostates, officials, and in fact all the filth which was weighing us down. The prospects were never better for a bountiful harvest than at present. There is now more grain, and food is cheaper than has ever been the case previously at this season of the year.

The express company is prospering finely. I have dispatched A. O. Smoot and N. V. Jones to locate permanent stations in the black hills; they have eighty men with them, and it is my intention to furnish them with sufficient provision to enable several hundred persons to winter there, in case of such emergency as occurred last fall. I learn from brother Haight, of Iron County, that the cotton and Indigo crops are looking well on the Rio Virgin.

The mail, conducted by F. Little, arrived at three o'clock, 23rd instant, twenty-two days and three hours from Independence.

By the *St. Louis Republican*, I regret very much to learn of the assassination of brother Parley by the villain McLean; one more good man has gone to assist brothers Joseph, Hyrum, and Jedediah in another sphere. May God comfort and strengthen you in your afflictions, brother Orson.

The prejudice against us, which you have to meet, brethren, is nothing more than we may expect, it is the devil against Christ; and be assured that the devil will always howl when the Saints are faithful.

I sent a good many missionaries to the States and Europe, they left this place April 23rd with hand-carts, and from latest accounts they were making better time than any company on the road.

Brethren, may the blessings of Christ abide with you continually.

BRIGHAM YOUNG.

Historian's Office,
Great Salt Lake City,
July 1, 1857.

Editor of *Millennial Star*.

Dear Brother—The eastern mail from the United States arrived on the 23rd ultimo, in charge of brother Ephraim K. Hanks, twenty-three days from Independence, one of the shortest trips on record.

Elders Amasa Lyman and Charles C.

Rich have arrived from San Bernardino, the former with the California mail, June 3, the latter on the 8th, with a small company of Saints; subsequently another small company arrived from San Bernardino, who brought along a seven-stopped organ, donated to the Church by the Australian Saints; which is being fitted up in the Tabernacle, in the North end, by brother Joseph Ridges who built it in Australia. Presidents Young, Kimball, and Wells, and Elders George A. Smith, A. Lyman, and others stepped in on Sabbath last, and heard brothers Ridges, and Orson Pratt, junior, play upon the organ, with which they expressed themselves much gratified. It is a valuable acquisition to our choir.

Elder George A. Smith has visited Utah County since his arrival, found the people of Provo in good health and spirits; with excellent prospects for grain this season. Attended a sabbath school meeting with three hundred scholars, and preached to a congregation of about three thousand Saints in the Bowery.

Brethren from Iron County report very favourably in relation to the crops in Cedar and Parowan, also in Beaver County.

By the arrival of the May mail, we learned of the agitation of the public press in the United States, pertaining to Utah—her Governor—and the Saints. Never at any former time have we witnessed a more universal, bitter feeling against "Mormonism" than at the present. Governor Young thinking the working bees of Utah would not take time to read what the public press say in relation to them and himself, set apart Sabbath, June 14th, at 8 a.m., to have some of the most rabid articles read to the Saints in this city and vicinity, and had two of our best readers employed for the occasion, who read alternately from 8 till nearly noon, the loathsome trash which the corrupt press of the United States had given birth to. It was, indeed, novel, however, to hear the Governor propose such articles to be read; seeing they were mostly aimed at his private and public character; this, however, only shows the consciousness he possesses of the rectitude of the path which he treads, and the confidence he has in the people whom he leads.

June 16th. Teams re-commenced hauling rock for the Temple, operations having been suspended in that department for a few days, in consequence of the Church selling many of their cattle to cancel Church obligations, but the Saints having the privilege of turning in stock to help to defray these liabilities, contributed so liberally that but a few days elapsed before the Church had as many cattle as before; and not any who donated have been hindered in their business, nor have felt any the poorer in consequence of their liberality; and thus the Saints have witnessed to God and His servants, that the spirit of the Reformation lives in their hearts, and brings forth fruit in their lives, and therefore President Young frequently of late has said this is a "God blessed people."

It it a general time of health, peace, and plenty throughout this territory.

Love to brother Benson, and all the Elders of my acquaintance, associated with you.

Yours truly,-

WILFORD WOODRUFF.

SLAVERY PROSPECTS IN THE UNITED STATES.

The *Rising Sun* of Newburg, South Carolina, says in regard to the signs of the times in the political horizon:—"Clouds and darkness, threatening clouds, ominous darkness, gather around our political future. A night gloomy and terrible sets in upon us. We are drifting slowly, silently into an ocean of storms, furious whirlwinds, quicksands and fearful whirlpools. A solemn silence prevails—'tis the precursor of a horrible tempest. Hark! the muttering rumbling of distant thunder breaks upon the stillness. Fitful flashes reveal the sullen gloom. The lurid air is heavy and chilly. The storm approaches—nearer and nearer it comes louder and more loud it howls. Man the sails—all hands to their posts. The South expects every man to do his duty. Life and duty, honour and liberty are involved.

Let each heart be firm, each nerve be steady. The conflict will be fierce as hate and malice can make it. Stand firm. Hark! what crash was that? Kansas is gone! List! a triumphant shout from the spirits of the storm. Missouri is yielding. How fierce the blasts, how lurid the lightning! Howls horrible, yells terrific, tear our ears. Virginia is assailed. Gloomy, dark, terrible howls the tempest! Watchman, what of the night? All is dark! no dawn appears."

We make the following extracts from the *New York Herald*—

The report that the military expedition to Utah has been postponed is unfounded. Orders have been issued for the recall of Colonel Sumner's command from the Cheyenne expedition, consisting of the First Cavalry, Second Dragoons, and Sixth Infantry, together with the company of Light Artillery now at Fort Snelling. They will repair forthwith to Fort Leavenworth or Laramie, preparatory to their march for Great Salt Lake City.

We have received files of Great Salt Lake papers to the 2nd instant, from which we make copious extracts, showing the physical, religious, and political condition of the Latter-day Saints, and the progress of affairs generally in Utah Territory. The charges of malfeasance preferred against Surveyor-General Burr are substantiated by the affidavits of his accusers. We give the documents elsewhere. Doubtless the administration will order in investigation of the charges.

Mrs. Julia Ann Babbitt sends us a communication full of melancholy interest, containing the results of an inquiry lately made by her relative to the circumstances attending the murder of her husband. The letter is dated at Crescent City, Iowa, at which place Mrs Babbitt had arrived after a fatiguing and perilous journey from Salt Lake City to Independence Rock, and thence to Fort Laramie, Fort Kearney, and Ellisdale, Iowa. At the three first-named places, Mrs. Babbitt had communications from travellers, French traders, friendly Indians, and the United States' officers commanding the forts. Their joint testimony shows that Mr. Babbitt, in company with Messrs. Rowland and Sutherland, started from Fort Kearney for Fort Laramie about the 6th of September last, and that they were murdered and robbed by a party of Cheyenne Indians. Some of Mr. Babbitt's jewellery and other valuables have been since seen with the savages. Mrs. Babbitt fully acquits any white man of a participation in her husband's death, and repudiates the idea that he was murdered by the Mormons.

GOVERNOR WALKER'S PROCLAMATION ENDORSED — A COLLISION IN KANSAS DEEMED INEVITABLE — A SPECIAL MESSENGER DISPATCHED TO KANSAS WITH INSTRUCTIONS.

Washington, July 22, 1857.

The President and Cabinet fully endorse Governor Walker's proclamation. A despatch received to-day says that a collision between the troops and the rebels is inevitable. The administration feel the utmost solicitude as to the result of the imbroglio. Governor Walker is fully empowered and instructed by the President to put down any insurrection or rebellion, come from what quarter it may, and to enforce the Territorial laws at all hazzards, and at point of bayonet if necessary. A special express messenger started for Kansas this afternoon, with despatches for Governor Walker and General Harney.

THE INDIAN TROUBLES IN MINNESOTA.

Washington, July 23, 1857.

Owing to apprehended difficulties and constant depredations of the Indians, the Secretary of War has decided to send an increased force of troops to Minnesota, and General Scott is now engaged preparing the orders, &c.

MOVEMENTS OF THE UTAH MILITARY EXPEDITION.

Washington, July 25, 1857.

The President and Cabinet have ceased to have any apprehensions of bloodshed in Kansas. General Harney and staff will leave in a few days for Utah. The troops generally are in fine health and spirits, and amply supplied for an active campaign. Colonel Thomas, Assistant Quarter-master General, is ready to return to head quarters.

Governor Cummings says it is uncertain when he will leave for Utah. He may be detained yet for some time.

REPORT OF THE MORMON COMMISSIONER TO WASHINGTON.

Elder George A. Smith, who was sent to Washington last summer with a copy of the constitution of the New State of Deseret, gave an account of his mission, at the Bowery, on 31st of May. We extract from the *Deseret News*—

. . . . . .

"A great portion of the people have come to the conclusion, after having been a great many years considering the subject over, that we are a very desperate set of fellows out here. Politicians are little vexed, for they do not know what to do with us. They did not admit any Territory into the Union during this session of Congress, though they did grant a permission graciously to 250,000 inhabitants residing in the Territory of Minnesota to make a constitution. I have looked on and taken items, thought and reflected, saw how it was going, waiting for an opportunity. You know it was a very modest mission I went down on; I went to Washington to ask permission to enter the Union, and I did not want to go in until I saw a fair chance; I hated to ask and be refused admission; I have rejoiced very much at every particle of news that I could receive from the mountains. I received letters from President Young and others, three, four, and sometimes six months after they were written; when they did arrive they afforded me a great deal of pleasure and were a source of rejoicing, especially to learn that the Saints were waking up."

. . . . . .

EFFICIENCY OF THE UNITED STATES' TROOPS.

"I had a little serious conversation with Captain Smith, at Fort Kearney. The very gentlemanly commander of that Fort, Major Wharton, had nearly lost his eyesight, principally by watching for the hostile Cheyenne Indians through the spy glass, and Captain Smith was acting commander. I inquired what is the condition of the dragoons stationed there? He replied that they had about fifty horses, but their hoofs had come off. How many have you that can do efficient service if called upon? He said they had about ten or twelve in good condition, but fresh horses were expected. The company of hand-cart Elders were an astonishment to everybody that saw them. The traders on the road say that mules are nowhere by the side of them. I never saw such a pretty sight in my life. We had a meeting with them on Horse Shoe creek; and a better set of men I never saw, and men that were old when I was a boy were as active as boys, rolling on with their hand-carts, singing and rejoicing."

A SERIOUS RAILROAD RIOT occurred near Baltimore, in the early part of May. The militia was called out, and several of the rioters were killed and many wounded.

SPRING FRESHETS had done much damage in portions of the Eastern, Middle, and Southern States.

VARIETIES.

TRUE PITH.—The force of language is apt to be much injured by the multitude of words.

CHILDREN.—God bless the little children! We like their bright eyes, their winning ways, their rosy deams. Nothing seems to weigh down their buoyant spirits long; misfortune may fall to their lot, but the shadows it casts upon their life-path are fleeting as the clouds that come and go in an April sky. Their future may, perhance, appear dark to others, but to their fearless gaze it looms up brilliant and beautiful as the walls of a fairy palace. There is no tear which a mother's gentle hand cannot wipe away, no wound that a mother's kiss cannot heal, no anguish which the sweet murmuring of her soft, low voice cannot soothe. The warm, generous impulses of their nature have not been fettered and cramped by the cold formalities of the world; they have not yet learned to veil a hollow heart with false smiles, or hide the basest purposes beneath honied words. Neither are they constantly on the alert to search out faults and foibles with argus eye, on the contrary, they exercise that blessed charity which "thinketh no evil."

RELIGIOUS LIBERTY IN FRANCE.—Louis Napoleon has positively and peremptorily ordered the prefects of France to allow all the free and undisturbed exercise of their religion, desiring that he may hear no more persecution of Protestants, and that they may never again be disturbed in their worship.

A BLACK CATALOGUE OF CRIME.—The calendar of prisoners for trial at the Liverpool Assizes, as made up to the 27th instant, is one of the blackest catalogues of crime that has been issued for some time. There are ten cases of murder in it, (to which will have to be added another from Manchester, in which three prisoners are for trial,) fourteen of stabbing, wounding, &c., one of shooting, one of attempt to blow up a house, five of rape, and five of perjury, besides a long list of burglaries and other offences.—*The Times*, July 29, 1857.

I NEVER SEE THE LIKE.

BY W. W. PHELPS.

There is nothing like the "Mormons,"
For they go at God's command,
And they scale the highest mountains,
And they compass sea and land.

Chorus: So they cope with every nation,
And the Christian cannons spike,
For the power of God is with them,
O, I never see the like.

Where the eagle spreads his pinions
And the gilded Christians boast,
There the "Mormon" Elder teaches
What the Gentiles dread the most.

Chorus: So they cope, &c.

Where the British lion treadeth
With the fabled unicorn,
There the "Mormon" Elder reasons
For the resurrection morn.

Chorus: So they cope, &c.

Where the heathen gropes in darkness,
In the "scarlet lady's" ward,
There the "Mormon" Elder, meekly,
Lights the candle of the Lord.

Chorus: So they cope, &c.

And they bring the rescued captives
To the Zion harvest bowers;
Yea in hand-carts see them coming
To this goodly land of ours.

Chorus: So they cope, &c.

Light and glory to the "Mormons,"
Like the yonder brilliant sun,
With their fountains never measured,
Shining for more worlds than one.

Chorus: So they cope with every nation,
And the Christian cannons spike,
For the power of God is with them:
O, I never see the like!

ADDRESSES.—R. F. Neslen, Samuel F. Neslen, } 57 York street, St. Phillips, Bristol.
J. Bunting, H. Forscutt, } 35 Paddock street, Ardwick, Manchester.

MONEY LIST, AUGUST 7—14, 1857.

John Davies	£10	0	0	Brought forward	£29	0	0
E. Harding	2	0	0	William Gibson, (per William Smith)	2	0	0
Thomas Clark	10	0	0	William Brownlow	5	0	0
Simeon Pickering, (per J. W. Young)	2	0	0	Henry Brown	4	0	0
Lewis Bowen, (per A. Calkin)	5	0	0	William H. Perkes	2	15	0
Carried forward	£29	0	0		£42	15	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XIX. Saturday, September 5, 1857. Price One Penny.

THE FALL OF SPIRITUAL BABYLON.

BY ELDER GEORGE TAYLOR.

Why should Babylon fall?

The fall of Babylon the Great in the last days, is a subject that has occupied the attention of holy men and Prophets of God in almost all ages of the world. I do not mean the Babylon of which Nebuchadnezzar was the monarch, and which came to dissolution many centuries ago, though it is true that his empire occupied the attention of some of the contemporary Prophets, and was the subject of their denunciations.

But there is another Babylon spoken of in the Scriptures, the Great Mystic Babylon of the last days. John, when banished to the Isle of Patmos for the truth's sake, and for the testimony of Jesus, had his mind illumined by the power of the Spirit, the visions of the future opened to his gaze. And amid other great events which were to transpire before the second coming of Jesus in the clouds of heaven, he saw the destruction of Babylon the Great, the Mother of Harlots, and of the abominations of the earth.

The word Babylon, signifies confusion. Surely modern Babylon, then, is every thing its name is indicative of. The great modern Babylon comprises all the Gentile nations of the earth.

The Prophets and Seers of old, when their minds were enlightened by the quickening influences of the Holy Ghost, saw events then in the future, and rejoiced that they could discern that the time would come when the powers of this world would be cast down, in order that the way might be prepared for the coming of the Son of God.

But why should Babylon the Great be overthrown? Why should the great and flourishing empires of the nineteenth century, with all their wealth, pomp, and grandeur, be hurled from their proud position, and suddenly find their level in the dust, with all the mighty nations that have passed away before them? Why is it that ancient Prophets of God should have delivered such fearful maledictions in relation to the Babylon of modern times? Why does the Scripture say, "Rejoice over her, thou heaven, and all ye holy Apostles and Prophets, for God hath avenged you on her?" Why should a mighty angel take up a great millstone and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and be found no more at all?" Why should another mighty angel say, "Come hither, I will shew the judgment of the great whore?" Why should the kings of the earth cry aloud, "Alas, alas! that great city Babylon! that mighty city! for in one hour is thy judgment come."

Let the same Scriptures answer these

questions. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, *and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, for all nations have drunk of the wine of the wrath of her fornication.*"

Here, then, in the last days, an angel was to come so full of power that the earth would be lightened with his glory. John describes the condition of the Babel of latter times, and gives the all-sufficient reason why it should fall, and be like the chaff of the summer threshing floor, carried away, and no place found for it.

The history of ancient Babylon vanished, and its existence now is only a speck in the chronicles of things gone by. Once it stood in its heyday of pomp and power: suddenly came the hand writing on the wall,—Babylon, the world's great mistress, was undone, its doom was sealed, its die was cast. King Nebuchadnezzar in the vaunting pride of human greatness exclaimed, "Is not this great Babylon which I have built." And where is it now? A heap of lonely ruins alone marks the spot, and stands as a melancholy monument of the fleeting nature of human greatness. Then came the kingdom of the Medes and Persians: like its predecessor, it had its days of pomp and earthly magnificence, it stood its time, and now is only known as one of the things of the past; it vanished to give place to the monarchy of the Grecians; this, like its forerunners, too, had its days of glory and decay; it fell into insignificance, lost its splendour, and in its turn passed away. History informs us of many dynasties and empires that arose to eminence and grandeur; amassed almost untold wealth, made conquest after conquest, annexed kingdom to kingdom, bore an important sway upon the earth, and crushed the weak by cruel despotism; but where are they now? They have had their times of splendour and decay, their summers of prosperity, and their winters of adversity; then their declining sun set. Their power passed away, and has become like the dream of a night vision. Such has been the fate of nations.

The time has arrived for the great mystic Babylon to fall; its evening sun now gilds the horizon; its days are about numbered; it must now give way to another mightier empire that will never pass away. It is the kingdom of our God and His Christ; it will stand for ever.

What does John say will be the cry of the angel that was to come and foretell the overthrow of the great whore, the woman on the scarlet-coloured Beast, who in the nineteenth century was to bear rule over all the earth?

Listen! O ye nations of the earth! "All nations have drunk of the wine of the wrath of her fornication"—they have become corrupted by the loathsome disease of her fornications and whoredoms.

Now let us examine the great reason why Babylon should fall, why God's judgments should thus come upon her.

Eighteen hundred years ago, Jesus came upon the earth, established his Church, organized it after a celestial pattern, with Apostles and Prophets, who preached faith, repentance, baptism for the remission of sin, and the gifts of the Holy Ghost.

But where is this Church now? where among the multitude of sects that distract modern Christendom, will you go to find it? It is nowhere to be found! According to history and other records that we have, we learn that in about one hundred years the Christian era had run its fleeting course, and the wicked had slain Jesus and the Apostles; had driven and persecuted the Saints; murdered the Prophets, and made havoc of the Church of God. Then commenced the desecration of the Church. Then was introduced into it artifice, cunning, trickery, and fraud. Then came the worship of images, relics, pieces of coffins, and fragments of the cross. The pope sold heaven to the priests; the priests bartered it away to the people. Money obtained everything; crimes of the deepest dye could be pardoned by money; the blood-guilty murderer, the despoiler of female virtue, the atrocious villain, the confirmed despot, and heartless tyrant, all could have their way cleared to the realms of bliss, by feeing the priest. "They have transgressed the laws, changed the ordinance, broken the everlasting covenant," and made merchandize of the souls of men and women. Religion became a trade, wielded in the hands of the priest, like the shovel in the hands of the labourer, for the purpose of getting money. They found it a house of God, a house of

prayer: look for it among them now, and we see but a den of thieves.

Increase of crime and moral depravity is manifest on every side. What! Sin spread in a country where there are almost countless thousands of priests of every sect and denomination, with their underlings in the shape of Scripture readers, town missionaries, &c.! Yes, unfortunately, so it is! The priests cant and whine over the wickedness of this generation: that is all they can do. They see the stream of crime increasing, and flowing like a mighty river—they see it, but are powerless. Onward, sweeping with mighty speed, rolls the tumultuous stream; but all their efforts are in vain—all their exertions to stop it are futile!—onward still it rolls, being fed by the depth of thousands of sources of corruption. Sometimes it ebbs, but only to be fed more largely;—then flows with a swell that threatens to engulph the world, and carry thousands on its broad bosom down to perdition, destruction, and misery.

That the religion of the last days would be fearfully corrupt, Scripture clearly shows. Sectarian Christianity has had nearly eighteen hundred years' trial; it has been weighed in the balances and is found wanting. Who has it saved? What has it achieved? How much progress has it made in bringing in a reign of righteousness and peace? Unfortunately it has failed to do either. Apostate Christianity never can bring about the ends it has in view. Its history is all-sufficient proof on this head. Eighteen hundred years ago, as before remarked, the Church was pure and undefiled. What presents itself now in its stead? Nothing but a number of hired priests and apostate churches, who during the long interim of darkness have committed fornication; their priests have lent their power to the most unhallowed purposes. Wherever there has been a tyrant, or a despot, who has sought to trammel a nation, or to rule with an iron hand, the galling yoke of priestcraft has ever been resorted to.

It is priestcraft that has damned the nations of the earth, and sunk them into midnight darkness, excluded the light of heaven, sealed up the gates of life and salvation to the inhabitants of the earth, and supplanted the ancient Church by the cunningly devised systems of religion, which have had their origin with fallible, erring humanity.

But, "Stop," says the supporter of these creeds of earthly origin; "are we not building churches, chapels; sending missionaries to Jews, to heathens; and opening schools to instruct the ignorant? do we not print millions of tracts, circulate countless thousands of Bibles, &c., &c.?" Admitted. Were not the Jews a religious people? did they not slay Jesus? Modern Christians are a religious people, but their religion avails them nothing. See, by their own showing, the spread of crime and misery. See, with the building of churches, chapels, colleges, and the spread of Christianity (*so called*), the spread of every demoralizing sin;—the building of prisons, workhouses; the opening of beer-shops, gin-palaces, low concert rooms, gambling houses, and houses of prostitution; the publication of immoral and obscene books, songs, cards (of which, in London, whole streets make a trade of vending),—these are the inevitable results of priestcraft. Here, O ye priests, are stern realities staring you in the face. But lest you should begin to spiritualize, and say things are not so bad as they look, we will quote a few figures; and instead of ranging the wide world for proof, we will confine ourselves to the small spot of ground comprised in the area which London covers, viz., one hundred and twenty-two square miles.

"In the first place, we have one person out of every five dying in a workhouse, or some place provided by public charity; 143,000 persons annually admitted into the casual wards of the workhouses." *The Night Side of London* says, "Here we have in our midst always 107 burglars, 110 housebreakers, 38 highway robbers, 773 pickpockets, 3,657 common thieves, 11 horse-stealers, 141 dog-stealers, 3 forgers, 28 coiners, 317 utterers of base coin, 141 swindlers, 182 cheats, 343 receivers of stolen goods, 2,708 rioters, 1,205 vagrants, 50 begging-letter writers, 86 bearers of begging letters, 6,371 prostitutes, [being those only who have been convicted of other crimes besides prostitution,] besides 470 not described, making a total of 16,900 criminals known to the police," (*in Christian London.*) "Then the drunkards of London consume 65,000 pipes of wine, 2,000,000 gallons of spirits, 43,200,000 gallons of porter and ale, 60,000 persons in one night visiting the theatres and sinks of iniquity, with which London abounds. It takes 6,367 police,

and 1,572 other officers, to beat down crime, and keep order in this great Christian metropolis."

This, then, is the moral aspect which London alone presents: drunkenness, depravity, prostitutions, whoredoms, and thievery, in one night enough to sink a world to hell; and all this right under the nose of the highest ecclesiastical authorities in the realm, and the most talented body of clergy in the world.

And yet London claims to be a Christian city! Talk about Sodom and Gomorrah,—talk about the dark and damning sins of the bestial inhabitants of those ancient cities: they sink into insignificance when compared with our great modern Babel!

The vile, the vicious state of modern Christendom may, with all fairness, be charged to the account of priestly misrule. The stunted intellect, the dwarfed powers of mind of the mass is the result of priestly dogmatism. Too long have the people allowed the priest to think for them, instead of examining and thinking for themselves. The priest has ever been at the head of the rabble who have opposed the advancement of the handmaid of religion—science. What has not priestcraft done? It has been the cause of the innocent blood of unnumbered thousands being spilt. Religious feuds have drenched the battle-field with blood, filled dungeons with victims of its bitter hate. Widows and fatherless children have had to mourn in silence over the bloody doings of priestcraft. Hear a modern writer on this subject:—"Do you ask me what the proofs are, and where to be found? Where to be found? Wherever a temple is raised to an unknown God, and a hierophant installed therein to officiate. Where to officiate? In every country under heaven: in America, in Europe, in distant India, in the blooming South Sea Islands, on the desert shores of Greenland; where the cross is raised or the crescent glitters; where Juggernaut's car rolls over the prostrate devotee, or Siberians' conjuror chants his mystical incantation. In all countries, in all ages; far back to the earliest whispers of history, and down to the very hour when I speak. Where to be found? Wherever a priest is or has been; for there have been quarrels, there have been heartburnings, there have been persecutions, there has flowed human blood. Do ye know of one institution of character so infernal, of machinations so mysteriously horrible as the Inquisition? It was founded by priests! Have ye ever read of a human folly to match that folly of a hemisphere, the Crusades? Its millions of victims were roused and sent forth to the slaughter by priests. . . . . Look through history's tales of crime and blood, and mark how often the priest has assisted at each human sacrifice. Read of Socrates poisoned for atheism, and Aristotle banished for unbelief. Read of Jesus admired by the people, and persecuted and slain by the priests; of Gallileo, compelled to belie his own discovery, and to swear that the earth stood still—by priests. Trace the history of the see of Rome, from its first autocratic departure from primitive simplicity—throughout its heyday of pride and pomp, and priestly power; when kings stood bare-footed supplicants before the ecclesiastical gate, and emperors bowed their heads before the spiritual throne. . . . . And note the doings of that iron tyranny which bowed both soul and body before it. See it enter, unchallenged, the domestic sanctuary, there to plant the accursed seeds of intolerance and hate. See the suspected heretic dragged from the embrace of affection to a dungeon, that shall be his dwelling and his grave; a dwelling whose eternal gloom was never visited by the blessed light of heaven; a grave that yawns in secret, that closes in silence. Or if individual cases seem less worthy of attention, ye may have wholesale massacres: Ye may read of the blood that flowed in Piedmont valleys, until scarce a poor remnant of the inoffensive Waldenses remained to attest the red records of their nation's extermination! Ye may recall the sights and sounds of horror that awoke the Huguenots of Paris on St. Bartholomew's fatal night; or ye may follow the exterminating Pizarro over South America's reeking plains, and see the priest ever at his side, raising the holy cross over human hecatombs, and blessing the weapons steeped in pagan gore!"

But there is no necessity to weary you with details; the monstrous doings of priestcraft, its bloody encroachments, blot and stain with blood-red spots every page of the history of the so-called civilized nations.

As before remarked, the priests have deluged the world with lies and false doctrine—have turned the truth of God

into fables—chased from earth the primitive Church of Christ—have slain the Apostles, murdered the Prophets, and persecuted the Saints of God—laughed to scorn the faith of the ancients, and helped to fill the world with cant, hypocrisy, and corruption. The people have lent willing ears, and have forsaken the fountain of truth.

Once more: Why should "Babel" fall? Hear it, O ye inhabitants af the earth! Hear it, O ye priest-ridden generation! Hear it, all ye worshippers of the Beast! Because "in her was found the blood of all the prophets, and of Saints, and of all that were slain upon the earth."

What! has a Prophet of God been slain in this age of light? Impossible! Aye, but it might be so; but then it would be somewhere where the Gospel could not have been preached; among the savages, or the cannibals of the Southern Seas? O, no, dear reader, no, not there, but among this pretended Bible-loving generation. God saw the wickedness of this generation; His bowels of compassion were moved; He sent an angel to bring the Gospel back again. God spake—the dreary night of eighteen centuries of darkness was broken; the Lord saw fit once more that a ray of hope should break forth among this generation; the gates of mercy were thrown open, and once more an angel descended. A being of light and glory from the eternal worlds—a brilliant messenger of salvation from the courts of glory—brings the Gospel, the everlasting Gospel, once more to the earth—delivers his message to the young man Joseph Smith.

It was then the devil grew mad; it was then he entered into the hearts of the priests, and filled their souls with thoughts of murder and of blood. The priests gave heed to his malicious promptings. The people caught the fire, and away went the priest-ridden multitude, urged on by their ungodly leaders, and were never satisfied until they had barbarously murdered the greatest Prophet, save Jesus only, that ever stepped on the footstool of God.

And his blood is required of this generation; and his dying groans still reverberate around the throne of God; and the angels in heaven hear; and God, the Great Eternal hears; and all eternity is pained; and the angels are waiting the great command to come out and reap down the harvest of the earth.

Lastly: Why should Babylon fall? Let Jesus himself answer: "And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many waters, and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore she is ready to be burned."—(*Doctrine and Covenants.*)

I have presented a few reasons, then, why the destruction of Great Babylon should be brought about,—because of her false religion; because like Sodom and Gomorrah her sins have reached unto heaven; because she will reject the Gospel, and love better the lying systems invented by man.

These, then, are the reasons why God should set up His kingdom upon the earth in the latter days; why an angel should fly through the blue vault of heaven, saying, "*Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.*" That the Gospel might be preached in its primitive simplicity, and the honest in heart be gathered out, to stand in holy places, while the devastating judgments of God destroy the wicked; their judgment lingereth, but their damnation slumbereth not.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 553.)

[July, 1842.]

Sunday morning, 10th. Attended meeting at the stand. Elder Woodruff preached. My health was not good. At home in the afternoon.

Monday, 11th. In the morning, trans-

acting business with Mr. Hunter. In the afternoon, at the printing office reading the papers, and bought a horse of Harmon T. Wilson, which I named Joe Duncan.

Tuesday, 12th. At the Court room in consultation about Bennett.

Bishop Miller and Erastus Derby started for Quincy and Missouri.

Attended City Council. An ordinance was passed regulating auctions; also, provision was made for publishing the Legion laws, &c., &c.

Mobs, riots, earthquakes, tumults, and distress of nations, are common. In England the manufacturers are reducing the wages of the labourers, and turn-outs and starvation follow.

The Asiatic cholera has appeared again in India.

Friday, 15th. It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct.

The people met again in the afternoon, and were addressed on the same subject by brother Hyrum and Elder Kimball. I then stated that I had heard that Edward and D. Kilbourn were engaged with John C. Bennett to bring a mob on the city, from Galena, and asked E. Kilbourn, who was present, if it was so? To which Mr. Kilbourn replied at some length, and denied the charge.

Elder Pratt returned in the evening.

Issued an Editorial, in the *Times and Seasons*, on the government of God as follows:—

The government of the Almighty has always been very dissimilar to the government of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

The greatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to "beat their swords into ploughshares, and their spears into pruning hooks," make the nations of the earth dwell in peace, and to bring about the Millennial glory, when "the earth shall yield its increase, resume its Paridisean glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, or time-worn monuments have left us but feeble traits of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratical, and republican forms of government, of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from centre to circumference, with party strife, poli-

tical intrigue, and sectional interest, our counsellors are panic struck, our legislators are astonished, and our senators are confounded, our merchants are paralized, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our States overwhelmed in debt, yet we are, and have been in peace.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble, their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Chartism, O'Connelism, and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East are threatening her destruction abroad. France is rent to the core, intrigue, treachery, and treason lurk in the dark, and murder, and assassination stalk forth at noonday. Turkey, once the glory of European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of them opening their jaws to devour her. Spain has been the theatre of bloodshed, of misery and woe for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has, for centuries resisted the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted. We might mention the Eastern Rajahs, the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theatre of misery, woe, and "distress of nations with perplexity." All, all, speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as head of the universe, and take the reins of government into His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct his steps;" this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The Architectural designs of the Temple at Jerusalem, together with its ornament and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon, and to the Judges of Israel; and if He had always been their king, and they subject to His mandate, and obedient to His laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If, then, God puts up one, and sets down another at His pleasure, and made instruments of kings, unknown to themselves, to fulfil His prophecies, how much more was He able, if man would have been subject to His mandate to regulate the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of Government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, He translated Enoch and his Church, and the Priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord; was told where to go, and when to stop; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a

peculiar people, among whom God should place His name; their motto was, "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us." While in this state they might truly say, "Happy is that people, whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished: when "the Lord shall be king over the whole earth," and "Jerusalem his throne." "The Law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy prophets since the world was"—"the dispensation of the fulness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "he whose right it is, will possess the kingdom, and reign until he has put all things under his feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer, "Shall there be evil in a city and the Lord hath not done it."

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the Ancient of Days did sit; and one was brought before him like unto the Son of Man; and all nations, kindred, tongues, and people, did serve and obey him." It is for us to be righteous, that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars for ever and ever."

As a Church and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures. "Watch and pray always," says our Saviour, "that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of Man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac, and Jacob as families, and the children of Israel, as a nation; so we, as a Church, must be under His guidance if we are prospered, preserved, and sustained. Our only confidence can be in God: our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore, for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm, and kissed the rod; let us be wise in time to come, and ever remember that "to obey is better than sacrifice, and to hearken than the fat of rams." The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not a doer of God's will, nor a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, "if the Lord go not with us, carry us not up hence." We would say to the Saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the Saints do come, they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people, and they will be dealt with as transgressors of the laws of God. We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that

when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness; and all nations flock to her standard;" that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 5, 1857.

TITHING.—On examination of the financial reports from several of the Conferences for the last half year, we observe that there is very little order, and manifestly a great want of economy and prudence displayed, in the expenditure of the tithing money; and we are pained to learn, that in too many instances, there evidently has been a careless squandering, or misapplication of it. This is an evil which must be corrected, or the object for which the tithing was instituted will not be attained.

Tithing is designed for the building of the Temple, and for the spreading of the Gospel, and not for the personal benefit of individuals.

There are large amounts now due from many of the Conferences to the Temple, and P. E. Fund accounts, which should have been paid long since. Large portions of those amounts have been swallowed up in the extravagant expenses of "Conference Houses," "Visiting Elders," and "Relief of the Poor," and, as we are informed, in some instances, in the emigration of individuals from this country to America.

We have, already, in a former number, called the attention of Pastors, and Presidents, to the subject of Conference houses, and instructed them to be given up as far as practicable.

We deem it wisdom, also, in some measure, to restrict the expenses of visiting Elders, and that all those Elders who have particular fields of labour assigned them, such as Pastors, Presidents, and Travelling Elders, should pay their own expenses, whenever they leave their fields of labour and visit other places, the same as if they were travelling at home, with certain exceptions, which have been and will be made known to Pastors and Presidents as occasion may require. This, we think, will greatly lessen this item of expense, and, perhaps, remove one inducement to the frequency of such visits.

The Pastors and Presidents should be particularly careful that they are not imposed upon by individuals who join the Church, more for the sake of obtaining pecuniary relief than from a pure love of the truth, as has been the case in some instances.

We have never given any one the right or authority to use or dictate the use of any tithing or other Church fund for the emigration of any person from this land.

No person has a right to order or direct the disposal of tithing money in the European Mission, except the President of that mission, only as they derive the right and authority from him. Pastors and Presidents are authorized to pay certain necessary and unavoidable expenses, such as Chapel rents, lights, &c. And in all this the most rigid economy should be used, and a careful watch kept over those expenses, that no unnecessary extravagance creeps in. In order more effectually to

secure this end, the Financial Reports are required henceforth to be sent to us Quarterly, on the first of January, April, July, and October.

In handling this fund, it should constantly be borne in mind, that it is tithing, and that the Lord has commanded it to be paid into His treasury, for the furtherance of His work, and that whoever squanders it, or diverts it from its legitimate channel, robs Him.

INDIVIDUAL OR PENNY EMIGRATION FUND.—A misapprehension has existed with some in relation to this fund. They seem to have considered it as being on the same footing with, and liable to be used as Church or tithing funds. Others we learn have used or squandered it, intending to replace it out of tithing. This is an error. No person has any right to use one penny of this fund for any purpose or under any circumstances whatever. It is an individual fund, created for a specific purpose, and for the special benefit of the contributors, and paid over by them to treasurers or agents of their own choosing, and may be withdrawn at any time.

We have not counselled nor do we either directly or indirectly counsel, or countenance the using of this money, in any manner whatever; and if those funds are used, or squandered by such treasurers, or agents, they cannot be made up out of tithing.

Inasmuch as we have never, through the *Star*, counselled the Saints at all in relation to this matter; we wish it distinctly understood that neither the Office here, nor the tithing, will be held responsible for any defalcations of those treasurers or agents. The Office will be responsible for whatever is deposited here, and for that only. The people themselves must take the responsibility, and sustain all losses which may arise from the carelessness or dishonesty of their agents.

Nevertheless we feel constrained to say, that we believe the principle is a good one, and if honestly carried out would result in much good to those who are engaged in it. But the Saints have been so often wronged and swindled by unprincipled and designing men, through various schemes, such as the joint-stock concern, and others, that we are fearful that they may again be plundered through this fund operation by some of their agents, unless the utmost caution is observed in securing the safe custody and faithful application of the money.

Unless the Saints feel perfectly safe in placing their penny deposits in the hands of their own agents, it would be far better for them to retain them in their own hands; and, then, if these funds are unwisely squandered, they have no one to blame but themselves. We wish it distinctly understood, that we do not counsel any one in the British mission to deposit his small emigration Fund with any person in the land, without a full and sufficient guarantee of its safety. It is proper and right for every person who has the least doubt as to the safe keeping of his fund in the hands of an agent, to retain it, until he shall have accumulated £1, then if he feels disposed, he can forward it directly to this Office, and a receipt of deposit will be returned to him.

Perhaps some of the Saints will say, that if they undertake to keep the Fund in their own possession, they will be very likely to squander it away. To such we would reply, that if they have not sufficient stability to keep a Fund of so much importance, it is very probable that they have not sufficient stability to keep the faith in case their agents should squander the Fund. Suppose some of your agents should prove to be dishonest men, how are you to be remunerated for your losses? Would you not be tried? Would you not condemn yourselves for having more confidence in an irresponsible agent, than in your own stability? We have just learned

that scores of pounds sterling, of this Fund, have already been dishonestly used. Ought you not to look after these things? Or will you lie down and sleep, and let your own agents cheat you out of your hard earnings? Well did the Saviour say, that "the children of this world are wiser in their generation than the children of light." The children of light ought to be wiser in all things than the world; but it seems that the Saints are often too careless in their business transactions. Because they themselves are honest, they imagine that all who bear the name of Saints are also honest; this is far from being the case. Therefore, your property or Funds should only be entrusted where you have undoubted confidence. Rather than be plundered of the little means which you have so laboriously obtained, it would be better to abolish all the agents which you have appointed in connexion with this Fund, and only make the deposits at this Office.

CAPE OF GOOD HOPE MISSION.—We have letters from Elders Richard Provis, and N. Paul, Mowbray, near Cape Town, dated June 1st and 15th. The Saints there had complied with the requirements of the Reformation, and were rejoicing in the privilege of renewing their covenants and obtaining an increased degree of the Spirit. The publications of the Church are much called for, and baptisms are occasionally taking place. The Priesthood are united, and the Saints are doing all they can for the upbuilding of the kingdom of Christ. "The Lord has blessed us in various ways," says Elder Provis, "for our sick have been healed, devils cast out, &c., through the power of God." They desire much that some missionaries be sent there. We think the appointment of Elders Richardson, Brooks, and Littlewood will abundantly supply their wants, and give new life and vigour to the work in that place.

A very severe storm, which commenced about the 1st or 2nd of June, had caused a number of shipwrecks in Table Bay. Ten large vessels, and about twenty-two cargo and other small boats had been blown ashore and become total wrecks.

ANOTHER HERD OF MORMONS.

(From a Philadelphia Paper.)

Should the Salt Lake settlement continue to drain the old countries of their peasantry, as they are now doing, the Mormons will soon become a strong people. Another cargo arrived at the foot of Walnut Street, yesterday, per packet ship *Tuscarora*, consisting of five-hundred and thirty-seven souls. This entire multitude were Mormons, only xcepting one Irishman. They hail from weden, Denmark, and Great Britain, e majority being natives of the latter country. Our reporter boarded the ship on her arrival, threaded his way through the disciples who thronged the decks, and sought out the President or Elder of the party.

We found him in the person of Richard Harper, a fair type of the English mechanic — lusty, vigorous, and healthful. He became a convert to Mormonism about five years since, through the preaching of an itinerant Mormon who visited Lincolnshire, his native county. Harper declared that the truths uttered by this vagabond Mormon were so irresistible that he yielded implicit credence to them. Feeling, therefore, like Paul—"Wo is me if I preach not the Gospel," he in turn became an exhorter, an Elder, and finally President of the societies in the district. He then determined to form a company to emigrate to Utah, with what success the reader can judge for himself. He is accompanied with his wife and four children.

The appearance and condition of the passengers are better than we have ever

before seen in an emigrant ship. The contrast between these Mormons in point of cleanliness and apparent comfort with the passengers of the *Saranak*—a ship at the adjoining pier which was just then discharging a load of Irish—was strikingly in favour of the former. Their cheerfulness, too, was remarkable, but is accounted for by their immunity from care in disposing of their baggage, &c., all of which was attended to by Mr. Cannon, agent for the Mormon Emigration Society. When the ship hauled into her berth, there was a crowd of boarding-house keepers ready to extend their good offices, but all their attentions were entirely superfluous, and the Mormons saved their money.

Each family pays its own expenses. The cargo of the *Westmoreland*, which arrived some three weeks ago, was entirely from the continent, and was a sort of joint stock concern. Not so with this. Indeed, only about a third of them are going direct to Utah; the remainder will remain in the States until they can earn sufficient money to carry them out. One Englishwoman, whose dress and address were alike refined, informed us that she was a dress maker, and should remain here if she could obtain employment; otherwise she should go with the others to Salt Lake. There are quite a number of seamstresses on board who were eager to know whether employment could be readily obtained, while mechanics of the opposite sex were no less inquisitive. We were much surprised at the degree of conversance which these people have gained with the Holy Scriptures. A man, to whom we spoke upon the subject of Mormonism under the impression that he was utterly ignorant of the Bible, astounded us by an exposition of his creed backed by scriptural quotations, so apt, that none but a well versed theologian need attempt an argument with him.

It is unfair to characterize those Mormons as unlettered, or charge them with embracing the creed for the mere sake of promised happiness in an ideal country. On the contrary, they seem fully to realize the hardships before them, and to have their eyes open to the fact that they must earn their bread by patient toil upon arriving at Utah. They appear to be a moral and correct set of people, with no such ideas as we find existing in the land of Brigham Young. While on ship-board there were religious services three times on Sunday, and every morning and evening during the week. No intercourse was permitted between the crew and passengers. The President, Harper, was the mouthpiece of the tribe. The mode of address among each other was brother and sister, while their intercourse appeared to be eminently cordial and affectionate.

ANTI-MORMON RIOTS.

The following appeared in the *Birmingham Journal* as a letter to the Editor—

"Sir,—Having perused several paragraphs on the anti-Mormon riots contained in your issue of Saturday, I should feel obliged by the insertion of the following weak but faithful description of a similar affair which took place on Wednesday evening at the Mormon Chapel, in Villa street. My being present on that occasion, and somewhat peculiarly situated, will enable me to give a more definite account of the proceedings than an outsider.

"Pardon an observation or two before commencing my statement of the riot. I should not have intruded on your columns had I found any mention of this affair in your *Journal* of Saturday, and I thought you may be unacquainted with the matter. Dr. Brindley appears to be shockingly in the dark as to this night's hubbub, if I may judge by the following sentence extracted from his *Antidote*, in which he has attempted to exonerate himself from all blame of the destruction of property caused by the late disturbances: 'The windows at Cambridge street were not broken after Wednesday night's meeting, but before the meeting concluded.' Admitting, for argument's sake, the rev. Doctor's observation to be correct, how will he excuse himself in the Villa street affair, which did not take place until after nine o'clock of the same evening, some

time after the rev. gentleman had closed his discourse? Such riots as these are not only a disgrace to the originator, but the property and lives of her Majesty's subjects are in danger. You do right, sir, in writing down such peace-breaking affairs, and the Rev. Dr. Miller speaks truly, and like a minister of the Gospel of Christ, when he deprecates such abominable practices. As he observes, argument and kindness would be much better than violence, destruction of property, and probable murder.

"But to my subject. I was passing on Wednesday evening a chapel in Villa-street, Hockley. I was induced to enter the chapel by the spirited and correct manner in which the singing was conducted. I had not been seated but a few minutes when I saw the doorkeeper make to the platform, and whisper something to those occupying that position. I had scarcely time for thought, when the stones came rattling in the room as though shot from a cannon, instead of being thrown, and came whizzing by one's head, penetrating the windows at the back, and falling in the garden. Of course we were all alarmed, and escaped to a small vestry room. It was well we did so, or murder might have been the result. Notwithstanding this protecting barricade, we were not safe, as the rioters were expected every moment to enter the chapel and commence violence on the few assembled therein; and no egress could we find by way of the back to escape the fury of this excited mob. About thirty men, women, and children were present, and all huddled together almost to suffocation.

"After standing in this uncomfortable position for about two or three minutes, I espied a pane of glass in the window placed there for ventilation. Apparently this opening was not large enough for a lad to creep through; and another difficulty presented itself, by having to make a leap of some fifteen feet before any one could land in the garden, which belongs to the landlord owning the chapel. At last I determined to try this mode of escape and endeavour to render what assistance I could to those behind me.

"I pulled off my coat and dragged myself head foremost through this little hole, placed my hand on the adjoining back house, sprang to a tree, (which was about nine feet from the window,) and made the descent in safety. The landlord who was in the garden at the time, informed me that he had sent for the police, and directed me to a ladder in the passage, and by that assistance many of the females were extricated from their perilous position. Many of the women were too corpulent to make their exit in this manner; and the landlord, like a courageous and humane man, left his own house, ventured by the mob, while they were busy in the destruction of the windows, and entered the chapel, closed the doors, and conducted the remaining portion who were assembled in this little room by the way of his private passage into the garden. A woman who resided in the next street, opposite the back of the chapel, allowed us to make the retreat through her passage; and after scrambling over two walls, we all providentially escaped unhurt. After leaving this scene of riot, I could hear the mob shouting and yelling at a considerable distance, and I was afterwards informed that they were doubly furious at finding that we had out-witted them.

"If these remarks are doubted, application can be made to the landlord, and the woman above named.

"I am Sir, yours respectfully,

"VERITAS."

NEWS FROM UTAH.

(*From the "Deseret News."*)

OUR CITY, so unlike every other within the confines of Christendom, has no loafers nor grog shop bloats and bruisers to disgust the lovers of propriety, nor to lounge around corners, nor in stores, offices, and other places of business. Its streets, musical with the busy hum of peaceful industry, can be traversed at all hours, and by all ages and both sexes, with the most perfect immunity from molestation. And this desirable result is attained almost solely by the force of public

opinion and example, unenforced by a numerous police, lock-ups, officers, and courts, everywhere else sustained at so enormous an expense. No gambling dens and other viler holes yawn to engulph the unwary, reeking with the foul odour of most awful abominations. Is not our city a heaven begun on earth, compared with any of which we have record since the days of Enoch?

THE TEMPLE.—On the morning of Thursday, June 18, and in company with President H. C. Kimball, we visited the foundation of the Temple, upon the N.E. corner of which, brother Edward Parry was laying the first stone in the basement story, under the supervision of Bishop A. H. Raleigh, foreman of the mason work. All along the foundation walls, huge stones, averaging about two tons in weight, were strewn in readiness for being placed in their positions, while numerous stone cutters were busily occupied in shaping the rude blocks from the quarry. How cheering this news to every one striving to aid in accomplishing the great design of our being here, and how strange, incomprehensible, and anger moving, they know not why, to the world!

ADVICE TO PRESIDENT BUCHANAN AND CABINET.—What, from Utah? Ay, from Utah. And it can come from no better source, save one, and that one the world do not seem to be very ready to hearken unto.

Editors and office hunters are constantly dinning the ears of the President with the cry that "the Mormon problem is a knotty one," "the matter becomes exceedingly complicated," "the Mormon question is assuming a shape that will not permit its solution to be much longer delayed," "something," hit or miss, right or wrong, "must be done with the Mormons," and so forth and so on.

Now it is notorious to all, who read, and fairly think, that this noise and smoke is raised without the first shadow of occasion given by the people of Utah, who are quietly pursuing their peaceful and legitimate occupations, breaking no applicable law, human or divine. But the universal yell is, "President Buchanan must do something with the Mormons." Not yet knowing how long and how well he will be able to withstand the terribly clamourous and unjust outside pressure, and we being known to be on the side of economy as well as justice, we most respectfully suggest, in case he cannot withstand the pressure, that he select one or more civilians unbound by any ism or isms, if such can be found, also intelligent, strictly honourable, upright and gentlemanly in the true sense of those terms, and send them to Utah on a short visit to look around and see what they can see, and return and report.

This is certainly fair, is very economical, and should be perfectly satisfactory to the most rabid "Mormon" eaters. But in case that should not suit the fire-eating, blood-and-thunder, hell-and-fury, spoils-seeking, office-hunting and black-mail-levying portion of the community, we suggest to them that they send a committee from their own clans, and so long as they behave at all as WHITE men should, we will guarantee that Govenor Young and the people of Utah will treat them with more true courtesy and kindness than they have ever met with.

NEW POTATOES grown in the open air, and measuring nearly nine inches in circumference, made their dinner appearance in this city on the 23rd June. There is a good prospect of an abundant potatoe harvest.

NEWS FROM THE UNITED STATES.

(From the "New York Herald.")

THE TENTH INFANTRY, the vanguard of the army for Utah, set out from Leavenworth, Kansas, for Salt Lake City on the 18th inst (July.) The light artillery and the Fifth infantry were to follow at intervals of a day between each. The entire force, exclusive of the dragoons detained by Governor Walker, amounts to thirteen hundred men. It is doubtful if the dragoons can be spared in time to join the expedition. Our correspondent states that much dissatisfaction existed in the Fifth infantry. Several of the officers

had tendered their resignations in consequence of what they conceive to be the injustice of ordering them upon the toilsome Utah expedition, after the harrassing service they had so recently performed in the swamps of Florida, while hunting Billy Bowlegs and his Seminole braves.

THE instructions to Governor Cumming were completed to-day. They are brief and specific. He is to see that the laws of the United States are faithfully executed. No man in Utah is to be affected for his political or religious opinions, but held responsible for his conduct.

A report is in circulation that Brigham Young has written a letter to President Buchanan, expressing his gratification at the prospect of being relieved from the Governorship of Utah, and promising that the Federal officers to be sent thither will be kindly treated, provided they attend to their legitimate business.

GOVERNOR CUMMING expects to leave for Utah by the 15th of August. It is not true that Brigham Young has written that he was glad to be relieved from the cares of office.

(From "The Mormon.")

St. Louis, July 29, 1857.

The *Republican* publishes the affidavit of Curtis E. Bolton, Deputy Clerk of the Supreme Court of Utah. It is addressed to Attorney-General Black, and the seal of the Court attached to it. Mr. Bolton declares that the statements of Judge Drummond are false regarding the destruction of the records of the Court—that they are all safe in his custody—not one missing, and that no person has ever disturbed them.

[We very well knew when the reports reached here in relation to the burning of the records that they were false; gotten up by our enemies at Utah in order to cover up their own black deeds and to raise prejudice and excitement against the "Mormons," and endeavour to bring them into collision with the Government, if possible.

We are personally acquainted with Mr. Bolton. His relatives reside in New York, are wealthy and influential. Mr. Bolton is and has been our Deputy as Clerk of the Supreme Court of the United States for Utah some two years past—an efficient, upright, and honourable man.—ED.]

VARIETIES.

THE WORLD OWES ME A LIVING.—That's false, sir. It doesn't owe you a farthing. You owe the world for the light of its days, the warmth of its sunshine, the beauty of its earth and sky, and for its love, affections, and friendships, which have from your childhood, young man, clustered around and hung to your worthless trunk. For all these and other countless numbers you are a debtor. You have never thanked God for life and health. You have never made the world better for your living. You owe for the breath you breathe, and for the strength you enjoy. You haven't anything to your credit on the day-book or ledger of life—not a cent. You have never taken a dollar's stock in heaven. You are a miserable, aimless, indolent bankrupt. You float down the stream of your lazy existence like flood-wood on water. Were you to sink to-day to oblivion, you would not leave a bubble. The world owes *you* a living! Where is there a manly thought uttered or a noble deed performed? Where are the evidences of your labour? Nowhere. You are lounging through life with your hands in your pockets, an indolent loafer, swearing and slavering nonsense. You drink, gamble, and chew tobacco, but never earned your board. A pile of lumber would be of more account, for that can be worked into forms of usefulness and beauty; but you will not make anything of yourself, or allow society to do it. A world of such as you would be the place to live in indeed! You have degraded our common manhood, instead of enobling and elevating it, and in nothing but the form and vulgar speech are you above the brutes that perish. And because you are too lazy to work you claim that the world owes you a living! No, sir; you owe the world a better life. You never can pay all the debt, but you can do no better than commute for twenty-five cents on the dollar. Do and say something noble and manly; labour for some honourable purpose, and not inhale God's pure air for nothing, and grunt through existence like a hog, having only two aims in life—to reach the bar and the dinner table; only two attributes—to eat to gluttony, and drink to drunkenness. The world owes no such man a living.—*Cayuga Chief.*

A VERY LEARNED MAN has said, "The three hardest words to pronounce in the English language are, "I was mistaken;" and when Frederick the Great wrote his letter to the Senate—"I have just lost a great battle, and it was entirely my own fault," Goldsmith says, "This confession displays more greatness than all his victories."

THE RUSSIAN PEOPLE AND THEIR CZAR.—It is the common topic of surprise to every stranger who travels in Russia, to notice with what kindness the Czar permits the peasant to come prominently forward among the first magnates of the land. An Englishman writes from St. Petersburgh that the Czar is on terms of closer intimacy with the peasants than the British Queen is with her people.

THE HOUSEHOLD BABY.

BY EFFIF.

What a joy to human eyes,
When it laughs or when it cries,
What a treasure, what a prize
Is the household baby!

Be its temper rising, falling,
Is it cooing, crowing, calling,
'Tis the same dear precious darling—
Is the household baby!

If the scene without be dreary,
If the heart within grow weary,
Baby wakes, and all is cheery—
What a rush for baby!

Mamma's eyes grow bright with joy—
Grandpa laughs, and "grandpa's boy"
Gladly leaves his last new toy
To play bo-peep with baby!

Sisters from their music run,
Maud has caught "the sweetest one,"
Grace bends down in girlish fun
To make a horse for baby!

Up to everything we know,
Hand and feet "upon the go,"
What a funny creature though
Is the household baby!

Bring the puppy and the cat,
Let her pull, and pinch, and pat,
Puss and pup were made for that,
Made to please that baby!

Bring those china vases, mamma,
Get "the mirror and the hammer,"
Anything to make a clamor,
And delight the baby!

Let it clang and clash away,
Let it laugh, and shout, and play,
And be happy while it may,
Dear mischievous baby!

What a joy to human eyes,
What an angel in disguise,
What a treasure, what a prize,
Is the household baby!

ADDRESSES.—Thomas Bullock, 15 Little Camden Street, Camden Town, London, N.W.
Thomas Phillips, Cowick Street, near the Pack Horse Inn, St. Thomas, Exeter.

MONEY LIST, AUGUST 14—21, 1857.

	£	s	d
Josiah Holmes	10	0	0
William Shires	4	10	0
W. B. Child	4	0	0
A. N. Macfarlane	3	10	0
B. W. Brindle	6	5	0
Carried forward	28	5	0
Brought forward	28	5	0
Evan Richards	5	0	0
Josiah Holmes	4	0	0
William Brownlow	7	0	0
	44	5	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XIX. Saturday, September 12, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 7.—*ENGLISH SOCIETY, SUMMARY—MORMON SOCIETY, INTRODUCTORY.*

In the foregoing pictures, we have merely given several of many black scenes to be witnessed in English Society, and inadequately portrayed a small portion of the vice and misery which it develops. The subject is not by any means exhausted. Our embarrassment has not been from a lack of matter, but rather from the difficulty of making the best choice from an immense mass, and a fear lest too much should be given, and those who have followed us should be surfeited with disgust. Another disadvantage that we have laboured under is, the general unwelcomeness of hard truths, the offence which exposure gives to so many, and the resentment which those feel whose "corns" the "shoe pinches." Our apology to such must be—

First: We undertook to show English Society as it is, and to draw a comparison between it and "Mormon" Society; believing that, by the contrast, the latter would appear to a greater advantage. But we had a more important object in view than to flatter national, sectarian, or individual feelings, whether of "Mormons" or Anti-Mormons. That object was to present the workings and developments of two systems, that are to each other as the antipodes; to spread out the broad and radical errors of modern civilization, and thus give the reason for the introduction of that divine system and social polity, in which the Saints are leading the way, and inviting the world to graduate.

Secondly: Our mission is to expose and rebuke the corruptions of modern Christendom. By showing how rotten are its systems, we hoped to make the honest dissatisfied with them; and to purge from their minds their unjust prejudice against "Mormon" Society, we have first drawn attention to the corruptions of "Gentile" society. This done, we would lead their minds to admire the motives that actuate the Saints; the healthful workings of their theological and social system, and the excellent quality of its developments.

Lastly: We are not responsible for the low condition of English Society, nor for the stubbornness of facts. Our aim has been to describe things as they are; and while endeavouring to be as delicate as the subject would admit, we have felt ourselves forced, as it were, into the witness-box, where we are sworn to "speak the truth, and nothing but the truth." Had our object been to flatter, or delight, instead of to undeceive and investigate, we should have taken a different subject. We would have painted a para-

dise; sketched the scenes of Zion triumphant; attempted to describe the glory of the redeemed—their emancipation from death and their eternal reign on a celestialized earth. We would have invoked the eloquence of angels; aimed to picture in the language of poetry, and borrowed grace and beauty from art. But such has not been our object. Nevertheless, we have realized that people do not like to be disgusted with themselves. A whisper of their deformities gives offence, and not less so because they feel its truth. They prefer to look into a glass whose deceptiveness flatters them with imaginary beauty.

In "Pictures of English Society," the City of London first appeared, with its inhabitants literally wallowing in misery and degeneracy. Then followed the social condition of the English working classes generally. Among them we saw that "women by the million" are "always" in distress; that to this class English Society is as a frightful precipice, over which they are ever in danger of falling and dashing themselves to pieces. *The Times* was introduced, pointing out the way by which they should escape. But though we looked upon an emigration out-let as good in itself, yet, *flight or ruin* seemed to us too much like transportation. Then to find how much that way was blocked up, looked like mocking misery; for the distressed "women, by the million," still remained, and the "horrible vortex of town profligacy" still drew them down. A bird's-eye view was then taken of what ought to be done to give the full horrors of English Society. Then, out of almost a countless number of the black class, came *one* "Nightly Scene in London." Following, appeared the "Sabbath in Liverpool," and in England generally; and we saw that it was made "a day of development of the accumulated vices of the preceding six." We then viewed the training for, and developments of sexual vice, and found that unlawful intercourse, seduction, whoredoms, adultery, prostitution, and the infamous traffic in young girls, were developed to a fearful extent by the English monogamic system. We had also intended to give several scenes from the pleasures and pastimes of the people; and from this source could be gathered subject matter for the blackest pictures, and none would be found blacker than those where the opposite sexes came together. But our space will not admit it, and we fear lest we should surfeit our readers with disgust.

We are continually seeing newspaper placards, announcing in large letters "More Mormon Horrors," or similar advertisements. When our attention is thus attracted, we cannot help thinking that "English Society" is full of horrible scenes, and we presume that those who have followed us have, ere this, come to the same conclusion. But have we any aversion to the people of England, or to those of any nation? Most assuredly not. We admire much in the English character; though we have little admiration for any human systems, and a general dislike to modern civilization. Our sympathies are not given to national and sectarian prejudice. Such feelings are not according to the spirit of the Gospel. They lower man, dry up the freshness of his heart, and warp his intellect. They have grown with false systems, kept pace with man's degeneracy, and represent contracted notions of God's economy. But especially are they unworthy of a "Mormon;" for true it is, that that which is known as "Mormonism" will ultimately comprehend all things, all nations, and all lands. It has nothing less for its aim and scope. A "Mormon," therefore, is a citizen of the world, and a relative of all mankind—yes, a relative in the highest sense, as well as by blood, for he should be to his fellow man as a saviour. His country is the universe, his *party* the whole family of God, and his system and creed universal truth and right. We do not arrogate to ourselves to be of a superior race to other men, nor do we feel to boast in our own righteousness. But we have cause to speak loudly and confidently of the principles and system that we have espoused. We proudly offer them to the world as the true faith, the true social policy, and the true order of government. On the other hand, we war not against men, but against error, and false institutions, both religious and social.

Our investigation of English Society has not been to under-rate the English character, nor to charge the account of its corruptions against the people or their rulers. Those corruptions are the result of mankind having departed from God, and of English Society not having been

governed by the institutions of heaven. Neither are we among that class who believe in the innate depravity of man—that in his heart is planted evil and wicked dispositions. The very name of man has a charm to our ears. It reminds us of a time when he was created little lower than the angels, in the image and the likeness of God; and our minds are carried forward to a period when he will be redeemed from his errors, and the influences of corrupt systems. We see, however, that he has gone astray; that he has given way to sin; that his mind is darkened by error; his life warped by corrupt religions, and a vicious social state; that he is plunged into the depths of degeneracy. Such being the case, are we surprised that English Society will present us with black pictures; that the world bears so close a resemblance to hell? No. We are rather surprised that man has retained so much of his original freshness and primitive nobility; for though he is not innately depraved, it might be truly said that he is shapen by iniquitous practices, born into a state of sin, and educated for the vilest kind of life. That he is not altogether drawn down by the terrible whirlpool of religious and social corruptions, says much for his *innate nobility* of nature, and for God from whom he came. As low as mankind have fallen, we believe that they are immensely superior to the systems and influences at work in society. Oftentimes do Englishmen and people of every nation illustrate that the Deity within them is not eradicated, but only buried. By many a noble act do they assert the dignity of their birth—that they are the "offspring of God." Those who charge all the corruptions of the world to the innate depravity of human nature, instead of to false systems and human errors, blaspheme against the Creator.

The religious and social institutions that have governed the world should be made responsible for their own developments, failures, and the condition of society. To charge the present state of things to the "innate depravity of man," no doubt is very convenient to impostors, priestcraft, and human governments and schemes. But the doctrine is as false in theory as its spirit is unjust. In substance it means—The world would have got on very well, and society have been a model of perfection, had not God made human nature *so bad*, and *implanted in man an irresistible disposition to evil.*

We lay down the following doctrines, and hold them to be incontrovertible.

1st: Man in his primitive and undegenerate state is *innately noble*, and in the image and likeness of his Maker. His condition might be aptly illustrated by an innocent babe in the arms of his mother, who according to the course he takes will answer the question, "What will he become?" He has to be developed by training, experience, and age; and according to the character of the systems, principles, and influences to which he subjects himself, so will be his condition.

2nd: History and observation teach us that theocracy is not the form of government which mankind have submitted to; that though God has offered it to the world at various times by His servants and Son, the mass have rejected Him and His institutions. They have established social systems and religions of their own invention, or received them from Satanic sources.

3rd: Experience of six thousand years proves that uninspired man and human schemes are not equal to the stupendous task of governing a world, and taking it to happiness, immortality, and eternal exaltation. This impotency, and the religious, social, and political systems that society have submitted to, are chargeable for the present state of things.

4th: England cannot be a Christian nation, nor are its churches, bearing that name, the Churches of Christ; else Christianity has proved itself impotent and worthless. This is demonstrated by the fact, that those churches have had an immense machinery and influences at work in English Society for hundreds of years, and yet it is in the present condition. The following description of the "City" by *The Times*, from which we extracted so largely, in "Picture" No. 1, is strikingly illustrative of this:—"Yet there is no city in the world like the City of London for its religion and its charities. There is no English city so well churched; so well clergied, so well bishoped, so well tithed, so well rated, so well charitied, so well armed with all the staff of long-established piety and ostentatious benevolence. Poverty, disease, and crime in this city are the material out of which whole classes are enriched. We have Unions to relieve them, hospitals to cure them, and clergy

to convert them. So well secured are the higher influences, that when a parish disappears, its church remains, and if there be no flock to tithe, the very soil and bricks maintain the pastor. There is no city in the whole world in which the aggregate expenditure for all the public purposes,—for government, for police, for charities, for schools, for churches, for clergy, for infirmaries and dispensaries,—comes at all near that of the city of London. Yet the result is the existence, and even fresh growth, in the heart of this metropolis, and within the favoured borders of the "City," of these physical and moral plague-nests."

5th. With such a state of things as exist in England, with "horrors" literally crowded,—compelled to resort to unions, charities, prisons, and a large army of police to make it as well as it is; its state lowest, and its moral and physical plague-nests most numerous where it has most "Christian" (?) machinery, and English society demonstrates that its religions are false and rotten, and its social system vice-making and victimizing.

6th. When we see in English Society a fearful amount of unlawful sexual intercourse, prostitution, whoredoms, adultery, seduction, traffic in young girls, and a "horrible vortex of town profligacy" to draw down distressed females, we ask, under what system do these developments grow? The answer is, a monogamic one. Then logic, truth, and justice will decide that Monogamy is a cruel and vicious system!

We would like our opponents to fairly meet the above views, instead of asking us to believe the tree good that produces such fruits as English Society does, and treating us with nonsensical declamation against "Mormonism" and polygamy. We cannot understand the mystery of how monogamy can be the model institution, and produce such developments; nor how England can be a Christian nation and in its present condition.

It is evident that if "Mormonism" is the true religion, and embraces the true social policy, it will differ in genius and institutions from English Society. Were their systems and spirit the same, their developments would of necessity be alike. On the other hand, if Mormon Society and English Society represent the antipodes, it should not, therefore, be taken as a test that Mormonism is a false and vicious system, but the reverse. That the former is antagonistic to popular religions, comes in contact with its feelings and prejudices, and teaches customs, theology, and social policy, opposite in many points to those of the latter, is in its favour. Obviously true doctrines and systems are dissimilar to false ones; and though "Mormonism" should not be what it professses, it is evident that when the truth comes, it will certainly be as unlike and antagonistic to existing creeds and institutions, as "Mormonism" is known and admitted to be. But, inasmuch as the religious and social systems of modern Christendom have *proved themselves to be false;* and inasmuch as Mormon Society receives a different order of things, and travels in an opposite direction, how can it possibly be other than the truth?

Now let us look at the fundamental basis of English Society and Mormon Society. The former does not profess to be founded on theocracy. Even its churches declare that such an order is "done away because no longer needed." The government of England is a secular one. It claims to be no other. Infidels and professing Christians, lawyers and men of various callings, quakers and sporting characters, laymen and divines, are mixed in beautiful confusion in the government of this Protestant nation, by common consent. In fact, not only is "English Society" not based on theocracy, but all classes and professions consider it an *exploded system.* On the other hand, it is known that "Mormon Society" claims to be founded upon it, and that its members advocate it as the true form of government, and the only order that can regenerate the world. We have seen what human institutions have developed, and the condition of a nation that receives not theocracy, neither in theory nor fact. English Society is itself witness that it has not the true religion and social policy. On the other hand, Mormon Society, professing theocracy, is at least founded upon the true theory.

Monogamy by its developments has proved itself to be a false system, and in doing this, it has indirectly demonstrated polygamy as the true one. We mean polygamy developed according to the laws of God. England has a perverted form of polygamy. Men in it have many women, while, in the trade of public prostitution, women get their living by having many

men. Therefore the failures of monogamy, and the fact that in the absence of the legitimate order, it is compelled to have recourse to a perverted polygamy, proves itself a vicious system, and that if there is any true order it must be found in an undistorted polygamic form.

Mormon Society having the correct *systems*, in theory, form, and practice, is based upon the right foundation. It remains for us to show in the following pictures, that its spirit and developments correspond. But let it not mistakenly be supposed we have to show that it has reached perfection, in order to substantiate our position that it has the true faith and right institutions. It must be remembered that "Mormonism" finds society almost in the lowest state of degeneracy, and that out of such society its members are first taken. Repentance and remission of sins is a work of the present, but full and complete regeneration of man and society is a *work of time*. In other words, progression and perfection is a *growth*. If we show a contrast favourable to "Mormon Society" against "English Society," and that the former is indeed travelling in the path of regeneration, this is all we have undertaken to do.

(*To be continued.*)

ORIGINALS OF THE BIBLE AND BOOK OF MORMON.

MANUSCRIPTS OF THE NEW TESTAMENT.

1st. *The Alexandrian Manuscript.*—This was probably made in the sixth century of the Christian Era. Cassimir Oudin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First, in 1628, by his ambassador, Sir Thomas Roe. It was written by the Monks for the use of a monastery of the order of Acæmets, i.e., *vigilant, never sleeping*. Its original text is no longer visible; written with uncial letters; no intervals before the words; it has been altered from the Latin version, and was written by a person who was not master of the Greek language. (The authority for the above is found in the writings of Cassimir Oudin, Wetstein, &c. &c., as quoted by Bishop Marsh, in his Michaelis's Introduction, vol. ii., page 185, and following.)

2nd. *The Vatican Manuscript, noted* 1209. This is said to be written in the sixth century. It was probably written by the Monks of Mount Athos; first heard of as being in the possession of Pope Urban the 8th. Deposited in the Library of Paris: some of the leaves are wanting; the ink, in some places, faded; the letters have been retouched by a skilful and faithful hand. (See Unitarian Editors of the improved version of the New Testament, and Marsh, *in locis.*)

3rd. *The Cambridge Manuscript, or Codex Bezæ.* "Perhaps of all the manuscripts now extant, this is the most ancient."—*Bishop Marsh.* Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenæus, in A.D. 1562. Beza himself owns of it, that it should rather be kept, for the avoiding of offence of certain persons, than to be published. It is deposited in the University Library at Cambridge: Uncial letters; no intervals between the words; is very ungrammatical. It varies from the common Greek text in a greater degree than any other. (As authority, see Unitarian Editors, &c. Bishop Marsh, vol. ii., page 229.)

4th. *The Clermont, or Regius Manuscript,* 2245. This dates from the seventh century. It was found in the monastery of Cluny, called Clermont, from Clermont in Beauvais, where it was preserved; thirty-six leaves of it were stolen by one John Aymon, and sold in England, but since recovered. It was deposited in the Royal Library at Paris. It is Greek and Latin; and contains the Epistles, but that to the Hebrews by a later hand; like other Græco-Latin Codices, the Greek has been accommodated to the Latin. (As authority, refer to Wetstein, Unitarian Editors, Professor Schweyhäusen, quoted by Bishop Marsh, vol. ii., page 245, *et circiter.*)

5th. *The Ephrem Manuscript.* This is said to have been written in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth

century. It is deposited in the Royal Library at Paris, and is in great disorder; there are many leaves lost; many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be *perhaps* deciphered by transparency. (See Unitarian Editors of the improved New Testament.)

6th. The manuscripts from which our present text was taken are not known. Their age or antiquity is entirely unknown. Up to the year 1749, they were deposited at Alcala, i.e., Comptutum, in Spain. The Librarian sold them to one Toryo, who dealt in fire works, as materials for making skyrockets. (See Marsh's Michaelis, vol. ii., part i., page 441.)

Beside these, there are above twenty other manuscripts in large letters, of different portions of the New Testament; and some hundreds in small characters. It appears from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be composition of impostors, as late as the seventeenth century, for the purpose of foisting in favourite doctrines, and imposing on Christian credulity. The Montford and Berlin MSS. for instance. —*Marsh*, vol. ii., page 295.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

1. The Peshito, the most ancient Syriac version, brought into Europe, A.D. 1552; printed at Vienna at the expense of the Emperor Maximilian.

2. The Philoxenian, a later Syriac version, made in the sixth century, under the inspection of Philoxenus, Bishop of Hierapolis. Published at Oxford by Professor White, A.D. 1778.

3. The Coptic, in the ancient dialect of the Lower Egypt, still read, though it is not understood.

4. The Sahidic, in the ancient dialect of the Upper Egypt.

5. The Ethiopic, used in Abyssinia. First published at Rome, A.D. 1548, by three Ethiopian editors.

6. The Armenian, made in the fifth century. No genuine copies in existence.

7. The Persic; there are two of this class: neither very ancient; the one a translation from the Syriac, the other from the Greek.

8. The Latin, sometimes in distinction, called the *italic*. These very translations of the Greek text, as it stood in the most ancient manuscripts, were in general use in an age that precedes the date of any manuscript now extant.

9. The Vulgate is that Latin first corrected and published by the Monk St. Jerome, A.D. 384, by order of Pope Damasus, and by the Council of Trent pronounced authentic; so that no one may dare or presume, under any pretext, to reject it.

All the French, Italian, and Spanish Bibles that were published before the sixteenth century, were taken wholly from the Latin.—*Marsh's Michaelis*, vol. ii., page 7.

EDITIONS OF THE GREEK TESTAMENT.

1. The Complutensian Polyglot, so called from Complutum, the ancient name for Alcala, a Spanish University, and polyglot—*of many tongues*. Published at the expense, and under the management of the celebrated cardinal, statesman, and warrior, Francis Ximenes de Cisneros, the 22nd of March, 1520, by permission of Pope Leo X. Only 600 impressions were taken off.

2. A.D. 1516. Erasmus, at Basle, in Switzerland, published an edition, from a few manuscripts found in that neighbourhood; a second, a third, and, lastly, in A.D. 1527, a fourth, in which, to obviate the clamour of bigots, he introduced many alterations, to make it agree with the edition of Cardinal Ximenes.

3. A.D. 1550. Robert Stephens,* a learned printer, at Paris, published a splendid edition, in which he availed himself of the Complutensian Polyglot. It abounds with errors, though long supposed to be a correct and immaculate work.

4. A.D. 1589. Theodore Beza, successor to John Calvin, at Geneva, published a critical edition, in which he made use of Robert Stephen's own copy, with

* He first introduced the present division of the text of the New Testament into verses.—*Michaelis*, vol. ii., part i., page 527.

many additional various readings,* from fifteen manuscripts, which had been entrusted to the collation of Henry Stephens, the son of Robert, a youth of eighteen years of age.

5. A.D. 1624. Elzevir Edition, published at Leyden, at the office of the Elzevirs, who were the most eminent printers of their time. The editor is unknown. This edition differs very little from the text of Robert Stephens; a few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscripts. The reputation of the Elzevirs for correctness of typography, and the beauty of this specimen, raised it to the pinnacle—it was unaccountably taken for granted, that it exhibited a pure and perfect text. This, therefore, became the standard of all succeeding editions, and constitutes at this day *the received text.*

EUROPEAN TRANSLATIONS.

A.D. 900. Valdo, Bishop of Frising, caused the Gospels to be translated into Dutch rhyme.

A.D. 1160. Valdus, Bishop of ———, caused them to be turned into French rhyme. We may guess how closely the original would be adhered to in these poems.

A.D. 1360. Charles the Wise is said to have caused them to be turned into French prose.

A.D. 1377. John Trevisa translated them into English.

The art of printing was discovered A.D. 1444; the first printed book in England was published by Caxton, A.D. 1474, the 13th of the reign of our Edward IV. Before this our countrymen, generally, must have been entirely ignorant of the text of Scripture.

A.D. 1517. William Tyndal made the best English translation of the New Testament, and was put to death for having done so.

A.D. 1611. The seventh, of our king James the First, that is, 246 years since, is the date of our present English translation; in the preface to which, the translators admit, that they themselves did not know whether there were any translation, or correction of a translation, in existence, in King Henry the Eighth or King Edward's time. The ground of objection adduced by the puritans against the Church of England Liturgy, to King James the First, at Hampden Court, was, that it maintained the Bible as there translated, which they said was a most corrupt translation. In the justice of this complaint, originated our present translation under patronage of that "Most high and mighty prince, James," which the Roman Catholics, with equal justice complain, that it egregiously Protestantizes, and purposely gives a rendering to innumerable phrases, devised to hide and disguise their original and essentially monkish and papistical significancy.—*Ward's Errata of the Protestant Translation, and Johnson's Historical Account of the several English Translations of the Bible.*

* The number of the various readings is admitted to be at least one hundred and thirty thousand.

MANUSCRIPTS OF THE OLD TESTAMENT.

"The sacred books of the Old Testament have come down to our times in MSS., the oldest of which date from the twelfth century. Nothing is known of the history of the text previous to that period after the return of the Jews from their captivity."—*Encyclopædia Britannica, Eighth Edition*, vol. iv., page 695.

DIVISION OF THE BIBLE INTO CHAPTERS AND VERSES.

"The division of the Old Testament into chapters as they still stand in the English, is of Christian origin, and has been ascribed by Bale, Bishop of Ossory, the celebrated antiquarian, to Stephen Langton, Archbishop of Canterbury, who died in A.D. 1227, and by others to Cardinal Hugo de Sancto Caro, who flourished about the middle of the same century. This arrangement was made for convenience of reference, in a concordance for the Latin Bible which was constructed at this time. But the sub-division of the chapters into verses had not yet been introduced, and for the purpose of referring more easily to a particular sentence, Hugo placed the first seven letters of the alphabet along the margin of each page. From the Christians this capitular division was borrowed by the Jews, and transferred to the Hebrew Bible. Rabbi Isaac Nathan

made use of it in the preparation of a Hebrew concordance in 1438; and it was first inserted in the printed Hebrew text by Daniel Bomberg, in his edition of 1525. The numbering of the verses was first employed in the Hebrew Psalter, printed by Henry Stephens in 1509. In the Latin translation of the Bible made by Sanctus Pagninus of Lucca, and published at Lyons in 1528, there is a division throughout into verses, marked with Arabic numerals on the margin. The system of Pagninus was adopted by Robert Stephens in the New Testament in 1551, and in the whole Bible in 1555; after this time the practice of numbering the verses became general." — *Encyc. Britan.*, vol. iv., page 695.

PRINTED EDITIONS OF THE HEBREW BIBLE.

"The Jews took advantage of that new and beautiful art, which in the middle of the fifteen century superseded the labours of the calligraphists; and copies of the Hebrew Scriptures were among the earliest printed books. So early as 1477 the Psalter was printed, probably at Bologna, with the commentary of Kimchi interspersed among the text. The Pentateuch was printed at the same place in 1482, with the Targum of Onkelos, and the commentary of Solomon Jarchi. Ruth, Lamentations, Ecclesiastes, and Esther, appeared the same year. A few years later appeared the *former* prophets, viz., Joshua, Judges, Samuel, and Kings, with Kimchi's commentary; and these were soon after followed by the *later* prophets, viz., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The Hagiographa first appeared at Naples in 1487. The entire Hebrew Bible was first printed at Soncino in 1488; another edition, which has neither date nor place, is supposed to have appeared at Soncino. The third complete edition is that of Brescia in 1494; it was edited by Rabbi Gerson, and was the edition which Luther used in making his German version. The first edition of the Hebrew Scriptures, published under the auspices of Christians, was the Complutensian Polyglot, prepared at the expense of Cardinal Ximenes. It was completed in the year 1517, but did not appear till 1522, at Alcala, in Spain. Daniel Bomberg's first edition of his Rabbinical Bible, in four volumes folio, was published at Venice in 1518. His second edition, which was followed by several others, is the parent of our present Hebrew Bibles. The Antwerp Polyglot (1569), in eight volumes folio, contains the Complutensian text, collated with Bomberg's; and Hutter's edition (1587), presents a mixed text taken from the Antwerp, Paris, and Venetian editions. Other accurate editions were published by Buxtorf (1611 and 1618), by Moses Ben Simeon of Frankfort (the Amsterdam edition 1724), and by Athias (1661 and 1667), with a preface by Leusden. The second edition of Athias formed the basis of Van der Hooght's, published in 1705, and which may be regarded as the *textus receptus*. The elaborate editions of Kennicot and De Rossi, contain an immense collection of various readings, as do also the editions of Munster, Michaelis, Houbigant, Jahn, and the Polyglots."—*Encyc. Britan.*, vol. iv., page 697.

EXTENSIVE CIRCULATION OF THE BIBLE.

"In the last report of the British and Foreign Bible Society for 1853, it is stated that the Society had promoted the distribution, printing, and translation of the Scriptures in 170 languages, not less than one hundred of which had never before been reduced to print, while 25 had previously no written language at all; and that it had been the means of circulating not less than 45,000,000 copies of the Bible; of which number 18,000,000 had been distributed in Great Britain and Ireland, 17,000,000 in Europe, 8,000,000 in America, and 2,000,000 among the Jews, Mahometans, and heathens in other parts of the world. . . . . The Central Prussian Society has issued since its commencement upwards of a million and a half copies of the Scriptures; a million copies have been circulated in Sweden, during the last thirty-two years; the French and Foreign Bible Society, distributed last year 28,000 copies. The Russian Society at St. Petersburg, instituted in 1813, before its suspension by an imperial ukase in 1826, had 289 auxiliaries and branches, and had printed 861,105 Bibles and Testaments in various languages and dialects.

"The Edinburgh Bible Society . . . distributes annually about 3,500 Bibles, a large portion of which are Gaelic copies of the Scriptures circulated in the Highlands

and Islands of Scotland, and in the colonies."

"The American Bible Society" issued during the year 1853, "666,015 Bibles and Testaments."—*Encyc. Britan.*, vol. iv., page 704.

NOTES ON THE ORDER OF THE PLATES OR RECORDS OF THE BOOK OF MORMON.

(Based upon a collation of numerous passages found in that Book.)

The order in which the Records were written, and the order in which the Nephites possessed some of them, are rather different. The following is the order in which they were written.

1st. *The Book of Ether*, on twenty-four plates of gold, probably made and commenced to be engraven by the brother of Jared, Moriancumer, (Cowd. Lett., p. 30), and afterwards coming into the possession of Ether, were finished by him, as he dwelt in the cavity of a rock. They were afterwards hidden by him, and eventually discovered by the people of Limhi, from whom they were transferred to king Mosiah, who translated them, and conferred them on Alma. They were then handed down until, with the other records, they fell into the possession of Ammaron, who hid them all up in the hill, Shim, from whence they were obtained by Mormon, who afterwards hid them again in the hill Cumorah. From thence they were obtained by Moroni, who translated and abridged a portion of their contents, omitting the former part, which comprised the history of the Antediluvians, from the days of Adam and of the posterity of Noah till the building of the great Tower. The plates were then buried in Cumorah.

2nd. *The Large Stone with Engravings* was brought to Mosiah by the people over whom he was made king; but where it was found, or how they came in possession of it, or in what language its contents were written, or what became of it, is not stated. Mosiah having translated its contents by the gift and power of God, discovered that it contained an account of one Coriantumr, and the slain of his people; also a few words concerning his fathers who came out from the Tower at the time the Lord confounded the language of the people, and upon whom the severity of the Lord fell according to His judgment. The bones of this people lay scattered in the land northward.

3rd. *The Brazen Plates* were obtained by Nephi from the house of Laban at Jerusalem, the Lord having commanded Lehi to send his sons for that purpose. The engravings on these plates, in the Egyptian language, consisted of the five books of Moses; a record of the Jews from the beginning down to the reign of Zedekiah, king of Judah; the prophecies of the holy Prophets from the beginning, even down to the commencement of the reign of Zedekiah; many of Jeremiah's prophecies, and a genealogy of the predecessors of Lehi.* It was prophesied by Lehi that these plates should descend to his posterity. Accordingly they were handed down from one generation to another.

4th. *Lehi's Record* was the first possessed by the Nephites, of which the Book of Mormon gives any account. It contained many of his visions, dreams, and prophecies; but upon what material they were written, or what became of them, the Book of Mormon does not particularly state. It is most probable, however, that they were engraved on metallic plates, and were handed down with the other records from generation to generation. (Mos. xiii. 1.) Of this record Nephi made an abridgment upon the small plates,—which were the second set made by him, and are the same upon which he then wrote,—which comprises chapter 1 and 2 of the 1st Book of Nephi. A more particular copy of Lehi's Record was engraven on the first or large plates of Nephi.

5th. *Nephi's First or Large Plates* were made of ore, by Nephi, at the command of the Lord, soon after his arrival on the continent of America, and contained the record, genealogy, and prophecies of himself and his father, the greater part of their proceedings in the wilderness, together with an account of the reigns of the kings, and the wars, contentions and destructions of the people. These plates were possessed, engraved, and handed down by the kings, and were called the plates of Nephi. Having, with the rest of the records, been hidden in the hill Shim by Ammaron, they were, after his death, exhumed by Mormon, whom

* Lehi was a descendant of *Manasseh*. (See Alma viii. 1.)

Ammaron had instructed to do so when he should have arrived at the age of 24. Mormon, then, in the fulfilment of the instructions of Ammaron, wrote thereon a full account of all the wickedness and abominations, and all things which he himself had observed concerning the Nephites and Lamanites, and finally hid them up in the hill Cumorah, with the other records which he had also exhumed from the hill Shim, having previously engraved on plates of his own making an abridgment of these the large plates, which he gave to his son Moroni.

6th. *Nephi's Second or Small Plates* were made by him, at the command of God, for the especial purpose that there should be engraven thereon the more plain and precious parts of the ministry, prophecies, and things of God. They contained but a very brief account of the history of the Nephites and Lamanites. In common with the first plates, they were called the Plates of Nephi. They were also called the Plates of Jacob, and were handed down from one prophet to another, together with the larger plates (and other records), with which they were associated by king Benjamin. These small plates of Nephi were put by Mormon with his abridgment.

7th. *The Plates or Records of Zeniff*, containing the records of his people from the time they left the land of Zarahemla, were commenced by Zeniff, who was probably the brother of Amaleki, (Omni 15; Mos. vi. 1,) and were handed down till they came into the possession of king Limhi, from whom they were transferred to king Mosiah, when the subjects of those two kings became united as one people. The record of Zeniff was afterwards embodied in the record of Mosiah on the large plates of Nephi, which had been handed down till they fell into the possession of king Mosiah. The plates of Zeniff were then most probably handed down from generation to generation, together with the other plates and records.

8th. *Mosiah's Translation of 24 Plates of Gold* is briefly mentioned as having been made and handed to Alma, the son of Alma, by king Mosiah.

9th. *Mormon's Abridgment of the Large Plates of Nephi* down to the latter period of his own life, was engraved on plates made with his own hands, and was conferred by Mormon on his son Moroni, who also engraved thereon a few words by way of conclusion to his father's abridgment, also an abridged translation of the book of Ether, also a sacred revelation given to the brother of Jared, and a book of his own, in which he gives the latest particulars concerning the Nephites and Lamanites.

Many other large Records were possessed by the Nephites, but of which we have no further account than the simple statement of the fact. (Helaman ii. 4.)

PLATES OF THE BOOK OF MORMON.

Nephi's Second or Small Plates, and the Plates of Mormon, containing his Abridgment of the Large Plates of Nephi, remained in the hill Cumorah until the 22nd of September, 1827, when they were intrusted, by a holy angel, in the hands of Joseph Smith, together with the Urim and Thummim, found with them. Mr. Smith translated a part of them into the English language by the gift and power of God, and issued the first printed edition in the spring of 1830, called the Book of Mormon. These Plates were exhibited by an angel to Oliver Cowdery, David Whitmer, and Martin Harris, who were informed by the voice of the Lord, at the same time that they had been translated correctly. Eight other men also testify that they saw the Plates with the engravings thereon, and handled them. The testimony of these eleven witnesses is prefixed to the printed editions. The sealed portion of these plates contained a sacred revelation given to the brother of Jared, which Mr. Smith was neither permitted to translate nor loose the seal. By commandment of the Lord, the Plates were again hid up to come forth in due time, with all the other sacred Records of ancient America, for the benefit of the righteous, and of the house of Israel.

It was a judicious resolution of a father, when being asked what he intended to do with his girls, he answered—"I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become like her, wives, mothers, and heads of families, and useful and ornamental members of society."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 12, 1857.

BIBLE AND BOOK OF MORMON.—We publish in this number the dates of the oldest manuscripts of the Bible known at the present age. The oldest manuscripts of the Old Testament date from the twelfth century of the Christian era; the oldest of the New Testament date from the sixth century. The history of the text of the former, from the return of the Jews from captivity till the twelfth century, is wholly unknown. The history of the text of the latter, from the first century to the sixth, is also unknown. The oldest manuscripts now known are full of errors and contradictions; and, indeed, it is not known whether they are the genuine copies of the original in one single chapter. Of the sixty-six books of the Old and New Testaments, there is not one of the originals to be found with which to compare the present copies. And it is expressly stated by the learned, that in the copies of the New Testament only, there are no less than "*one hundred thousand different readings*," or an average of some ten or twelve variations for every verse. These different readings have been introduced by the wickedness of evil and designing men, and by the carelessness of copyists or early transcribers. And how are the learned to correct these hundred thousand variations? They have no original manuscripts for a standard to compare them with: they have no inspired men to reveal them anew. We defy the world to bring forward one witness only, who has seen the original of any one book of the Bible, during the last thousand or fifteen hundred years. We will go further. We challenge the world to produce even a true copy of the original, and prove it to be such. Such a copy has not been seen for ages.

The *Brass Plates*, mentioned in the Book of Mormon as being deposited in the hill Cumorah, contain the only true and genuine copy of the Old Testament Scriptures, down to the days of Jeremiah, of which the world have any knowledge.

The *Gold Plates*, or the original of the Book of Mormon, has been seen by twelve men in the nineteenth century: but neither the original nor a true copy of any one book of the Bible has been seen by the world, for the last fifteen centuries.

The correctness of the translation of the English version of the Book of Mormon has been testified to by the ministry of an holy angel to four witnesses, including the translator. But the English Bible was not translated from the original manuscripts of the sacred writers; and, therefore, neither angels nor men could testify to its being a correct translation of such originals.

A holy angel testifies to four witnesses that the Book of Mormon was translated "by the gift and power of God:" but the English translation of the Bible is acknowledged to be a production of human wisdom from perverted, corrupted manuscripts, containing upwards of a "hundred thousand different readings."

From a comparison of the external evidences of the two books, it will be most clearly perceived, that those, establishing the divine authenticity of the Book of Mormon, are immensely superior to those establishing the divinity of the English Bibles. Indeed, these latter are not divine in their present state, but merely the words of uninspired translators from copies containing an immense number of different readings without any original standard of correction.

The world frequently say, "Why do not the Saints show the Plates of the Book

of Mormon?" We answer, that they have been shown to twelve men, and you have their testimony. Why do you not believe them? When you can find a man that has seen any of the originals of the Bible, your question will come with a little more grace. The infidel has far more reason to challenge you to show him the Bible original, than you have to challenge the Saints to exhibit the Book of Mormon original; for the latter has been seen by many, but the former has been seen by no one for upwards of fifteen centuries.

NEW SETTLEMENT.—Elder H. S. Eldredge writes from St. Louis, "We have just received a line from brother Snow, dated 9th July, fifteen miles above Kearney, north side of the *Platte*. They were progressing well. The new settlement on Beaver river, about one hundred miles from Florence, is called Genoa. Brother Snow states that the brethren have fenced in about nine hundred acres, and the prospects are very good, and a few men of capital could do well and confer a great benefit to the place at present. There is plenty of room for small farmers, and great prospects in these new regions."

DR. BRINDLEY AND THE "JOURNAL."

(*From the "Birmingham Journal."*)

On Thursday evening, Dr. Brindley held one of his anti-Mormon meetings at the Music Hall, the announced and special object of which was to prove that all the *Journal* had said as to the riots in Thorpe Street and Cambridge Street was "utterly untrue," "without the slightest foundation," and "a pure invention of the writer." There were probably a thousand persons present, and our friend, Mr. Alderman Allday, was called on to preside. With some preliminary talk about the disgrace and scandal which the alleged riots were calculated to bring upon "Christian truth," the Doctor proceeded to arraign the *Journal* on two indictments, some of the audience showing their peculiar fitness to serve as jurors in the case by thus early bawling out, "Burn the *Journal*." He then read the greater portion of our account of the riot in Thorpe Street, on the evening of Sunday, the 26th ultimo, taking care to omit those passages which referred to subsequent disturbances in the same locality, which declared our utter want of sympathy with Mormonism, or which admitted that Dr. Brindley was "in the habit of exhorting his auditors not to commit any act of violence." To read our remarks on these three heads would not have suited his purpose. As to the Thorpe Street Sunday evening riot, he denied, in the first place, that the words "damn him," were attached to the sentence written on the doorway, "Brigham Young has forty-two wives;" and in support of this he brought forward a man named Allsop, who declared that he didn't see those words. We could have brought forward five hundred people who would have said the same. Our reporter asserts that he *did* see the words, and his evidence would be taken in preference to that of fifty people who could merely say they didn't. The next great point was that Dr. Brindley's address on that occasion had no reference to the iniquities of Mormonism, as our reporter "understood" it had. On the contrary, the Doctor had been engaged in expounding "perhaps the highest mystery of Christianity;" and as if his own assurance that we were mistaken on this simple point would not be taken, the Doctor called a number of witnesses in corroboration! We give way to such overwhelming testimony. He then worked himself up into an alarming fury over his right to read and explain the Scriptures to his fellow-sinners in the highways and byeways of England. Clerical gentlemen, from whom he should

have expected better things, were jealous of him for reading the word of God. [Cries of "Miller."] "No names, if you please," said the cautious Dr. Brindley. He then proceeded to deny that the course of events was exactly as we recorded them. President Aubery and the congregation left the chapel ere he (Dr. Brindley) had finished his discourse, so that it was not true the crowd in the street forced their way into the chapel and disturbed the worship. He also read a statement signed by Mr. Allsop and nearly fifty other persons, who declared that the Mormons left their Chapel unmolested in the slightest way, and that "the so-called riot was purely a fiction." Nor was there any truth in the allegation that while in the chapel "language was used that would have disgraced the lowest pot-house." Several deposed to this, and it did not occur to any one to ask them how they knew, seeing they denied being among those who were said to have rushed into the chapel. Some one in the gallery shouted, "I heard the language used," whereupon calls to "come to the platform," and to "pitch him over," as the most expeditious way of arriving there, were freely indulged in. Whoever the man might be, he very wisely remained where he was. The "so-called riot" being "purely a fiction," the question to be settled was, how came every pane of glass in the building to be smashed that particular Sunday evening? This the Doctor disposed of in a very playful manner. It was "the lark of a parcel of lads." "On the Wednesday night before this Sunday, (said the Doctor, without giving any proof of what he stated) a few boys were kicking up a row near the chapel, and the man who keeps it actually rushed at them with a hay-fork (now produced,) and jobbed it at them, striking one lad a most murderous blow. These boys rushed upon him and did what was perfectly right—they rolled him in the gutter. They then kicked in the panel of the chapel door, smashed some of the panes, swore vengeance against the Mormons, and said they would break the windows of all the chapels in Birmingham. It was they who broke the remainder of the windows on Sunday night, and on Wednesday night they did the same at the Cambridge Street and Villa Street chapels." The *Journal* said that the window smashing in Cambridge Street was the result of his holding another meeting in the immediate neighbourhood on the same evening. The Doctor asserted that so far from this being the cause, the windows of the chapel were being smashed at a quarter-past eight, when his meeting commenced. He called several persons to prove this, who differed somewhat as to the time the attack began, (one making it five minutes past eight, and another ten minutes to nine,) but described those who smashed the windows as "a lot of lads, headed by a youth of eighteen." There was no violence whatever used, and the police never appeared at all, though our reporter had been informed they did. After the indictments against the *Journal* had been thus supported, the Chairman asked whether any person present had any thing to say in disproof of what had been stated? Mr. Thomas Wright, of Suffolk Street, tailor and draper, mounted the platform, and said he could prove that what the *Journal* had stated was not "a total fabrication." He was no more a Mormon than Dr. Brindley, nor perhaps quite so much—[laughter, and much confusion,]—but what he had to say was that one evening he went to Thorpe Street chapel and saw conduct as bad as that which the *Journal* had described.—The Chairman asked if he referred to either the Sunday or the Wednesday then under consideration?—Mr. Wright replied in the negative, upon which he was greeted with derisive laughter and abuse, and was declared to be out of order. Mr. Wright subsequently made another attempt to obtain a hearing; but he was met by the same objection, and on his persisting in speaking, the Chairman seized him by the arm and deposed him by force. A resolution was then unanimously passed, declaring that no riot took place, and that Dr. Brindley had a right to demand a retractation and apology from the *Journal*. With the usual appeal for pecuniary support the meeting closed. The audience had paid a penny, twopence, or sixpence, for the privilege of admission.

Now, to deal seriously with Dr. Brindley and this meeting would be to attach an undue amount of importance to both. Until Thursday evening, not a whisper about the lads and the hay-fork had been heard; and "the so-called riot being a pure fiction," we were inclined to place the smashed windows of Thorpe Street and

Cambridge Street in the same category as the phenomenon described in *Rejected Addresses*, when casual bricks encountered casual lime and cow-hare, and with the aid of sundry casual beams flying through the air, re-produced Drury Lane Theatre. Until that evening Dr. Brindley led us to infer, that if the windows were broken at all, (which he seemed to doubt, as he said as little about them as possible,) it must have been the Mormons themselves who did it. Now, however, it is proved to have been "a mere lark of some boys." We repeat that our account of the affair in each instance was substantially correct, though in one or two small matters, such as the subject of the Doctor's sermon, and the exact time at which the attacks were made, we may have been misinformd. Yesterday (Friday) we called on Thomas Chapman, the man said to be the keeper of the chapel, and who had used the hay-fork in the manner described by the Doctor. He is by trade a cork-cutter, and as fine a specimen of the English working man as we would wish to see. He is no Mormon, does not "keep the chapel," has no sympathy with Mormonism, and never attended any of the meetings of the sect. He voluntarily made the following statement:—"Your account of what took place, Sir, is quite right, except that one or two things are out of their right order. They had two turns at this here chapel before this. This was how the hay-fork story got up. On the Tuesday night before the riot there was a meeting in the chapel, and the people in the yard and outside kept mobbing and hooting them. A lot of girls had their dresses torn by the mob, and they came into my house to borrow a needle and thread. I went out three times and asked the crowd to leave the yard, as they were making a terrible noise with iron trays and tin kettles; and as they would not go, I rushed out with the fork, intending merely to frighten them. I held the prong end in my hand. I was then knocked down and kicked by some Irishmen belonging to the mob, and after I got away, bricks and stones were thrown at me, two of them striking me. My life was in danger, and I did not go out again that night. They told me if I did not go in and shut the door, they would knock my —— head off, and would burn my place, as well as the chapel. I know that a night or two before that there was a large heap of shavings, rags, and straw, at the back of the chapel, for the purpose of burning it. On the Sunday night Dr. Brindley came here, and of course a mob came with him. The Mormons closed their meeting earlier than usual, hoping that if they left they would not get so much insulted. Some of Brindley's committee were inside the yard at the time, and as soon as they saw the service was ended, they went and told him, and he also concluded. As the Mormons went out, they was hooted and hustled, and were followed in different directions by the mob. When the mob came back, Brindley had gone. The mob then came up, men, women, and children, and commenced the work of destruction inside. The windows was smashed, every one of them; and a lot of books was brought out, thrown into the air, and kicked about. I saw the Bible made a foot-ball of in the street—at least I saw it kicked out of our yard, and then the mob made a rush at it with their feet. Dr. Brindley saw the Mormons mobbed down the street, and never said a word against it. I don't remember hearing any kettles that night, but it was a regular thing to have them. On Monday night there was a Council meeting in the chapel, and then the Mormons were laughed at and hooted as they came; but Tuesday night was the worst. It was terrific, Sir. They could not preach again that night. Allsop, who was a regular ringleader, came up at the head of a gang, and forced their way into the chapel before service commenced. It was so full that many of the Mormons couldn't get in. The mob danced and sung, and knocked the things about awful, and me and my wife expected every moment that our house would come in. I thought they would have burnt the chapel down. Things was burned in pieces, and the place ransacked. There was no tea-kettles that night; no, Sir, they was too busy throwing stones. They finished it then. The Mormons have always been quiet, and nobody ever interrupted them till Dr. Brindley commenced his preaching."—Mrs. Chapman added that one evening she saw Allsop with a big Bible under his arm, and he said to the mob, "Come on, my lads; we'll give it 'em."—Both added that they believed the result of their making this statement to us would be, that their house would be mobbed and their life endangered. We assured them

that Chief-Superintendent Stephens would take care this was not done.

By the kindness of Mr. Stephens, we had an opportunity of asking the constables called to Thorpe Street the details of what they saw. As the mob had placed spies on the look out, the police did not catch them in the act of demolishing the windows, but a sergeant and two constables described the way in which one of the Mormon congregation was mobbed. About a thousand people followed him from Thorpe Street, and he had to take refuge in a public house in Smallbrook Street. Thence he proceeded, guarded by the police, to the Horse Fair, where he hired a cab, and drove towards Edgbaston, but the mob pursued him as far as Islington Row, hooting at him, and acting in a most threatening manner.

If the meeting had allowed him, Mr. Wright would have told what he witnessed in Thorpe Street, on the Thursday evening preceding the riot—how the service was stopped by a mob of men and women, who jumped about, clapped their hands, made all kinds of noise, and used language more disgraceful than any he ever heard in a pot-house. Four policemen were then in the chapel, but beyond ordering out a man who was on Dr. Brindley's platform, they did nothing. Because he (Mr. Wright) remarked to some one near him that such conduct was too bad, as the police would not have allowed Mr. Miller to be disturbed in that way, those around him insulted him, called him a Mormon, and obliged him to run from the chapel. He was pursued into the Horse Fair, pinned into a corner, and had his hat knocked over his eyes. He had never been in a Mormon chapel before.

So much for Thorpe Street. As for the Cambridge Street row, the only evidence we could gather yesterday was the following official report, taken from the police sheets of the following morning, and which will show who the "lot of boys" were:—"Police-constable 306, James Fletcher, reports that at 8.50 p.m., 29th instant, he was informed that the windows in the Mormon Chapel, Cambridge Street, were being broken by a mob. He immediately went to the place, and found about a thousand persons assembled, and the windows smashed in. With the assistance of other police-constables, who came up at the time, succeeded in dispersing the parties without further damage." The constable informed us that more than one half the crowd consisted of men.

If by the course taken by Dr. Brindley he supposes we are to be coerced into any particular line of conduct, he will find that he is mistaken. We have only to apologize to our readers for occupying so much space with him and his doings.

VARIETY.

Live for Something.—The smallest insect in creation has its appointed work to do. The atom that floats before us, the softest zephyr, the faintest ray of reflected light, each has its separate portion of labour. They all exist for a purpose—either for good or evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! If we listlessly arise and move around—or worse, if we spend the time God has given us to improve, in soulless pleasure or contaminating action. We may be poor, persecuted, sick, chained to adverse influences, but no circumstances can absolve us from a work to do. He who permitted our adversity, gave us our appointed path, and the light to walk therein. We may be Bunyans shut up in prison, our limits circumscribed, our movements clogged, but as far as we have capacity we can all write pilgrimages. They may be written in penitent tears, and transcribed by angels into the book of heaven. And the work we do. What shall it it be—for good or for evil? Shall we exalt or drag down? bless or curse, build up or destroy? One or the other we must be pursuing. Our every look, thought and action is reflected in a pure or pernicious influence, by the minds revolving around our sphere. Momentous power! thus to choose or reject! A work to do! You are not excepted, woman of fashion; nor you, gold-worshipping man. Through the walls of adamant built up around your soul—through the thick drapery of selfishness folded over and over your hearts, that voice of the Eternal

will penetrate, "Live for something." The very heaven that bends blue above you—the very earth beneath your careless tread—the flowers of humanity that bloom along your pathway—the weeds that wither under your loathing glance—the yearning of your immortal spirit, that cannot be suppressed—the voice within you that cannot be silenced—all tell you of that work to do. How beautiful your lives might be made, ye who have power; do ye ever think of it? Look back along the life you have travelled; have you built any temples where simple goodness may worship? Have you planted here and there a tree that will live when you are gone, and yielding fruit as it is plucked, will call forth sweet memories of your sojourn here? Have you ever made your name a household word, or have you lived but to build houses and buy merchandise, and erect an altar and a temple and a monument to corrupt and perishing self? How are you to answer these questions when you stand up before the Omnipotent? Not then with a laugh or a sneer, or a cold marble face, for the thousands of opportunities that you have murdered will rise up in that hour to condemn you.

WE SIGH FOR HEAVEN.

Leaps there a heart with joy and gladness,
That never knew a sorrow;
On whose bright path ne'er frown'd a storm,
To mar that bliss that e'er did form
A likeness of the morrow—
That ne'er inhaled a breath in sadness?

Lives there a man in fair creation,
With wealth his ruling passion,
Who Crassus-like hath gained his end,
While servile slaves by thousands bend,
And ape this god of fashion,
Who feels contented in his station?

Breathes there a soul by woe distracted,
In error's mazes roving,
Whose way is dark, and dread, and drear—
Or lives there yet a constant fear
In its still onward moving,
That's not by hope oft counteracted?

No! by hope and fear we're led and driven,
We seek for lasting pleasures;
Like children, first we're pleased with noise,
Till weary of our rattle toys,
We grasp for richer treasures,
And each soul, immortal, sighs for Heaven!

B. SNOW.

ADDRESSES.—George D. Keaton, 46 Tower Street, Charlton, Dover, Kent.
Frederick William Blake, Brent's Cottage, Faversham, Kent.
R. G. Evans, Cloth Hall, Llanelly, Carmarthenshire.
B. H. Young, 20 Wingfield Street, Landport, Portsmouth.

ERRATUM.—In *Star* No. 20, current volume, page 311, line 15, first column, for "Levi" read Leviathan.

MONEY LIST, AUGUST 21—28, 1857.

	£	s	d
Edwin Scott	5	0	0
B. W. Brindle (per C. F. Jones)	25	0	0
Josiah Holmes	5	0	0
Edward Oliver (per M. Romney)	7	0	0
John Holsall (per M. Romney)	5	0	0
Carried forward	47	0	0
Brought forward	47	0	0
John Kessell	2	0	0
B. W. Brindle	5	0	0
William Norris	3	0	0
John Hyde (per J. D. Ross)	3	0	0
	60	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XIX. Saturday, September 19, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 8.—*MORMON SOCIETY.*

How little is the authentic testimony—how few are the creditable witnesses to be produced to the dishonour of "Mormon Society!" The "Mormons" can proudly boast that the mass of trustworthy "Gentile" authorities — whose official calling or adventurous spirit has thrown them among the people of Utah —can be quoted to their advantage. Writers who have made such testimony, or the authentic history of this people their data have been led into strains of wonder at and admiration of the Saints —sometimes flying into a prophetic extacy concerning their future greatness.

"But have not all the 'Gentile' officials, merchants, and temporary residents, of respectability, at Utah, borne testimony to the immorality of its society, and the villanous character of the Mormon leaders?" No! *quite the reverse.* Tens of thousands, however, have an idea that the former is the case. "Did not the English press generally, a short time since, bear testimony to "Mormon Horrors?" We admit it. But what was the *data?* The report of Judge Drummond? But then, after the effervescence of excitement was spent, the American papers boldly acknowledged that this same *Judge* was a great rascal—that he "ran away" from his wife and children, and took up with a public prostitute; and other similar statements little in favour of this "respectable authority." Again, two of his principal charges relative to the murder of Lieutenant Gunnison and Colonel Babbit, were from the very first *known* to be false, and in the face of authentic information in the hands of the government and people of the United States. At this late date, it would manifest too much ignorance in our enemies for them to deny this. Relative to the false accusation of burning the records we refer our readers to an official document published in this number of the *Star.* What, then, becomes of *all this testimony* when the *data* of it is known to be false.

Some of those very papers, that have dwelt so largely on the "horrors of Mormonism," have, ere now, fallen into extatic admiration of Mormon Society. This excitement against us is nothing new. But judging the future by the past, we look for them to get a "fit" of praising "Mormonism" again some day, with some "second-sight-seeing" about its wonderful destiny. *Action* against us, *re-action* for us! We take this as strong evidence of the vigour, freshness, and morality of Mormon Society. It is not that people are so predisposed in our favour, that they tenaciously cling to admiration of us, till

Truth and Justice blush at their partiality. The world are disposed to "swallow us up," and when they admire and praise, they do it in "spite of themselves."

We purpose giving a *compendium* of reliable Gentile testimony concerning Utah and the "Mormons," with some extracts which the publication of that testimony to the world called forth from the press of America and England. It will consist of matter both "new and old." We believe that the Saints must have often felt the want of something of this kind, more comprehensive than has yet been given; and that they have found it embarrassing and troublesome to "hunt up" such matter for personal reference, or to place in the hands of a friend, other than in a form scattered through half-a-dozen volumes.

In doing this we do not profess an unqualified admission of every view taken by our authors, nor of all that they might say. Our object, however, is not to cavil with them, but to quote them. Surely if men with Gentile predispositions, education, and faith, could say so much in favour of Israel; when they shall no longer "see through a glass, darkly," "Mormon Society" will appear to them at a still greater advantage.

We will here observe that there is not space, nor is it to the point, to give the theological views of our authors relative to "Mormonism," nor several *individual* episodes recorded by them. Our design is not to discuss theology with them, but to hear their testimony relative to the *general* condition and history of the "Mormon" community. We will commence with an extract from a publication by Messrs. W. and R. Chambers:—

"The origin, growth, and present condition of the singular sect, calling themselves the 'Church of Latter-day Saints,' form a curious and instructive chapter in the history of fanaticism. Within the space of twenty years since they first sprung into existence, they have gone on rapidly increasing in influence and numbers, and are now an established and organized society, amounting to not less than 300,000 people. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and sincerity of their mistaken faith, and the practical objects which they have considered it their special mission to realise in the world. Their progress within the last ten years has been extraordinary rapid, and is utterly unparalleled in the history of any other body of religionists. They are now a distinct and peculiar community, with a complete and effective organization; they possess and enjoy in common great wealth and material resources; their final settlement of Utah or Deseret, in New California, is in the highest degree flourishing, peaceable, and orderly: and they appear not unlikely to become an important and independent nation, whose influence, politically and socially, may be expected to affect, and possibly to modify, the older and neighbouring forms of civilization.

. . . . .

"Of himself [Joseph Smith] it has been said: 'He founded a dynasty which his death rendered more secure, and sent forth principles that take fast hold on thousands in all lands; and the name of Great Martyr of the nineteenth century, is a tower of strength to his followers. He lived fourteen years and three months after founding a society with six members, and could boast of having 150,000 ready to do his bidding when he died; all of whom regarded his voice as from Heaven. Among his disciples he bears a character for talent, uprightness, and purity, far surpassing all other men with whom they ever were acquainted, or whose biography they have read. . . . He is regarded by the 'Gentiles,' who saw him in the last few years of successful power, to have been a man of unbridled lust, and engaged with the counterfeiting and robbing bands of the Great Valley; but these charges have never been substantiated.' The man had faults enough, no doubt; but it would be the grossest injustice to deny that he had also some sterling and commanding qualities. Much of the impostor as one may detect in the beginnings of his career, any one who carefully observes his progress, may perceive that his character and designs became developed into something that was at least partially commendable. A rude, uncouth genius, who, like many another genius, for a long while apprehended not his mission; knew not the things which Nature had appointed him to do; and yet, with a blind unconscious instinct—manifested through many follies and insincerities—he struggled, and could not help but

struggle, to make felt the influence and administrative power which he was born to exercise among mankind. We may call him a sort of mongrel hero, and non-commissioned leader of the unguided; a charlatan-fanatic, whose work was half knavery and half earnest, and whom, probably, Nature had ordained to do the rough pioneering of civilization in the waste places of her kingdoms. That he had available powers for leading and for ruling men, there is proof in the multitude and successful consolidation of his adherents. Saint or sinner, Joseph Smith must be reckoned a remarkable man in his generation; one who began and accomplished a greater work than he was aware of; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

. . . . .

"Among no people is the dignity of labour held more sacred than by the Mormons. The excellency and honourableness of work is exemplified in their whole polity and organization. 'A lazy person,' we are told, 'is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into industry. . . . The labour for support of one's self and family, is taught to be of as divine a character as public worship and prayer. In practice, their views unite them so as to procure all the benefits of social Christianity without running into communism. The priest and the bishop make it their boast that, like Paul the tent-maker, they earn their bread by the sweat of their brow; and teach by example on the week-day what they preach on the Sabbath.'

. . . . .

"In all their social and domestic relations, the Mormons are represented as being uniformly cheerful. Though professedly living in anticipation of a miraculous millennium, they object not to enjoy the hour that now is, and cordially participate in all the healthful and gladdening satisfactions which this temporary state affords. It is one of their peculiarities to blend the serious with the gay, and to invest their most light and frivolous pastimes with a kind of religious sanction.

"In only one respect can the Mormons be said to outrage the ordinary morality of mankind—and that is in what has been styled 'their peculiar institution of polygamy.' . . . . . It seems probable, however, that among a people so generally earnest and sincere, there is natural health, and virtue enough to lead them back eventually to a nobler and purer relation of the sexes, to that sacred and only natural relation which from the first has been ordained to man and woman.

. . . . .

"In drawing what we have written to a close, our own conclusion is, that the Mormon doctrines are for the most part nonsense, but that what the Momons *do* is in many ways commendable. The world may very well permit them to indulge in their millennial fancies and patriarchal crotchets, so long as they live peaceably and honestly among themselves, and make no intolerant agressions on the beliefs and religious systems that differ from their own. Their steadfast and honourable industry, the unity of aim and sentiment that subsists among them, their zealous devotion to a central idea, their reverent, if perverted, recognition of a Supreme Power over them, the pleasant fellowship that results from their social regulations, and the robust and sterling independence by which they are distinguished as a community; these, and other highly creditable qualities and characteristics, assuredly entitle them to the honest respect of all candid and discriminating persons, and must sooner or later secure for them an extensive and deserving admiration. Nothing but goodwill and an indulgent charity are due to these earnest, stalwart children of the desert—these rough and intrepid backwoodsmen of the universe—who, called by a voice which they but imperfectly understand, have nevertheless gone forth to subdue and cultivate a remote and barren region, so that, instead of the heath and the brushwood, it may bear grain for the food of man, and become a blossoming and fruitful garden for his habitation and delight. Not inaptly have they been likened to the Puritans of New England; for although their professing faith is different, they resemble them thoroughly in their hardy isolation and exclusiveness, and are endowed with the like invincibility of purpose; they are as energetic and as enduring; they have sustained persecutions more fiery and desolating, have toiled against all imaginable obstructions for liberty to work and live, con-

tended bravely with wild Indians and the hordes of pestilent outlaws that lurk about the frontiers of civilization; they have passed through many and enormous perils in roadless prairies and primeval forests, in rocky fastnesses and on the waves of bridgeless rivers; and after the severest struggles and endurance, they have at last made for themselves a prosperous and peaceful home in the bosom of the wilderness. These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the moral state of Mormon society in times past, according to all reliable testimony, great improvement has been for a long while steadily going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and in the distribution of the products of their industry, along with the many solid and generous virtues which are daily manifested by their common lives and conversation—may be fairly considered proof of a large preponderance of worth, sufficient to overbalance the few admitted sins they may be guilty of; and considering that there is no society in which there is so little habitual crime and misery, and so large an amount of general comfort and well-being, the Mormon polity may be said to be admirably suited to the people living under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, it is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers — a man of no indifferent learning and ability—it is a polity intended to enable and induce 'each person to operate at what and where he can do best, and with all his might; being subject to the counsel of those above him.' In an enterprize so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.—*Chambers' Repository of Tracts, No.* 53.

"We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material power and prosperity is admitted to be worthy a place in the annals of heroic pioneership and industry. Beneath their stalwart hands the desert is made to blossom like the rose, and their skilful enterprize is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them."—*New York Tribune, Oct.* 25, 1853.

"A happier people, perhaps, do not exist on the face of the earth than the Mormons. They have made 'the wilderness to blossom like the rose.' They roll in abundance. They live on the fat of the land. They work like a colony of beavers, all in harmony; and they enjoy themselves in the most improved Oriental style. They open their convivial dances with singing and prayer, and after a royal supper, and a Virginia break-down, they close with the Apostolical benediction, towards day-break, from the mouth of the Prophet himself. They have more industry, more religion, and probably more rascality, among them than any other community of Saints of the Anglo-Saxon stock. They practise the doctrines of the Old Testament; they believe in the New. And, in addition to all this, they have a Koran of their own; the motto of which is—that God is great, and Brigham Young is His Prophet. Their government, civil, religious, and social, is the most curious admixture of Mahometanism, Judaism, Christianity, Socialism, Paganism, and Infidelity. They are *imperium in imperio*—a separate kingdom of the patriarchal ages within the limits of the United States. Their history is the wonder of the age; their preservation through persecutions, expulsions, pestilence, famine, and their wanderings through the Rocky Mountains, is miraculous: their success, their increase, and prosperity, nearly a thousand miles from the borders of civilized life in any direction, surrounded on every side, in the heart of the continent, by almost impassable mountains and deserts, are still more marvellous. In all this they are entitled to a proper share of credit. It is all due to hard work, perseverance, faith, singing, dancing, and prayer, and plenty of warm and cold bathing—salt and fresh—but above all to faith, hard work, music and

dancing, and singing, and prayer."—*New York Herald*, 1852.

"However much people may differ on the subject of Mormonism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbours. They pursue the even tenor of their way, minding their own business, pursuing quietly their avocations; and in many things furnishing an example worthy of imitation. They have few or no law-suits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country, and a source of pride to themselves."—*Southern Californian*, 1853.

(To be continued.)

ANOTHER SHOT FROM THE MORMONS.

(From the "St. Louis Republican," July 26.)

The leading men in Mormondom do not intend, it would seem, that their assailants shall go unanswered; and, accordingly, they have sent forward to the Government at Washington duly authenticated documents, which, if true, must make some parties feel very awkward. We do not feel at liberty to withhold the following, which has the official seal of the United States Court at Salt Lake City to mark its authenticity, and which has been communicated to us for publication:—

"GREAT SALT LAKE CITY. U.T.

"To Hon. Jeremiah S. Black, Attorney-General of the United States, Washington, D. C.

"Sir—My attention having been drawn to the letter of Justice W. W. Drummond, under date of March 30, 1857, addressed to yourself, tendering his resignation as Associate Justice for Utah, wherein my office is called in question, I feel it incumbent upon me to make to you the following report. Justice W. W. Drummond, in his "fourth" paragraph, says, "The records, papers, &c., of the Supreme Court have been destroyed by order of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

"I do solemnly declare this assertion is without the slightest foundation in truth. The records, papers, &c., of the Supreme Court in this Territory, together with all decisions and documents of every kind belonging thereto, from Monday, Sept. 22, 1851, (at which time said Court was first organized,) up to this present moment, *are all safe and complete in my custody*, and not one of them missing, *nor have they ever been disturbed by any person*.

"Again. In the decision of the Supreme Court, in the case of Moroni Greene, the which decision was written by Judge Drummond himself, I find the following words: 'That as the case for which Greene was convicted seems to have been an aggravated one, this Court does remit the costs of the prosecution, both in this Court and in the Court below.' Greene was provoked to draw a pistol in self-defence, but did not point it at any one. He was a lad of 18 years old. Much feeling was excited in his favour, and he was finally pardoned by the Governor upon a petition signed by the Judges and members of the bar of the United States Court, the Hon. Secretary of State, and many of the most respectable citizens of Great Salt Lake City.

"Again. In relation to the 'incarceration of five or six young men, from Missouri and Iowa, who are now (March 30, 1857) in the Penitentiary of Utah, without those men having violated any criminal law in America,' &c. This is an utterly false statement. But I presume he alludes to the incarceration, on the 22nd of January, 1856, of three men, and on the 29th of January, 1856, of one more. If so, these are the circumstances: There were quite a number of persons came here as teamsters in Gilbert and Gerrish's train of goods, arriving here in 1855, after winter had set in. They arrived here very destitute, and at that sea-

son of the year there is nothing that a labouring man can get to do. Some of these men entered the store of S. M. Blair & Co., at various times in the night, and stole provisions and groceries. Some six or eight of them were indicted for burglary and larceny; three pleaded guilty, and a fourth was proven guilty. The four were sentenced to the penitentiary for the shortest time the statute allowed for the crime. And just as soon as the spring of 1856 opened, and a company was preparing to start for California, upon a petition setting forth mitigating circumstances, the Governor pardoned them, and they went on their way to California. It was a matter well understood here at the time, that these men were incarcerated more particularly to keep them from committing further crime during the winter.

"Since that time there have been but four persons sent to the penitentiary for forgery and petty larceny for terms of 30 and 60 days, to wit: one on the 19th of November, 1856; two on the 24th of November, 1856; and one on the 26th of January, 1856. So that on the 30th of March, 1857, and for several days previous, there was not a white prisoner in the Utah penitentiary, nor is there at this date.

"I could, were it my province in this affidavit, go on and refute all that Judge W. W. Drummond has stated in his letter of resignation by records, dates, and facts; but believing that the foregoing is sufficient to show you what reliance there is to be placed upon W. W. Drummond's word, I shall leave the subject.

"In witness of the truth of the foregoing, I have hereunto subscribed my name, and affixed the seal of
[L. S.] the United States Supreme Court for Utah Territory, Great Salt Lake City, this twenty-fifth day of June, A.D. 1857.

"CURTIS E. BOLTON,

"Deputy Clerk of the United States Supreme Court, in the absence of W. I. APPLEBY, Clerk."

HISTORY OF JOSEPH SMITH.

(*Continued from page 569.*)

[July, 1842.]

Saturday, 16th. Rode on the prairie with my Clerk, to show some land to brother Russell from New York; dined with my farmer, brother Cornelius P. Lott, and hoed potatoes.

The following is a Phrenological Chart of Elder Brigham Young, the President of the Quorum of the Twelve; of whom Elder Willard Richards, whose chart was given in last week's *Wasp*, was also a member.

A PHRENOLOGICAL CHART,

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—7, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness. — 10, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—9, L. Love of homestead very strong; extremely fond of early reminiscences of birthplace, &c.

Adhesiveness. — 10, L. Unalterable affection when once fixed; enduring all things for their sakes.

Combativeness.—7, F. Great powers of exertion, and sustaining under opposition and difficulties.

Destructiveness.—5, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness. — 7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness.

Acquisitiveness.—5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—6, F. A good appetite, but not excessive; partiality for a variety of rich, hearty dishes.

Vitativeness.—6, M or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—8, F or M. Decent

regard for popularity, fame, praise, and a good name.

Self-esteem.—7, F. Self confidence and complacency, without much pride or conceit.

Concentrativeness.—8, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—11, V. L. An overflowing of kind, humane, and tender feelings.

Veneration. — 10, L. Worship of the supreme being; reverence.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—8, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction, without blind credulity; tolerably good degree of faith.

Imitation.—7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—11, V. L. Strong adherence to preconceived opinions; very strong prejudices, &c.

Ideality.—8, F. Refinement without a sickly delicacy; some love of poetry, without poetic talent.

PERCEPTIVES.

Admonition.—5, S or V. S. Indifference about the affairs of others, and not disposed to give advice, &c.

Constructiveness.—8, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—9, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L. Great memory of places and positions.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—8, F. with very large 39 and 40, great observation, with deep thought, &c.

Form.—8, F. Cognizance and distinct recollection of shapes, countenances, &c.

Size.—11, V L, L or F. Ability to judge of proportions, size, &c.

Weight.—11, V. L. L. or F. Knowledge of gravitation, momentum, &c.

Colour.—8, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—8, L. Love of arrangement; everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—6, F. Pleasantry and humour, without facetiousness; fair perception of the ludicrous.

Causality.—11, V. L. Great power of thought, depth and originality of reason.

Comparison. — 9, L. A discrimination; power of illustration; ability to perceive and apply analogies, &c.

PHRENOLOGICAL CHART OF ELDER HEBER C. KIMBALL.

PROPENSITIES.

Amativeness.—10, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—4, M. or S. Somewhat indifferent to places as such; easily changes location.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—9, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness. — 6, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—7, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitativeness.—6, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—8, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem. — 9, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—8, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—9, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction without blind credulity; tolerable good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—7, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—7, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—9, L. Great mechanical ingenuity, talent and skill.

Tune.—9, V. L. or L. Great musical taste and talent; conception of melody.

Time,—4, S. or V. S. Forgetfulness of dates, ages, appointments, day of the month, &c.

Locality.—11, V. L. or L. Great memory of places and position.

Eventuality.—10, L. Retentive memory of events and particulars.

Individuality.—8, F. With very large causality, and comparison, great observation, with deep thought, &c.

Form.—8, F. Cognizance, and distinct recollection of shapes.

Size.—5, M. S. or V. S. Inaccurate measurement of magnitude, distance, &c.

Weight.—11, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration; ability to perceive and apply analogies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 19, 1857.

A Visit to the Isle of Man.—On Friday the 28th of August, we, in company with Elders Ezra T. Benson and John Kay, embarked on board a steamer for Douglas, Isle of Man, where we landed about 6 o'clock, p.m. At this place, it was announced by placards, posted up through the town, that two Lectures would be delivered by us on the following Sabbath, at the usual place of the Saints' meeting, commencing at 11 a.m., and 6 p.m.

In the forenoon, we selected for our text the following words:—

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—*Isaiah* xxix. 18, 19.

From this text we spoke in substance as follows:—

Brethren, Friends, and Strangers—It is with a thankful heart that we now meet

with you for the first time, to deliver a Lecture upon the divine authenticity of the Book of Mormon, and to inform you of some of the evidences on which the Latter-day Saints receive that book as a revelation from God.

If the Book of Mormon is a revelation from God, no individual or nation can be saved who rejects it. On the other hand, if it be an imposition, all are required to reject it. It professes to be a divine book, and if so, like all other divine books, it will be attended with sufficient evidence to condemn the world; for God never sent a revelation to the world without accompanying it with all the evidence necessary to convince the world, and leave them without the least excuse if they rejected it.

If there were any evidence that the day of revelation was past, and that the canon of Scripture was full, then all might know that the Book of Mormon was an imposition without giving themselves the trouble of investigating its claims. But when there is not the least shadow of evidence to support the assertions of new revelation denyers; when the whole tenor of Scripture contradicts this wicked tradition of priestcraft, no one has the least excuse for rejecting, on such false premises, a book claiming to be a divine revelation.

It is evident from the words of our text,

First: That a "*Book*" was to be revealed:

Secondly: That the "*Day*" or age in which the "*Book*" should make its appearance, is specified in the context:

And lastly: That the most glorious results should attend the revelation of the "*Book.*"

That a book was to be revealed, is not only clearly pointed out in the text, but also in the context.

In the 11th and 12th verses, Isaiah not only prophesies concerning "*the Book*," but also concerning "*the words of a Book*," saying:—

"And the vision of all is become unto you as *the Words of a Book* that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and *the Book* is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned."

Here it is prophesied that the excuse rendered by the learned for not reading "the Words of a Book" delivered to him, should be a confession of inability, "I cannot; for it is sealed." While the unlearned man, to whom, not only "the words," but the Book itself should be delivered, would merely say "*I am not learned.*" It is also evident that "*the Words*" sent to the learned were to be in a language unknown or *Sealed*, otherwise he would not have confessed his incapability to read them. That the unlearned man should be inspired with wisdom to read the Book is evident from the answer of the Lord to him in the 13th and 14th verses.

"Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

It appears that the people among whom the unlearned man should live were to be a generation of hypocrites, pretending to worship God with their mouth and lips, while their hearts were far from Him; and that, instead of being taught by living Prophets and Seers, the fear of the Lord was to be "*taught* by the precept of men." And the people being in such a hypocritical condition, and blinded by the learning of priestcraft, the Lord prophecies that He would "*do a marvellous work, even a marvellous work and a wonder; for the wisdom of their wise men shall perish.*" How could

this be fulfilled in a more effectual way, than by inspiring the unlearned man to read a Book, the words of which could not be read by the learned.

We learn from Isaiah, in the passages above quoted,

First: That the *words* of a sealed Book should be delivered to a learned man, with a request for him to read them; and that he should emphatically reply, "*I cannot;*" thus virtually acknowledging that the language was unknown or sealed, and entirely beyond the reach of his learning to discover its meaning.

Secondly: That "the Book" itself should be delivered to a man not learned, with a similar request to "*Read*" it, who replies, "*I am not learned.*"

Thirdly: That the Lord should inform the unlearned man of the hypocrisy of the generation to whom the Book should be revealed; and that He would bring to naught their wisdom by performing "a marvellous work."

And fourthly: That "IN THAT DAY THE DEAF SHALL HEAR THE WORDS OF THE BOOK."

We take great pleasure in announcing to this audience, that all these items of prophecy have been literally fulfilled in this the nineteenth century. In the year 1827, Joseph Smith, an unlearned man, who resided in the State of New York, was visited by a holy angel, and commanded to go to a hill, some three miles from his father's house, and take from the place of its deposit a Book, written on gold plates. He was told that this book contained the sacred writings of ancient Prophets who once dwelt in America; and that the time had arrived for it to come forth. With the Book was found a Urim and Thummim.

After obtaining this sacred treasure, he transcribed upon paper some of the engravings and sent them to a learned man in New York, requesting him to translate it: but the reply of the learned was, "I cannot read it." After which the unlearned Mr. Smith, though but a youth, was commanded of the Lord to read it by the Urim and Thummim. He did so; and the Book of Mormon was thus translated. Thus "*a marvellous work*" was accomplished, and the wisdom of the learned perished. And during the last twenty-seven years, "the deaf have been hearing the Words of the Book," while "the eyes of the blind" have been seeing "out of obscurity and out of darkness."

We now come to the second part of our subject, namely, that the "*Day*" or age in which the "*Book*," mentioned in our text, should make its appearance, is indicated in the context. In the 7th and 8th verses, we read as follows:—

> "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

This prophecy evidently points to that great day when all the wicked nations of the earth are to be destroyed, which every one knows has not yet been fulfilled. The darkness that should reign over all these nations, prior to their destruction, is plainly foretold in the 9th and 10th verses:—

> "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

Immediately after the description of this spiritual drunkenness, in which "the multitude of all the nations" who were enemies to Zion should be overwhelmed, Isaiah prophesies that a Book should be revealed and read, not by the learned, but

by one not learned, wherein a marvellous work and a wonder would be accomplished, and the wisdom of the wise perish. All these nations who were to perish as a dream of a night vision, were to be in a deep sleep—a sleep compared to drunkenness —Prophets and Seers were to be covered or withheld from them, while the fear of the Lord should be taught to them by the precept of men; they were to draw near to the Lord with their mouth and lips, in a hypocritical manner, while their hearts were to be far from Him. Such was to be the deplorable condition of the multitude of these nations among whom the Book was to be revealed, immediately preceding their utter overthrow and final destruction from the earth. It is through these plain predictions that we get a clue to the day or age in which God would reveal the wonderful Book mentioned in our text. It was not to be revealed until the eleventh hour—the hour of God's judgment upon the nations of the wicked—when they were in the midst of a deep sleep; when the voice of Prophets and Seers were no longer heard in their midst; when drunken with all manner of wickedness and abominations; when staggering to and fro under the intoxicating cup of Babylon's filth; then, and not till then, an unlearned man should read the Book? in that day "*a marvellous work, even a marvellous work and a wonder*, should be accomplished And in that day," says our text, "shall the deaf hear the words of the Book."

The first two verses, following the text, also show plainly, that the day when the Book should be manifest was to be a period immediately preceding the cutting off of the wicked.

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

Thus it will, at once, be perceived, that before the wicked are cut off from the earth, God will favour them with a wonderful Book, brought forth in a most marvellous manner, that the deaf may hear it, the blind see it, and the meek and poor rejoice in the Holy One of Israel: while all that reject it may perish out of the earth, and become like the dream of a night vision.

And lastly, we are informed that the most glorious results were to follow the revelation of this Book. Not only our text has described the benefits to be derived from the Book, but also the 22nd, 23rd, and 24th verses.

"Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

These results are, indeed, glorious. We can now see that Israel's only hope of restoration and redemption from captivity in the latter times, is founded on the revelation of this wonderful Book. Until it comes, Israel may look in vain for their restoration. When it does come, Jacob shall no longer be ashamed, neither will his face any longer wax pale, as has been the case during the long period of their dispersion. The Book comes for their deliverance, after it shall have accomplished its purpose in warning the Gentile nations preparatory to their destruction.

Another most glorious result, Isaiah says, shall be accomplished; those who have erred and murmured, are to come to understanding and learn doctrine, through the simplicity of the doctrines in the forthcoming Book. Marvellous and wonderful, indeed, must be the contents of the Book, to accomplish such important results!

Jesus said, that in the mouth of two or three witnesses every word shall be established. Before the Lord would permit Joseph the Prophet, to organize the Latter-

day Kingdom by declaring to the world this infinitely important revelation, He raised up three other witnesses to bear testimony of the divinity of the Book of Mormon. By the mouth of four witnesses who beheld an angel, heard the voice of the Lord, and saw the plates, were the glorious contents of this new revelation first introduced to the world. The Book was not offered to the world on the testimony of one witness, but its very first introduction was accompanied by four witnesses who had received the most infallible testimony from the heavens that could be given —a testimony prefixed to the Book to be sent forth to all nations, leaving the whole world without the least excuse for their unbelief. Besides these chosen witnesses, eight others have solemnly testified that they saw and handled the plates; their testimony also is prefixed to the Book.

If the testimony of these twelve men, in relation to the Book of Mormon, be compared with the external testimony in favour of the Bible, we shall find an overwhelming amount of evidence in favour of the former, contrasted with that of the latter. None of the original manuscripts of the Bible have been seen by the world for upwards of fifteen centuries. According to Bishop Marsh's History of the translations of the Bible, the oldest manuscript of the Old Testament dates from the twelfth century of the Christian era; and the oldest manuscript of the New Testament dates from the sixth century. The original manuscripts of each of the sixty-six books of the Bible have not been seen by any witness of whom we have any knowledge, for ages past. Indeed, all the old manuscripts, now known, differ from each other in almost every verse. In the *Encyclopedia Britannica*, eighth edition, vol. iv. p. 698, we are told that one hundred thousand different readings are found in the New Testament alone. These various readings cannot be corrected, because there is no original manuscript to be found as a standard of correction. What a deplorable state the Bible is now in! The learned are continually trying to better it, by giving new translations. But the great difficulty is, that they have no originals from which to make their translations; and are, therefore, compelled to translate from a vast collection of comparatively modern manuscripts, containing a hundred thousand different readings. Not so with the Book of Mormon, the original plates have been seen and handled; while an angel from heaven has testified to the correctness of its translation, and twelve eye-witnesses of the original have prefixed their testimony to this sacred book. Since which thousands of witnesses have been raised up to whom God has revealed by infallible testimony the divinity of the Book. Thus the world have, in confirmation of this latter-day Book, the testimony of ancient Jewish Prophets, the testimony of witnesses in the nineteenth century who have seen the original, and the testimony of thousands who have received infallible evidence of its truth. Therefore, having so great a cloud of witnesses, how great will be their condemnation if they reject it! The evidence in favour of the Book of Mormon being far superior to that which the world have in favour of any of the sixty-six Books of the Bible, it will, therefore, bring far greater condemnation if rejected. These are only some few of the external evidences which God has vouchsafed to give in confirmation of the divine authenticity of the Book mentioned in our text, and which is now being sent as the great and last warning to all nations. Time will not permit at present, a further development of the evidence in favour of the Book. May God direct the honest in heart in the paths of truth, is my humble prayer. Amen.

After having dismissed our meeting, we left the hall to return to our lodgings. Immediately upon coming into the street, a herd of several hundred animals rushed upon us, following us to our boarding house, foaming, raging, and bellowing, as though they were labouring under some great mental agony. It would have puzzled

the Zoologist to have determined to what particular species they belonged. The deep, long-toned, guttural sounds which issued from their mouths, very much resembled the braying of Jacks; and we were about to classify them with that species of animal; but upon a closer examination and inquiry, we found that they were actually a degenerate mongrel species of human being, under the name of civilized man, who had been reduced by priestcraft to their present degraded state.

Feeling a curiosity to re-examine more minutely those pitiful specimens of our fallen race, we attended our evening appointment; the hall was crowded with many gentlemen and ladies of the first respectability, who listened attentively to a lecture from Elder Benson, followed by ourself. During the time of our services, several hundreds of these semi-human beings congregated on the outside, and kept up a continued uproar until the meeting was dismissed, when we were again escorted by thousands to our lodgings. The unearthly bellowings upon this occasion far exceeded the former demonstrations; and upon making inquiry, we found that these were the usual methods of argument against the Bible doctrines taught by the Latter-day Saints.

Returning to Liverpool the next day, we found, to our astonishment, quite a number of these civilized animals on board, who exhibited themselves for several hours in the most obscene, low, vulgar language and epithets towards us. This gave us a good opportunity to leisurely contemplate the nature of their civilization, and were it not that we found them actually resembling the human form, we should have congratulated ourselves upon having discovered a new species of animals, occupying an intermediate link between the Baboon and Jack-ass.

MISSIONARIES.—We learn from a letter received by Elder Thomas Williams, from Elder William Dallin, dated Florence, Nebraska, 4th ultimo, that he, in company with some other Missionaries, destined for Europe, would proceed forthwith to England.

ARRIVAL.—Elder William Jenkins, Missionary from Salt Lake Valley, arrived here on the 26th ult, per ship *Jacob A. Westervelt*, from New York.

APPOINTMENT.—Elder William Jenkins is appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

Camp, Elm Creek,
15 Miles above Fort Kearney,
July 9, 1857.

Brother Appleby.

Dear Sir—I embrace an opportunity now offered of addressing you a few words. The first hand-cart company is about five miles ahead of us, and we are now camped with Captain Walker's company, which is the first ox-train company, and is principally laden with goods belonging to the last year's hand-cart emigration; a few teams have joined in with them. All the emigration is moving on well, their cattle are in good order, and they are moving generally from eighteen to twenty miles per day. The camps are all healthy, and a spirit of union and harmony prevails. Just before we left Florence, a company of eighteen wagons arrived with apostates. From what little we saw of them, Utah is a great deal better without them; they are composed of such as could not endure the late revival and purging among the Saints, and, like the dross when subject to the refiner's fire, they have floated off. You need feel no trouble about them or their influence, for they exhibit

themselves wherever they go; they overflow with wormwood and gall, their mouths are full of cursing and bitterness, and they are a disgrace to any decent society.

We left Florence on the 1st, and visited Genoa, our new settlement, on Saturday afternoon, where we were honoured by a military escort and an address (the particulars of which hereafter.) Genoa is a beautiful location, the land rich and fertile, and a sufficiency of timber with care for all necessary purposes. There are about eighty men there, most of whom have families, and they have taken up claims; they have enclosed two large fields, containing about seven hundred acres, about four hundred of which are in crop. Although labouring under many disadvantages, they have made better improvements than any other settlement within fifty miles of them. Their gardens were better and more forward than any we have seen in the western country. Among other vegetables, we were treated to green peas. We held a Conference there, and appointed brother Alburn Allen, as President, and Nathan Davis and Henry Peck, as his counsellors. Brother William Felshaw was appointed President of Florence, Nebraska, and Western Iowa, with Alburn Allen and John Gleason as counsellors. We organized a land company, in accordance with the provisions made by the Territorial statutes of Nebraska, for the legal protection of the citizens and their claims. A new steam saw mill is also erected, to which a grist mill can be attached when necessary.

It may be well here to inform you, that the spirit of "border-ruffianism" is rampant in most of the western country, and "Regulators" and mob law seem to bear rule. At Independence, Mo., brother James Gammell, who was with a company of Texians on their way to the valley, was mobbed by a band of ruffians in front of the public square, at the instance of Mr. Magraw, the former mail contractor, who told him "if he was not gone in fifteen minutes he should hang on that tree," pointing to one in the vicinity. Gammell immediately fled, as he saw a number of ruffians armed with revolvers; they followed him on foot and on horseback, firing at him as he ran; by leaping fences he, however, evaded them, although he had as many as fifty shots fired at him; he afterwards swam the Missouri river, and escaped, and is now with us. Threats were also made against brother Erastus Snow. In consequence of this and other appearances of hostility, we selected a guard of our own brethren who have accompanied us to this place. We expected here to join the mail *en route* for Utah, but the river is impassable, and we can only correspond through the medium of two or three good swimmers. We were informed that this said Mr. Magraw is superintendent for the construction of the military road, and acting as government agent on said road; that twenty men were going on as an advance surveying party, and that about one hundred were to follow them. Brother Gammell says that some of those in the advance party were the men who fired at him; but as he is preparing a statement of the affair, and will forward it with the next mail, I must leave this matter with him.

We are now going to dismiss our guard. As we have none of the beauties of western civilization, and nothing but the Indians to contend with, we think we are perfectly safe; but thus far we thought it prudent to be prepared both for civilization and the Indians. We take this public manner of acknowledging the kindness of our brethren who volunteered to come with us, several of whom were handcart missionaries, and also to those who fitted out our horses and teams from Bluff City, Crescent City, Florence, and Genoa. We say, God bless and prosper them all in their undertakings! and as they have stepped forward in this emergency, we pray that they always may find friends and protection in every emergency.

My kind regards to brothers Stenhouse, Dulin, Clinton, Cannon, and all the good Saints.

As ever yours in the Everlasting Covenant.

JOHN TAYLOR.

SINGULAR FACT.—During the week before last, three canal boats, named Faith, Hope, and Charity, were sunk in the Oswego canal, near Fulton, [America.]

A COVETOUS desire in the heart of youth is the germ from which may spring a poison tree, whose atmosphere is pestilential, and the taste of whose fruit is death.

CORRESPONDENCE FROM THE NEW SETTLEMENT.

Genoa City, Munroe County,
Nebraska Territory,
July 1, 1857.

Editor of *The Mormon*.

Dear Sir—According to the instructions of Presidents J. Taylor and E. Snow, I take up my pen (as Historian of the Nebraska Mission,) to inform you of our progress and prospects. As already published in *The Mormon*, through a communication from brother A. L. Cunningham, we left Florence for this place on the 11th day of May, and reached our destination after a tedious travel of five days. In consequence of the lateness of the season the feed was poor, scarcely a blade of grass a finger long was to be seen, nevertheless all arrived in safety, and commenced putting in the plough. We have very little wheat; but intend to sow liberally in the fall. Our farm lies south and south-east of the city, it contains about seven hundred and fifty acres bounded on the south by the Beaver River, south-east by the Loup Fork, north and west by a sod fence. This farm is occupied chiefly by the Florence and St. Louis companies; the Alton company are not included in the above, but are located one-and-a-quarter miles north, in a bend of the Beaver River, containing one hundred acres. Our crops are of the most flattering character; corn, potatoes, buckwheat, and garden stuffs are looking finely, and if our corn escapes the early frosts that are peculiar to this latitude, it is the opinion of some of our best judges that the yield of corn will be from sixty to seventy bushels per acre. We have our saw-mill in operation, and expect enough lumber will be got out this season to help us to put up houses sufficient for our present population. We have a brick yard in full blast, and expect soon to be able from such auxiliaries as saw-mills, brick-yards, and willing hands to build a city not 'a whit behind any other in Nebraska. The city of Genoa is about one hundred and two miles from Florence, contains about four hundred acres, ten acres in a block, from centre to centre of streets, eight lots in a block, eighteen rods long, nine rods wide; the streets cross at right angles, four rods wide. It is laid off on a beautiful eminence near the bluffs on the north, gradually descending to the east, south, and west. As the ground is a little the highest in the centre, standing on the public square, you have a fine view to the east, some twenty miles. Looking to the south, the Loup Fork presents itself with its ever-shifting sand bars, and zigzag course, spotted with islands of cotton wood, box elder, willow, and some cedar; still farther in the distance you see the bluffs rising, the dividing ridge between the Loup Fork and Great Platte Rivers. Strain your vision a little more, a dark blue line presents itself—that is the bluffs. Beyond the Platte, some thirty miles off, south-west, groves of timber, the Loup, Bluffs, and a sea of grass meet your eye. At every turn west, bluffs in majestic grandeur, covered with ancient ruins, telling us plainly, without any translation, that their occupants understood the arts and sciences; for we have found specimens of both copper and earthenware, being another link in the great chain of testimony of the authenticity of the Book of Mormon. I will now give you a statistical item, and then leave the subject to be resumed upon our further progress. We number ninety-seven men, twenty-five women, forty children, forty-two yoke of oxen, twenty cows, six horses, and some two dozen chickens, twenty hogs, two cats, and dogs plenty.

We are expecting plenty of sport in the fall for we are surrounded with all kinds of game. Our streams are teeming with fine fish, and we hope soon to have both time and inclination to indulge.

Yours truly,

HENRY J. HUDSON.

INDIAN DIFFICULTIES.—UTAH EXPEDITION.

From *The Mormon* we gather the following:—"Advices from Fort Kearney state that a party of nineteen drovers, charged with upwards of eight hundred

head of cattle, destined for the benefit of the Utah expedition, were attacked twenty-one miles above the Fort on the 1st of August, by a party of one hundred and fifty Cheyennes. All the cattle, and twenty-one mules were run off with, one man killed and another severely wounded; three of the Indians were slain. Colonel Tudor had started in pursuit of the Indians" From the same source we learn, by Telegraph, from the superintendent of Indian affairs for the Northwestern, superintendency of Minnesota, that the Yanctons had driven all the settlers from the neighbourhood east of Big Sioux River."

UTAH EXPEDITION. — General Scott had been sent for by the War Department for the purpose of reorganizing the military expedition recently despatched to Utah. What with the resignation of discontented officers, the wholesale desertion of privates, and the depredations of marauding Indians upon the commissary's stores, this imposing military expedition has proved a partial failure.—*Liverpool Daily Post*, Sept. 7.

WE SHALL CONQUER YET.

TUNE—"*Auld lang syne.*"

Should solemn cov'nants be forgot,
Or lightly sway the mind?
Should Mormons have a sinful spot,
That Satan's eye can find?
Oh no! dear Saints, we must be pure,
And ne'er our vows forget;
Temptation's power is great, 'tis sure,
But we shall conquer yet.

Should Passion's peace-destroying flame
Escape from Will's strong guard?
Or should the fiend Impure Desire
Our heav'nly course retard?
Oh no! to quench the *first* we will
A stream of patience get;
With holy love the *other* kill,
And we shall conquer yet.

Should Selfishness pinch up the heart,
And close Compassion's door?
Or whisper when we would impart—
"Remember you are poor"?
Oh no! the cringing elf we 'll fight,
The deed we 'll ne'er regret;
We will resist with all our might,
And we shall conquer yet.

Should Mormon hearts be fill'd with pride,
Or e'er rebellious be?
Should they the Priesthood's word deride,
Or ever disagree?
Oh no! all sin we will oppose,
Our hearts on virtue set;
We 'll struggle with our inward foes,
And we shall conquer yet!

CHARLES W. PENROSE.

ADDRESS.—Thomas Wallace, 2 John Street, Sunderland.

MONEY LIST, AUGUST 28—SEPTEMBER 4, 1857.

	£	s	d
Edwin Scott	10	0	0
R. J. Philp (per W. J. Smith)	5	0	0
Carried forward	15	0	0
Brought forward	15	0	0
Richard Holt	3	0	0
	18	0	0

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THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XIX. Saturday, September 26, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 9.—*MORMON SOCIETY.*

THE "MORMON EMPIRE." ITS GROWTH—SOCIAL SYSTEM—CONDITION, CHARACTER, AND MORALS OF THE PEOPLE.

"This treatise on the faith and condition of the Mormons, results from a careful observation of that strange and interesting people, during more than a year's residence among them, in an official capacity. It was conceived, that what is influencing the consciencious character of a half million souls, is worthy a serious investigation, though not pertinent to official report under government auspices.

. . . . . .

"For those who desire *facts* in the history of humanity, on which to indulge in reflection, is this offered. It were far easier to give a romantic sketch in lofty metaphors, of the genesis and exodus of the empire-founding Saints—the subject is its own epic of heroism, whose embellishment is left to imaginative genius, and its philosophy to be deduced by the candid philanthropist."—*Gunnison's History of the Mormons*, p. 5.

"But the peculiar character of the founders of Deseret, their energy, union, and hopes, stimulated by their religious views, more especially demand our notice; and this subject is equally interesting to the politician, the philosopher, and the theologian. We found them, in 1849, organized into a state with all the order of legislative, judicial, and executive offices regularly filled, under a constitution eminently republican in sentiment, and tolerant in religion: and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they proceed quietly with all the routine of an organized self-governing people, under the title of a Territory;—being satisfied to abide their time, in accession of strength by numbers, when they may be deemed fit to take a sovereign position; being contented so long as allowed to enjoy the substance, under the shadow of a name. They lay and collect taxes, raise and equip troops for protection, in full sovereignty, on the soil they helped to conquer first, and to subdue to use afterward."—*Ibid.* p. 23.

"The company of gold-diggers which I have the honour to command, arrived here on the 3rd instant, and judge our feelings when, after some twelve hundred miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains, and narrow and difficult ravines, we found ourselves suddenly, and almost unexpectedly, in a comparative paradise.

. . . . . .

"At first sight of all these signs of

cultivation in the wilderness, we were transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy—while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed on amid scenes like these, expecting every moment to come to some commercial centre, some business point in this great metropolis of the mountains; but we were disappointed. No hotel, sign-post, cake and beer shop, barber pole, market-house, grocery, provision, dry goods, or hardware store distinguished one part of the town from another, not even a bakery or mechanic's sign was anywhere discernible.

"Here, then, was something new: an entire people reduced to a level, and all living by their labour—all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of 'Socialism' or 'Mormonism.' In short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barbers' shops, because every one chose to shave himself, and no one had time to shave his neighbour; no stores, because they had no goods to sell, nor time to traffic; no centre of business, because all were too busy to make a centre.

"There was abundance of mechanics' shops, of dressmakers, miliners, and tailors, &c.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot, and built on it; every one cultivated it, and perhaps a small farm in the distance.

"And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly one hundred miles up and down the valley.

"This territory, state, or, as some term it, "Mormon Empire,' may justly be considered as one of the greatest prodigies of our time, and, in comparison with its age, the most gigantic of all republics in existence; being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies represented them in the States, I must think they have greatly reformed in point of industry since coming to the mountains.

"I this day attended worship with them in the open air. Some thousands of well dressed, intelligent-looking people assembled; some on foot, some in carriages, and on horseback. Many were neatly, and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every musical instrument of modern invention. Peals of the most sweet, sacred, and solemn music filled the air, after which, a solemn prayer was offered by Mr. Grant (a Latter-day Saint), of Philadelphia. Then followed various business advertisements, read by the clerk.

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"After this, came a lengthy discourse from Mr. Brigham Young, President of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, &c, growing out of her gold, silver, &c., and her idle habits.

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"He further observed, that the people here would petition to be organized into a territory under that same government, notwithstanding its abuses, and that, if granted, they would stand by the constitution and laws of the United States; while at the same time he denounced their corruption and abuses.

"But, said the speaker, we ask no odds of them, whether they grant us our petition or not! We never will ask any odds of a nation who has driven us from our homes. If they grant us our rights well; if not, well; they can do no more than they have done. They, and ourselves,

and all men, are in the hands of the great God, who will govern all things for good, and all will be right, and work together for good to them that serve God.

"Such, in part, was the discourse to which we listened in the strongholds of the mountains. The Mormons are not dead, nor is their spirit broken. And, if I mistake not, there is a noble, daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth.

"I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream, and find it but a dream; while I pursued my domestic duties as quiet, as happy, and contented as this strange people."—*Correspondent of the New York Tribune, July* 8, 1849. *See also H. Mayhew's Illustrated History of the Mormons.*

"It is now three years since the Mormons arrived in Salt Lake Valley, and their progress in laying out a city, buildings, fencing farms, raising crops, &c., is truly wonderful to behold; and is but another striking demonstration of the indefatigable enterprize, industry, and perseverance of the Anglo-Saxon race.

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"The Mormons, take them as a body, I truly believe are a most industrious people, and, I confess, as intelligent as any I have met with, either in the east or the west. It is true they are a little fanatical about their religious views, which is not at all strange when compared with the majority of religious denominations in the east. But let no man be deceived in his estimation of the people who have settled here. Any people who have the courage to travel over plains, rivers, and mountains, for twelve hundred miles, such probably as cannot be travelled over in any other part of the world, to settle in a region which scarcely ever received the tread of any but the wild savage and beasts who roam the wilderness, must be possessed of indomitable energy which is but rarely met with."—*Correspondent of a New York paper. See Mayhew's History of the Mormons.*

"The houses are small, principally of brick, built up only as temporary abodes, until the more urgent and important matter of inclosure and cultivation are attended to; but I never saw anything to surpass the ingenuity of arrangement with which they are fitted up, and the scrupulous cleanliness with which they are kept. There were tradesmen and artizans of all descriptions, but no regular stores or workshops, except forges. Still, from the shoeing of a wagon to the mending of a watch, there was no difficulty experienced in getting it done, as cheap and as well put out of hand as in any other city in America. Nothwithstanding the oppressive temperature, they were all hard at work at their trades, and abroad in the fields, weeding, moulding, and irrigating; and it certainly speaks volumes for their energy and industry, to see the quantity of land they have fenced in, and the breadth under cultivation, considering the very short time since they had founded the settlement in 1847.

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"After bathing, we dressed in our best attire, and prepared to attend the Mormon service, held for the present in the large space adjoining the intended temple, which is only just above the foundations, but will be a structure of stupendous proportions; and, if finished according to the plan, of surpassing elegance. I went early, and found a rostrum in front of which there were rows of stools and chairs for the townfolk; those from the country, who arrived in great numbers, in light wagons, sitting on chairs, took up their stations in their vehicles in the background, after unharnessing the horses. There was a very large and most respectable congregation; the ladies attired in rich and becoming costumes, each with parasols; and I hope I may say, without any imputation of profanity, a more bewitching assemblage of the sex it has rarely been my lot to look upon."—*Excursions in California: W. Kelly. See Mayhew.*

"The founding, within the space of three years, of a large and flourishing community, upon a spot so remote from the abodes of man, so completely shut out by natural barriers from the rest of the

world, so entirely unconnected by water-courses with either of the oceans that wash the shores of this continent—a country offering no advantages of inland navigation or of foreign commerce, but, on the contrary, isolated by vast uninhabitable deserts, and only to be reached by long, painful, and often hazardous journeys by land—presents an anomaly so very peculiar, that it deserves more than a passing notice. In this young and progressive country of ours, where cities grow up in a day, and states spring into existence in a year, the successful planting of a colony, where the natural advantages have been such as to hold out the promise of adequate reward to the projectors, would have excited no surprise; but the success of an enterprise under circumstances so at variance with all our preconceived ideas of its probability, may well be considered as one of the most remarkable incidents of the present age."—*Stansbury's Expedition to the Great Salt Lake*, p. 123.

"Their admirable system of combining labour, while each has his own property, in land and tenements, and the proceeds of his industry, the skill in dividing off the lands, and conducting the irrigating canals to supply the want of water, which rarely falls between April and October,—the cheerful manner in which every one applies himself industriously, but not laboriously:—the complete reign of good neighbourhood and quiet in house and fields, form themes for admiration to the stranger coming from the dark and sterile recesses of the mountain gorges into this flourishing valley:—and he is struck with wonder at the immense results, produced in so short a time by a handful of individuals.

"This is the result of the guidance of all those hands by one master mind; and we see a comfortable people residing where, it is not too much to say, the ordinary mode of subduing and settling our wild lands could never have been applied."—*Gunnison's History of the Mormons*, p. 31.

"Their comparative comfort and degree of prosperity is significantly shown by the fact that they canvassed the country, to ascertain how many inmates there would be for a poor-house, and finding only two disposed to ask public bounty, they concluded that it was not yet time to build a house of charity: and this among the thousands who, three years before, were deprived of their property, and could, with the utmost difficulty, transport their families into the valley."—*Ibid.* p. 34.

"Nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else) to set apart a fund for the purpose of erecting a poorhouse; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

"This happy external state, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven and of the special favour of the Deity: but I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly-growing population, shortly to be still further augmented by an immigration even now on their way, from almost every country in Europe."—*Stansbury's Expedition*, p. 133.

"The masses are sincere in their belief, if they are incredulous, and have been deceived by their leaders, the sin, if any, rests on them. I firmly believe the people to be honest, and imbued with true religious feelings, — and when we take into consideration their general character previously, we cannot but believe in their sincerity. Nine-tenths of this vast population are the peasantry of Scotland, England and Wales, originally brought up with religious feelings at Protestant parish churches. . . . . They place implicit faith in their leaders, who, in a pecuniary point of view, have fulfilled their promise; each and all of them are com-

fortably provided with land and tenements. The first year they, of course, suffer privations, until they build their houses, and reap their crops, yet all their necessities in the meantime are provided for by the Church, and in a social point of view, they are much happier than they could ever hope to have been at their native homes. From being tenants at will of an imperious and exacting landlord, they suddenly become land holders, in their own right—free men, living on free soil, under a free and enlightened government."—*Adventure in the Far West: Carvalho*, 143—4. Published Sep. 1856.

"Considering, again, how all efforts for the improvement of these advantages must necessarily be self dependent in such a place, one cannot say they have been tardily developed. Indeed, to me, the manufactures, few as they were, and the products and settlements sprung up so extensively in so short a time, spoke not of a sensual but of a thrifty and industrious population; who, whatever might be their delusions in matters of belief, or the corrupting influence of their customs, at least determined to put their hands to the plough, and, looking forwards, to work, out of hardship and adversity, a comfortable, if not an enviable, prosperity. Observe Salt Lake City—not a San Francisco, certainly—but remember that eight years ago not a house stood here, nor a stick, nor a stone to build one of."—*Visit to Great Salt Lake: Chandless.* Published April, 1857.

The cheerful happy faces, the self-satisfied countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."—*Gunnison's History*, p. 75.

"It certainly argued a high tone of morals and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection from midnight molestation other than a wagon-cover of linen and the ægis of the law. In the very next enclosure to that occupied by our party, a whole family of children had no other shelter than one of these wagons, where they slept all the winter, literally out of doors, there being no communication whatever with the inside of their parents' house."—*Stansbury's Expedition*, p. 123.

"All goods brought into the city, pay as the price of a license, a duty of one per cent., except spirituous liquors, for which one-half of the price at which they are sold is demanded: the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars."—*Ibid.* p. 132-3.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 600.)

[July, 1842.]

Sunday morning, 17th. Attended meeting at the Grove; was sick, and tarried at home the remainder of the day.

Monday, 18th. Rode out to brother Kearns and the farm.

Tuesday, 19th. Rode with Dr. Foster, Henry Kearns and others to examine some timber, lands, &c.

Wednesday, 20th.

State of Missouri, County of Jackson.—This day personally appeared before me, Samuel Weston, a Justice of the Peace, within and for the County of Jackson, the subscriber, Lilburn W. Boggs, who being duly swore, doth depose and say that on the night of the sixth day of May, while sitting in his dwelling, in the town of In-

dependence, in the County of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes and has good reason to believe from evidence and information now in his possession, that O. P. Rockwell, a citizen or resident of the State of Illinois, is the person who shot him on the night aforesaid, and the said deponent hereby applies to the Governor of the State of Missouri, to make a demand on the Governor of the State of Illinois, to deliver the said O. P. Rockwell to some person authorized to receive him and convey him to the County aforesaid, there to be *dealt* with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me this 20th day of July, 1842.

SAMUEL WESTON, J.P.

Affidavit of the City Council.

We, the undersigned, members of the City Council of the City of Nauvoo, testify that John C. Bennett was not under duress at the time that he testified before the City Council, May 19, 1842, concerning Joseph Smith's innocence, virtue, and pure teaching. His statements that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced, or intimidated. His appearance at the City Council was voluntary; he asked the privilege of speaking, which was granted. After speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public or private character. He then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord, as free as any member of the Council. We do further testify that there is no such thing as a Danite Society in this city, nor any combination, other than the masonic lodge, of which we have any knowledge.

WILSON LAW,
JOHN TAYLOR,
WILFORD WOODRUFF,
VINSON KNIGHT,
HEBER C. KIMBALL,
JOHN P. GREENE,
WILLIAM MARKS,
GEO. A. SMITH,
GEO. W. HARRIS,
N. K. WHITNEY,
BRIGHAM YOUNG,
CHARLES C. RICH,
ORSON SPENCER.

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, this 20th day of July, A.D. 1842, except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me,

DANIEL H. WELLS.
Justice of the Peace within and for Hancock County, Illinois.

Friday, 22nd. A Special Session of the City Council was called at eight o'clock this morning; the Vice-Mayor presiding, when the following petition was written:—

To His Excellency Thomas Carlin, Governor of the State of Illinois.

We, the undersigned, citizens of the State of Illinois, having heard that many reports are in circulation prejudicial to the interest, happiness, peace, well being and safety of the inhabitants of the City of Nauvoo and vicinity, have thought proper to lay before your Excellency the following statements:—

Whereas, the Latter-day Saints, having suffered much in the State of Missouri, in time past, through the hand of oppression, brought upon them by the falsehoods and misrepresentations of wicked and designing men, whose hands are yet dripping with the blood of the innocent, and whose fiendish rage has sent many a patriot to his long home, leaving in our midst many widows and orphans, whose sorrows and tears even time cannot wipe away:

We would respectfully represent to your Excellency that we broke no law, violated no constitutional rights, nor trampled upon the privileges of any other people in Missouri; yet we had to suffer banishment, exile, the confiscation of our properties, and have diseases, distress, and misery entailed upon us and our children, the effects of which we bear about in our bodies, and are indelibly engraven on our minds, and we appeal to your Excellency at the present time that you will not suffer an occurrence of such heart-rending scenes to take place under your administration.

Whilst we have been in this State, we have behaved as good, peaceable citizens; we have availed ourselves of no privileges but what are strictly constitutional, and such as have been guaranteed by the authority of this State; we have always held ourselves amenable to the laws of the land; we have not violated any law, nor taken from any their rights.

Your Excellency must be acquainted with the false statements and seditious designs of John Cook Bennett, with other political demagogues, pertaining to us as a people. We presume, sir, that you are acquainted with the infamous character of that individual, from certain statements made to us by yourself pertaining to him, but lest you

should not be, we forward to you documents pertaining to this affair, which will fully show the darkness of his character, and the infamous course that he has taken.

Concerning those statements made by him against Joseph Smith, we know that they are false. Joseph Smith has our entire confidence; we know that he has violated no law, nor has he in anywise promoted sedition or rebellion; nor has he sought the injury of any citizen of this or any other place. We are perfectly assured that he is as loyal, patriotic, and virtuous a man as there is in the State of Illinois, and we appeal to your Excellency if, in three years acquaintance with him, you have seen anything to the contrary?

Inasmuch as this is the case, we, your petitioners, knowing that Joseph Smith could not have justice done him in the State of Missouri—that he has suffered enough in that State unjustly already, and that if he goes there, it is only to be murdered,—pray your Excellency not to issue a writ for him to be given up to the authorities of Missouri; but if your Excellency thinks that he has violated any law, we request that he may be tried by the authorities of this State, for he shrinks not from investigation.

We furthermore pray that our lives and the lives of our wives and children may be precious in your sight, and that we may have the privilege of following our avocations, of living on our farms, and by our own firesides in peace, and that neither said John C. Bennett, nor any other person, may be able to influence your Excellency, either by intrigue or falsehood, to suffer us as a people to be injured by mob violence, but if, in the estimation of your Excellency, we have done wrong, we appeal to the laws of this State.

Having heard a report that your Excellency had called upon several companies of militia to prepare themselves and be in readiness, in case of emergency, we would further ask of your Excellency, that if the State or country should be in danger, that the Nauvoo Legion may have the privilege of showing their loyalty in the defence thereof.

We have the fullest confidence in the honour, justice and integrity of your Excellency, and feel confidence that we have only to present our case before you to ensure protection, believing that the cries of so many peaceable and patriotic citizens will not be disregarded by your Excellency.

We therefore ask you, as the chief magistrate of this State, to grant us our requests, and we, as in duty bound, will ever pray.

Signed by the Vice-Mayor and City Council.

This forenoon I attended a general meeting of the citizens at the stand; Orson Spencer, Esq., presiding. The object of the meeting was to correct the public mind relative to false reports put in circulation by Bennett and others, and General Wilson Law presented the following resolution:—

Resolved: That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith, we know him to be a good, moral, virtuous, peaceable, and patriotic man, and a firm supporter of law, justice, and equal rights; that he at all times upholds and keeps inviolate the constitution of this State, and of the United States" which resolution was adopted by the numerous assembly.

The assembly came together in the afternoon, and about eight hundred signed the foregoing petition presented by the City Council to Governor Carlin.

The "Ladies' Relief Society" also drew up a petition signed by about one thousand ladies, speaking in the highest terms of the virtue, philanthrophy, and benevolence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights.

A petition was also drawn up by many citizens in and near Nauvoo, who were not "Mormons," setting forth the same things.

State of Illinois, County of Hancock.

I hereby certify that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the *Wasp*, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open, and free for all or any person to pass or repass. After signing, and being qualified to the affidavit aforesaid, he requested to speak with me at the door. I followed him out; he told me some persons had been lying about him, and showed me a writing granting him the privilege to withdraw from the Church, and remarked that the matter was perfectly understood between him and the heads of the Church; and that he had resigned the Mayor's office, and should resign the office he held in the Legion; *but* as there was a court marshal to be held in a few days, Joseph Smith desired that he would wait until that was over.

I was in the City Council on the 19th day of May last. I there heard him say

what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Colonel Francis M. Higbee. He then stated that he was going to be the candidate, (meaning the candidate for the Legislature) and Joseph and Hyrum Smith were going in for him. Said, "You know it will be better for me not to be bothered with Mayor's office, Legion, "Mormon," or anything else."

During all this time, if he was under duress or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging.

I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted with him. I never heard him say anything derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand, in Nauvoo.

DANIEL H. WELLS.

July 22, A.D. 1842.

Sworn to and subscribed before me, a Justice of the Peace in, and for the City of Nauvoo, in said County, this 22nd day of July, 1842. GUSTAVUS HILLS, J.P. and Alderman.

{L. S.}

Daniel H. Wells, Esq., is an old resident in this place, and not a "Mormon."

See affidavits of Hyrum Smith and William Law, *Times and Seasons*, page 870, &c. Also certificates of Elias Higbee and Francis M. Higbee, *Times and Seasons*, page 874.

Sunday, 24th. This morning at home sick. Attended meeting at the Grove in the afternoon, and spoke of brother Miller's having returned with the good news that Bennett could not be able to accomplish his designs.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 26, 1857.

CONSEQUENCES RESULTING FROM THE REJECTION OF PROPHETS, &C. — While the inhabitants of Utah are at peace among themselves, and are disposed to be so with all the world, priests and editors of all the various Christian denominations throughout the earth, with but few honourable exceptions, are railing out against them, and are endeavouring to arouse the malicious feelings which have characterized the acts of the propagators of false systems of religion in all ages. The Elders of the Church of Jesus Christ of Latter-day Saints are sent forth by commandment from God, with a message of truth from heaven, which will prove a savour of life unto life or of death unto death to this generation. Strange as it may seem, nevertheless it is true, that in every dispensation in which God has sent Prophets to warn the people to repent, keep His commandments, and prepare themselves for some great coming event, the mass of the people of the generation in which that Prophet made his appearance have rejected his message, persecuted him, and sought his life. When John the Baptist came in the Spirit and power of Elias, the wicked and hypocritical Pharisees said, "He hath a devil." He was cast into prison and beheaded. Jesus and his Apostles were martyred through the influence of a corrupt priesthood, who spoke all manner of evil against them falsely, and thereby created within the hearts of the populace a thirst for their blood. The Jews ever admitted that they persecuted the people of God because they were righteous, but pretended that they did it

because of their wickedness. Jesus and the Apostles were at different times arraigned before the legal tribunals of the land, and always honourably acquitted. When they were murdered it was done by a mob, who were prompted to do so by those who professed to worship the God of Abraham.

As it has been in all former dispensations so it is in this. The God of heaven has not stopped to ask fallen man whether He should send them a Prophet to correct the errors that had crept into their systems of worship or not. Neither has He condescended to ask them what particular laws or ordinances He should incorporate in the religious code that He has given for the government of His people.

Joseph Smith has been sent in fulfilment of the prediction of the 4th chapter of Malachi, and those of other Prophets, to restore the ancient Gospel, and to re-organize the kingdom of God upon the earth, preparatory to the second advent of the Messiah. From the time that he first began to lift up his voice and say, "Thus saith the Lord, repent," &c., the wicked and corrupt hypocrites of all sects and parties in Christendom, have been lying and speaking all manner of evil against him and his followers, falsely, and against the holy principles which the Lord has been pleased to reveal through him.

Joseph Smith, and many others who believe him to be a Prophet sent of God, have often been incarcerated in prison upon various false charges, such as treason, murder, &c., and have as often been honourably acquitted by the judges and juries of their country—because "*No fault was found in them.*" All the charges ever brought against them were proved to be founded in malice. But the devil, whose thirst for the blood of the righteous has ever been insatiable, stirred up the mob to acts of violence and the shedding of blood. As they did to the Son of God, so they have done unto one whom he sent in his name—Joseph Smith has been murdered for telling the people of this generation what God commanded him to tell them. He was not slain, however, until he had organized the kingdom of God, restored to the earth the Holy Priesthood, and instituted in the Church of Christ, Apostles and Prophets, Evangelists, Pastors, Teachers, helps, governments, miracles, healings, divers kinds of tongues and interpretations, according to the pattern given by St. Paul in the New Testament, 1 Cor. xii.

The malicious Jews were not content with having slain Jesus, but continued their persecutions upon his Apostles until they were also murdered. So it is with the self-righteous of this generation. They have murdered the Prophets of God, and are now seeking to destroy those who have received His message, and who are trying to sanctify themselves against the day that shall burn as an oven; when the wicked shall be consumed, and become ashes under the soles of the feet of the righteous.

The course now being pursued by the clergy and editors will lead to persecution and the shedding of more innocent blood, for which they will be held responsible by the God of heaven. It is by and through them that the opinions of the multitude are formed, which will lead to these disastrous consequences.

St. Paul tells us that he had perils by land and perils by sea; but that the greatest he ever had were those encountered through the treachery of false brethren. Jesus was betrayed by Judas, one of the Quorum of the Twelve Apostles. If a man is once made a partaker of the good word of God and of the powers of the world to come—if he has had the eyes of his understanding opened by the Gift of the Holy Ghost, and after that commits adultery, or knowingly commits any gross sin, the Holy Spirit will leave him, and he will become seven-fold more wicked and given to lying than he was before he heard and received the Gospel. It is impossible to renew such persons again to repentance. There is no class of men upon the earth

who can keep pace with apostates from the truth in lying. They are completely under the control of the devil—are his *tools* to do his work.

Let one of these vile characters make his *escape* from Utah, (as they call their exit,) which is easily done, for any true Saint in Utah would willingly contribute means to help such filth away; and let him write an article about the "Mormons," the leading Journals of the day are ready to spread their lies to the four winds, endorsed by a long editorial effort, to arouse the old mobocratic spirit of the Pharisee, that endured during Romish sway, and that again revived under the stars and stripes of the American Republic in Missouri and Illinois. But let a man of character write the truth about the Latter-day Saints, their principles, and practices, and the editors of the day are very scarce who will admit it into their papers. This shows us their true character;—like attracts like;—a man is known by the society he keeps.

The Latter-day Saints are as sincere and honest in their worship of God as any other people that now live, or that ever did live. According to the laws of England, and of the United States, they have a perfect right to exercise their own opinion in religious matters, if they violate no law of the land where they live. In the United States the servants of God proclaimed His word to the people as they were commanded. The *serpent* tongue of a hireling priesthood, unable to resist the truth by fair argument, resorted to vituperation, lying, and slander, and incited the unthinking populace to deeds of plunder, rape, and murder; while they themselves, or the most of them, would skulk behind the screen, endeavouring to hide themselves from the eyes of that Justice which will yet require at their hands the innocent blood shed in this generation. The legally constituted authorities of that land winked at the murder of the servants of God by letting the guilty go unpunished. What are the consequences? Peace is taken from the land, their glory and power are forever departed; anarchy, confusion, division, and strife reigns and rules in every part and department of the land. The legal decisions of judges and juries are disregarded. Many are hung, and murdered in cold blood. Eleven victims have thus suffered in the State of Iowa within the last few months, and many in other States have experienecd the same things. When Joseph Smith and his friends were persecuted by the mob, he told the rulers of that nation, that if they did not do the Saints justice, and protect them in their civil rights, that the day was at hand when mob law would rule and subvert the liberties of the nation. His warning voice was unheeded.

Let approaching events in that land be a warning to England, and all other civilized nations. The God of heaven has decreed that His Gospel, as restored to this generation through the ministration of angels, shall be preached to every nation, kindred, tongue, and people; and the nation that will not protect His servants while in the discharge of the important duties enjoined upon them, will be destroyed, and cease to exist as a government.

Again, we say, let the history of the Antediluvians, the Egyptians, and the Jews be a warning to all to be careful how they treat those who come unto them in the name of the Lord. We invite all, both men and women, to attend our meetings, listen to what we have to say, search the Scriptures, and ask the Lord to manifest to them by the spirit of truth, whether the doctrines that we preach are true or false. We also claim at the hands of the officers of government the protection that is awarded to others by the laws of the land. We ask no more.

A WORD TO ELDERS.—Your calling as Elders in the European Mission is to make known to the inhabitants the pure principles of life and salvation, as committed

through the ministration of angels to Joseph Smith. Your being clothed with the Holy Priesthood, and having authority to stand before a congregation, and lift up your voice to the people whenever an opportunity is afforded, does not exonerate you from the duty of making the principles of our holy religion known in every possible way.

We therefore say, let the Elders spend as many hours each day in visiting from house to house as they can. When you leave the written word, leave also an impressive exhortation. Endeavour to impress upon the minds of the people the necessity of praying to God in the name of Jesus, that he will manifest unto them whether the Latter-day Saints are His servants, and are building up His Church, or not.

We do not expect any but those who pray in reference to the matter, and those who have faith in the promises of God, made through His Son Jesus and his Apostles, to come to a knowledge of the truth. It is therefore of the utmost importance that you exhort the people who receive you, to pray much for the revelations of the spirit of truth. When you find any that are influenced by a desire to ascertain the truth, visit often, and converse with them. And do not be backward in inviting them to put on Christ by baptism. Many persons believe the Gospel, but procrastinate obedience to its ordinances. In such cases the Spirit leaves them, and their faith dies. The Lord says, "My Spirit shall not always strive with man."

None are so busy but that they can spend *some* time each day, thus visiting and teaching. And none are denied the privilege of thus proving their love for the kingdom of God, and the salvation of souls, by their works.

Pray to the Lord to let His Spirit accompany you, that you may have wisdom to guide you in all your approaches to the children of men. "Be wise servants, and as harmless as doves." As a people, we are taught to pray for what we want, and not to pray formally, to be heard of men.

Therefore, before you start forth to visit and teach the people, always retire to your closet, and ask the Lord to be with, and bless your efforts. If you do not, you had as well stay at home; for Paul may plant and Apollos may water, but it is God that giveth the increase. A tree is known by its fruits; and if your labours are not blessed, it is because you are not diligent, and do not ask in faith for the blessings of your Father upon your labours; or when blessed, that you do not give God the glory and praise, but take honour unto yourselves.

Let the Elders who have come from Zion take the lead in this matter, and set a good example worthy of imitation. Let none excuse themselves from this duty because they have been called to fill responsible stations as Pastors and Presidents of Conferences. We venture to say, that all who will take hold of the work, enjoined upon them in this article, with faith and zeal, will find it a source of joy and consolation to them worthy of the effort that they make.

LATTER-DAY SAINTS' PSALMODY.—Our Book agents have repeatedly asked why the Psalmody has not been published? We answer that the requisite number of subscribers have not yet been obtained. There are yet about sixty more required before the work can go to press. Let those who feel an interest in promoting the science of music in the Church or out of it send in their subscriptions, and the work will soon be before the public. We are satisfied that the Psalmody is a good work, and will be a source of great improvement to our choirs.

ARRIVAL.—We learn from the *Liverpool Telegraph* that the *Wyoming*, Captain Brooks, had arrived at Delaware Bay on her passage to Philadelphia.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

LETTER FROM ELDER A. M. MUSSER.

On the Plains, five days from Florence,
July 16, 1857.

President Appleby.

Dear Sir—I now beg to submit for the satisfaction of your readers a brief statement concerning the emigration of 1857. Captain William Walker's company was the first that left Florence for the mountains. I succeeded in organizing it on the 13th ultimo, while encamped on the Little Papeau. It numbered eighty-six souls, twenty-eight wagons, fifteen horses, three mules, one hundred and forty-one head of oxen, twenty-six cows, nineteen loose cattle, and one hand-cart. Before they left, about twenty-seven of the emigrants were baptized—a number for the first time. Among the candidates for this ordinance appeared the venerable Thomas B. Marsh, once President of the Twelve Apostles. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord.

On the evening of the 13th ultimo, the first company of hand-carts, under the supervision of Elder Israel Evans, made its appearance on the opposite bank of the muddy Missouri; they were detained several days in Florence on account of incessant rains, which swelled the small streams to an impassable depth. The company numbers one hundred and forty-nine souls, (eighty of whom are females—twenty-one under eight and two over sixty years old, the eldest, a female, sixty-eight years old,) twenty-eight hand-carts, and an excellent four-mule team. We furnished them with a good out-fit, and they left Florence on the 19th instant, feeling well and in high spirits. Before getting under way the next morning from the Little Papeau, brothers Taylor and Snow came up and gave them many words of encouragement, and blessed them in the name of our Redeemer.

The week following the departure of this company, Captains Jesse B. Martin's and Jacob Hoffein's companies arrived; the former consisted of one hundred and ninety-two souls, thirty-four wagons, one hundred and thirty oxen, seven cows, and one horse; the latter, after being augmented by accessions from St. Louis, numbered two hundred and four souls, forty-one wagons, one hundred and seventy oxen, seventeen cows, and four horses. These two companies left a few days after their arrival.

The Danish team company, under the direction of Captain M. Cowley, arrived on the 2nd instant, and left on the 6th; it numbered one hundred and ninety-eight souls, thirty-one wagons, one hundred and twenty-two oxen, and twenty-eight cows.

On the 3rd instant, the Danish hand-cart company arrived, under the supervision of Elder J. P. Park, and other Valley brethren. This company numbered about three hundred and thirty souls, sixty-eight hand-carts, three wagons, and ten mules. Captain Christianson, a Dane from the Valley, was deputed to conduct them to Utah; they left on the 7th instant, in good spirits.

On the 8th instant, the freight train, under the guidance of Elder W. G. Young, came in with several accessions at Florence. This company numbers fifty-five souls, nineteen wagons, eighty-three oxen, four cows, and one mule. I have the honour to be numbered with this train. On the 12th instant we left Florence, and are now five days from that place. Our company is the last one on the Plains. We have a thorough organization; brother J. A. Little, president; W. G. Young, captain; Henry Lunt, chaplain; Albert P. Tyler, sergeant of the guard; and your humble servant, clerk and historian. Besides these brethren from the Valley, we have brothers P. H. Young, James Case, and G. W. Thurston, with us. Sister Nancy Kent, President Brigham Young's eldest sister, is accompanying us to Zion; she is seventy-one years old.

By recapitulating, we find that there are now on the plains one thousand two hundred and fourteen souls, one hundred

and fifty-seven wagons, six hundred and forty-six oxen, twenty horses, eighteen mules, seventy-five cows, nineteen loose cattle, and ninety-seven hand-carts; add to these the isolated emigrants in company with brother Taylor and others, and you will have the sum-total of our this year's emigration; which, I believe, have been as well fitted out, and are under as prosperous circumstances, as our emigrants have been in any preceding year. Our united desire is to see all things pertaining to the emigration brought to a successful conclusion, and satisfactory to all parties concerned. May the Lord assist us all in bringing about these results, is my prayer. Amen.

Now, brother Appleby, I am going to write you *about* something else. Five years have nearly elapsed since I bade you adieu in our own mountain home beyond the craggy ridge which divides the waters that flow into the great Atlantic from those emptying themselves into the noble Pacific. How many changes have taken place with Gentiles and Jews since then! How many myriads of human beings have at the bidding of the Great Author of our existence, come into and departed from this world of sorrow, pain, and degeneracy! How varied have been our own individual circumstances, situations, callings, and duties. While I have been circumscribing the earth, twice in distance and once in reality—preaching to Asiatics, Anglicans, Welsh, Irish, Scotch, &c., forming a religious medley of Hindoos, Pagans, Mahomedans, Parsees, Jews, Gentiles, and a heterogeneous mass of discordant elements under the appellation of Protestants, your time has been occupied very differently.

Permit me to congratulate you on your ascension to the editorial chair of the ever welcome *Mormon*. May you be highly successful as your worthy predecessor has been, in closing the mouths of those despicable members of the fourth estate, whose tales and editorial caterings are inundating the country, and exciting their greedy readers against an inoffensive, and strictly virtuous people. If editors exercised the sense, wisdom, honesty, and discrimination of ordinary capacitated donkeys, they would cease their incessant braying, and publish the truth concerning the Utonians. When about to indite a chapter on "Mormonism," I fancy I can see them with *goose* quill in hand, seated in ghostly dishabille, in their opaque editorial chamber, emulating the example of the fellow, who

> "Gnawed his pen, then dashed it to the ground,
> Sinking from thought to thought a vast profound!
> Plunged for his sense, but found no bottom there,
> Yet wrote and floundered on in mere despair."

You have also the influence of a horde of sulphuric shepherds—keepers of the public consciences to deal with. Like the former they crawl between Heaven and earth (*backwards* like the crab) apparently for no other purpose than to create dissension and confusion, setting every man against his neighbour. This is to every reflective mind the obvious tendency of their doings.

Poor fools, they little think they are taking the *night* train for Paradise, and that they will have to render an account of their stewardship.

I regret I did not find you in New York during my brief visit a few weeks since. I desired much to see you, and congratulated myself with the idea of accompanying you across the Plains.

I have been so busy since my arrival in America that I have not had time to visit but one of my relatives. After settling up the business pertaining to the emigration in Boston, I took the express train for Iowa city. A few days after my arrival in Iowa, I was deputed to accompany brother J. A. Little to St. Louis, where we bought supplies for the two first companies of emigrants; I accompanied them up the river to Florence. We had on board about one hundred and fifty ladies and gentlemen, cabin passengers; amongst whom were two Reverends and a theological student, or graduate from the city of Gotham. Prior to quitting St. Louis, I was introduced to the Captain and Clerk of the *Edinburgh* as a missionary of the "Mormon" faith from the East Indies. This brought me into note, and to satisfy a flatulent curiosity I was obliged to preach to them on Sabbath evening, and on the evening following, I delivered a lecture on the manners and customs of the Orientals of Hindoostan. Of course the knowing could not remain silent. The two following nights were occupied in delivering rejoinders. In turn, to consummate the affair, after

repeated solicitations, in a discourse which occupied over two hours, I answered all the objections of my opponents to the satisfaction of all my hearers, every one of whom, after I had concluded my remarks, tendered me a voluntary expression of their thanks.

Enough—I must conclude, as my advantages for writing are very meagre. A crammed portfolio for a desk, an inverted wash-tub for a seat, and surrounded by a parcel of loquacious emigrants, discussing their success, and other matters of the day, while their hands are employed in performing the varied paraphernalia of a camp life.

With kind regards to your able assistants, brothers Stenhouse and Dulin, and with fervent prayers for your prosperity,

I remain, my dear brother Appleby,

Your friend and well wisher,

AMOS M. MUSSER.

P.S.—It is reported and believed that the Government has wrested from the conductors the July mail, while they were endeavouring to effect its transit to Utah.

It may be pleasing for you to learn that the family of Martin Harris (one of the three witnesses to the Book of Mormon) is in Pottawattamie, and purpose migrating to Zion next spring.

Saturday, 18th. We have this day travelled about ten miles, and camped on the Platte, within half-a-day's drive of our Beaver River settlement. A meeting has been called, and the propriety of all being re-baptized was suggested, carried, and immediately attended to. We had a good time and purpose going up to the mountains as pure before the Lord as our gross natures will permit.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 550.)

OBJECTION: "Mark, you must bear in mind that the name Mormon is not given to the Mormons by their enemies out of mere reproach. No: the name is of the Mormons' own choice—given to them *by revelation* from their own God!"—*A peep at Mormonism, by J. T. Theobald.*

ANSWER: This statement is, on the part of this "Anti-Mormon Missionary," neither more nor less than an audacious falsehood. It is the legitimate offspring of a "father of lies." The Latter-day Saints, it is true, are everywhere called "Mormons," but the name is *not* of their "own choice," nor was it "given to them by revelation from their own God." Indeed, we might ask, if it was of their "own choice," how can it be said to have been "given to them by revelation?" or, *vice versa*, if it was "given to them by revelation," how could it have been of their "own choice." Either way, then, or both ways, the assertion is a self-evident, transparent fiction; and its author is certainly unable to produce the slightest shadow of proof in its support. The Saints were nicknamed "Mormons" and "Mormonites" by their "enemies" alone, originally, "out of mere reproach." The true name of the Church, however, was given by direct revelation from the Lord, as follows:—"Thus shall my church be called in the last days, even *the Church of Jesus Christ of Latter-day Saints.*"—(*Times and Seasons*, vol. vi., p. 922.)

OBJECTION: "Two years after the Book of Mormon was published, some 'glyphs,' or marks, were found by Professor Rafinesque in Mexico, on which an attempt has been made to build the claims of the Book of Mormon. But the plates Smith spoke of have never been *produced*, and no one can judge whether they are like these 'glyphs' or not."—"*The Doctrines of Mormonism*," *published by the Religious Tract Society.*

ANSWER: We make no "attempt" whatever to "build the claims of the Book of Mormon" upon the fact of certain "glyphs" having been "found by Professor Rafinesque in Mexico." We,

however, regard that discovery, with *many others* of a like nature, as affording strong collateral evidence in favour of the (otherwise fully confirmed) fact of a number of sacred glyphs having been brought to light, by Joseph Smith, in the year 1827. Our opponent has yet to learn that "the claims of the Book of Mormon" are built upon evidence of a far higher and more conclusive nature, and based upon a foundation of a far deeper and more substantial character, than the discoveries of Professor Rafinesque. Our anonymous opponent says, "The plates Smith spoke of have never been produced." How does he know? Where is his proof for so bold an assertion? "Never been produced?" We answer—and it is not in his power to disprove it — that those sacred records to which he alludes *have* "been produced," and the fact has been long since legally and sufficiently testified to by no less than eleven witnesses, all of whom personally beheld them, and at least nine of them handled them with their own hands, as well as examined their glyphic contents. What, then, does our objector propose to do with this unshaken and imperishable evidence. He cannot disprove it, nor can he adduce one single instance of any of those witnesses having ever denied or revoked their original testimony. But—what is singularly inconsistent and unreasonable, while he stubbornly rejects all evidence confirmatory of the bringing forth of those hidden records from the "dust" of ages, he nevertheless accredits the case of Professor Rafinesque's. And upon what ground does he base his exclusive credence? Surely his own eyes have not beheld those Mexican "glyphs!" Does he then, in all good faith, take the Professor at his own word? or have a of number eyewitnesses testified and subscribed to the truthfulness of the declared discovery? Can he produce any substantial and satisfactory evidence corroborative of the Professor's personal statements? If not, what proof has our one-sided objector to show that the said "glyphs" themselves have ever "been produced" at all? As, however, he receives, without scruple or hesitation, the (comparatively) slenderly-supported facts of this latter case, upon what principle of reason does he reject the case of Joseph Smith's, established as it is by the undeniable and unchanging testimony of eleven eyewitnesses? If he will not believe their testimony, which is strengthened and ratified by so many concomitant circumstances, neither would he "be persuaded, though one rose from the dead" to confirm it.

(*To be continued.*)

NEWS FROM AMERICA.

[From the "New York Weekly Herald."]

PROPOSED RE-ORGANIZATION OF THE UTAH MILITARY ENPEDITION.

Washington, August 24, 1857.

The Secretary of War telegraphed General Scott to-day to come to Washington immediately. He will doubtless arrive here to-morrow. His visit has reference to the troops stationed at Kansas, and those intended for the expedition to Utah. The programme which was made out some time ago, in reference to sending General Harney with a large force to Utah, will, I understand, now be changed. It is extremely doubtful whether the expedition will leave before next spring; but as soon as General Scott arrives, the whole matter will be arranged.

[From the "St. Louis Republican."]

Fort Kearney, Nebraska Territory,
August 7, 1847.

The 10th infantry and Phelps' battery of the Utah army reached here to-day. The other regiment of infantry, the 5th I believe, is expected in a few days. These troops do not appear to be very much delighted with the service on which they are ordered. The season is so late that they anticipate a great deal of suffering during the approaching winter in the Rocky Mountains, as they will have only their canvass to protect them from its rigours. The consequence is, that the number of desertions has been unparalleled. The 5th and 10th infantry have lost nearly five hundred men since they first received orders for Utah. It is very difficult to

see why this expedition was not put off till next spring, instead of being pushed on at the eleventh hour at such an immense sacrifice of men and money. For the last six or seven years the Mormons have been conducting themselves the same as at the present moment, and it is fair to presume that next spring would have found them no worse. The secret is, however, that the Utah movement was popular, and every politician feels it his duty to mount the highest wave of popularity at once, for fear some one else might get there before him.

. . . . . .

The merchants in Salt Lake, who wished to turn an honest penny from the government and the troops, have also had a hand in this business, as they represented to the authorities at Washington that the season was not too late for moving troops across the Plains to Utah. . . . . Our army swore some in Flanders, it is said, and it must be confessed that a listener might now and then hear curses, not loud but deep, from our army to Utah.

The road is lined between here and the mountains with contractors' trains, loaded with stores for Salt Lake.

The Mormon emigration this year is truly formidable. It is confined almost exclusively to the road along the north of the Platte. Some of the trains contain very nearly a thousand souls.

THE SUNNY ISLE.

Inscribed to my Missionary Companions on approaching the British Isles, August, 1857.

O, my hopes are set on a sunny Isle,
Where the flow'rets spring, and the angels smile,
And the water round is all ether blue,
And our friends are found all faithful and true;
All amid the bowers of the thornless rose,
While deathless time in eternity flows.

Where the morning dawn and the closing day
Mark a thousand years that have passed away;
While the songs of Gods thro' the welkin ring
O'er a new made world and a Heavenly King.
O, my hopes are set on a sunny Isle,
Where the years roll not in our earthly style.

Where our sons shall grow like the olive fair,
And our daughters wave their rich clustering hair,
And they'll sing of woes in worlds gone by,
As of tears that are wiped from the weary eye.
O, my hopes are set on a bright sunny Isle,
Where sorrows can't cloud the face born to smile.

Let the banquet groan on the earthly board,
Yet I wait till the earth shall be restored,
And I'll trust for gaining a happier place,
When a new world rolls in the breadth of space.
O, my hopes are set on a sunny Isle,
Where the vain things of earth shall ne'er beguile.

Where enthroned we'll sit while the feast is spread,
And fair hands are breaking the Heavenly bread;
As the Queens sit down to the new pressed wine,
And the Music invites to come and dine.
O, my hopes are set on a sunny Isle,
Where the Queens of Heaven sit round and smile.

JABEZ WOODARD.

ADDRESSES.—Henry Harris, 19, Alma Road, Thomas Town, Merthyr Tydfil.
James G. Browning, 8, Moncreif Terrace, Bolton-le-Moors, Lancashire.

MONEY LIST, SEPTEMBER 4—11, 1857.

	£	s	d
C. C. Shaw	2	0	0
William Shires	5	0	0
John Mellor	5	0	0
Benjamin W. Brindle	6	0	0
Simeon Pickering	2	0	0
Carried forward	£20	0	0
Brought forward	£20	0	0
Isaac Jones	1	10	0
E. D. Miles	2	0	0
Samuel Johnson	3	0	0
William H. Perkes	2	5	0
	£28	15	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XIX. Saturday, October 3, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 10.—*MORMON SOCIETY.*

"They have determined to keep themselves distinct from the vices of civilization. During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted." *Adventure in the Far West: Carvalho*, p. 143.

"Apart from their practice of polygamy—which, it may be said, perhaps, gives a vent for sensuality—the Mormons are not a licentious people. I do not, of course, mean to say there is no immorality; one or two houses even have a reputation such as we call 'bad,' but their frequenters are in the main Gentiles, and the subject is not much more than whispered, and then with a glance to leeward: anything like systematised or public prostitution would not be tolerated for a moment. A liquor-law, enforced pretty strictly, compels sobriety: which virtue is, therefore, no subject for praise. Swearing, at least blasphemous swearing, in the public streets is prohibited under pain of a five-dollars fine for each offence; the fine is scarcely ever imposed, but violation of the law is uncommon, and very rarely in public or private do you hear an oath.

"Theft, even of petty things, such as vegetables or fuel, is prevented not by prosecution, but by the known rule, that if a man steals two or three times he is ordered to leave the country or become honest for good; if he plays thief again it may be his last act—he may disappear. The people say they *will not* have thieves among them, and, after fair warning, a man must look to himself." — *Chandless: Visit to Salt Lake*, p. 194—5.

"Not that Mormons ever pretend there are no bad men among them; nay, agreeably to their principles, they will tell you that a Mormon, if bad, will be worse than other men, because he sins against greater light and knowledge, and after receiving the Spirit of God. Confirmatory of this, I have met at Salt Lake with two or three very proper scoundrels; but, taking the people all round, I consider them as moral, industrious, fair-dealing, and hospitable a

set, as one is apt to fall in with."—*Ibid.* p. 196.

THE MORMONS A HAPPY AND SOCIAL PEOPLE.

"In social parties and lively meetings the Mormons are pre-eminent, and their hospitality would be more readily extended to strangers, had they suitable dwellings to invite them into. . . . .

"In their social gatherings and evening parties, patronized by the presence of the prophets and apostles, it is not unusual to open the ball with prayer, asking the blessings of God upon their amusements, as well as upon any other engagement; and then will follow the most sprightly dancing, in which all join with hearty good will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to 'praise God in songs and dances.'

"These private balls and soirees are frequently extended beyond the time of cock-crowing by the younger members; and the remains of the evening repast furnish the breakfast for the jovial guest."—*Gunnison's History of the Mormons*, p. 74-5."

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honour to receive one of them.

. . . . . .

"At the appointed hour I made my appearance, chaperoned by Governor Young, who gave me a general introduction. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and the strictest decorum prevailed. Polkas and waltzing were not danced; country dances, cotillions, quadrilles, &c., were permitted.

"At the invitation of Governor Young, I opened the ball with one of his wives. The Governor, with a beautiful partner, stood *vis-a-vis*. An old fashioned cotillion was danced with much grace by the ladies, and the Governor acquitted himself very well on the 'light fantastic toe.'

. . . . . .

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favourably impressed with the exhibition of public society among the Mormons."—*Carvalho's Adventure in the Far West*, p. 155-9.

On leaving for California, Mr. Carvalho joins the cavalcade of His Excellency Governor Young on his southern tour. He says—

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful valleys through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

> 'I never knew what joy was,
> Till I became a Mormon.'

to the tune of 'bonny breastknots.' Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among."—*Ibid.* p. 188-9.

MORMON SINCERITY, THEOCRACY, AND BROTHERHOOD.

"These Mormons are certainly the most earnest religionists I have ever been among. It seems to be a constant self-sacrifice with them, which makes me believe the masses of the people honest and sincere."—*Carvalho*, p. 185-6.

"While professing a complete divorce of church and state, their political character and administration is made subservient to the theocratical or religious element. They delight to call their system of government, a 'Theo-Democracy;' and that in a civil capacity, they stand as the Israelites of old under Moses. For the rule of those not fully imbued with the spirit of obedience, and sojourners not of the faith, as well as for things purely temporal, tribunals of justice, and law-making assemblies, are at present rendered necessary."—*Gunnison's History of the Mormons*, p. 23.

"The influence of their nomenclature of 'brethren and sisters' is apparent in their actions, and creates the bond of af-

fection among those who are more frequently thrown together. It is impressed on infantile minds by the constant repetition, and induces the feeling of family relationship. A little boy was asked the usual question, 'whose son are you?' and he very naively replied, 'I am brother Pack's son;' a small circumstance truly, but one that stamps the true mark of the Mormon society. The welfare of the order becomes therefore paramount to individual interest; and the union of hearts causes the hands to unite in all that pertains to the glory of the State; and hence we see growing up and prospering, the most enterprizing people of the age—combining the advantages of communism, placed on the basis of religious duty and obedience to what they call the law of the Gospel—transcending the notion of socialistic philosophers, that human regulations can improve and perfect society, irrespective of the revealed word and will of God.

"Right or wrong, in the development of the principle and in its application, they have seized upon the most permanent element of the human mind in its social relations—not yielding fully to the doctrines of earnestness and universal intention, making man his own regenerator, as the fountain-head of truth, and passing thence into mysticism, pantheism, and atheism; neither endeavouring to cure the ills of society by political notions of trade and commerce, or by educating in the sentiment of honour, and by poetical inculcation of high thoughts and noble images, independent of being 'born of the water and the spirit.'"—*Ibid.* p. 75-6.

"Nor must we look upon all as ignorant and blindfolded, guided along the ditch of enthusiasm by self-deluded leaders. Indeed, almost every man is a priest, or eligible to the office, and ready armed for the controversial warfare; his creed is his idol; and while among the best proselytes we class many that are least versed in literary attainments, still, among them we find liberally educated men, and those who have been ministers in other denominations—in fact there seems to to be as fair a sample of intelligence, moral probity, and good citizenship, as can be found in any nominal Christian community.

"Sincerity and simplicity of purpose mark the masses, which virtues have been amply proved by the sacrifices and sufferings endured. And among that people, so submissive to counsel, are those who watch with eagle eye that first principles are adhered to, and stand ready to proclaim apostacy in chief or in layman; and scrutinizing all revelations to discover whether they are from the Lord, or given through his permission by Satan, to test the fidelity and watchfulness of the disciples of truth."—*Ibid.* p. 79.

MORMON NOTIONS AND ADMINISTRATION OF JUSTICE.

"Litigation is much discouraged, and it is specially thought improper 'for brother to go to law with brother, and that before unbelievers;' so each bishop is a sort of county court judge between man and man, with an appeal to the whole 'bench,' and a final resort to Brigham, who does good practical justice without any embarrassment from statute or common law."—*Chandless: Visit to Salt Lake*, p. 187.

"This people are jealous of their rights, and feel themselves entitled to enforce order by their own laws, and severely punish contempt of them.

"The administration of justice is of the most simple kind, and based on equity and the merits of the question, without reference to the precedents and technicalities, referring to the rules of the Mosaic code, and its manner of punishment, when applicable.

"Witnesses are seldom put on oath in the lower courts, and there is nothing known of the 'law's delay,' and the quibbles whereby the ends of truth and justice may be defeated."—*Gunnison's History*, p. 83.

THE MORMON RISING GENERATION.

"I took my part alternately in quieting and romping with the children; my special pets and playmates being three little half-sisters all about of an age: I liked to mark their mutual resemblance, and variety in face and form and temper. Very bonny children they all were; two of them genuine little Anglo-Saxon rosebuds, the other darker and paler, and wild and shy as a young antelope; till one snowy evening I carried her home from school, and after that we were sworn friends, and she was the greatest romp of the lot. All the children old enough were sent to the school of the ward; but the education there is entirely secular; nor did I ever find Mormons very anxious for

the early religious instruction of their children. Very wisely, too, they do not inflict on them or the public their premature attendance at church; at the same time they are brought up carefully enough: certain newspaper paragraphs about 'the terrible immorality, blasphemous language, and ungovernable temper of the rising generation in Utah,' I look upon as so much sheer nonsense."—*Chandless: Visit to Salt Lake*, p. 204.

TESTIMONY OF THE LATE HON. L. H. READ, CHIEF JUSTICE OF UTAH.

"I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first-rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments, he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

. . . . . .

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow-citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

. . . . . .

"The plurality system, as it is called here, (or polygamy in fact) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken, The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*From the Bath (U.S.) Advocate.*

TESTIMONY OF COLONEL T. L. KANE.

"I have been annoyed by comments this hastily written discourse has elicited: well-meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The truth must take care of itself. I not only meant to deny that the Mormons, in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities.

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their charac-

ters as a theme for discussion.—In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to enoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 616.)

[July, 1842.]

Tuesday, 26th. Sick this morning. Rode to my farm in the afternoon.

Wednesday, 27th. Attended meeting at the Grove, and listened to the electioneering candidates, and spoke at the close of the meeting.

Quincy, July 27, 1842.

Dear Sir—Your communication of the 25th instant, together with the petitions of the citizens of the City of Nauvoo, both male and female, were delivered to me last evening by Brevet Major-General Wilson Law; also a report of James Sloan, Esq., Secretary of the Nauvoo Legion, of the proceedings of a Court Marshal of Brevet-Majors-General had upon charges preferred against Major-General John C. Bennett, upon which trial the court found the defendant guilty, and sentenced him to be cashiered; all of which have been considered.

In reply to your expressed apprehensions of "the possibility of an attack upon the peaceable inhabitants of the City of Nauvoo and vicinity, through the intrigues and false representations of John C. Bennett and others," and your request that I would issue official orders to you to have the Nauvoo Legion in readiness, to be called out at a moment's warning in defence of the peaceable citizens, &c., I must say that I cannot conceive of the least probability, or scarcely possibility, of an attack of violence upon the citizens of Nauvoo from any quarter whatever, and as utterly impossible that such attack is contemplated by any sufficient number of persons to excite the least apprehension of danger or injury, and whilst I should consider it my imperative duty to promptly take measures to suppress and repel any invasion, by violence, of the people's rights, I nevertheless think that it is not my province to interpose my official authority gratuitously when no such exigency exists.

From the late disclosures, as made by General Bennett, it is not strange that the apprehensions of the citizens of Nauvoo are excited, but so far as I can learn, from the expression of public opinion, the excitement is confined to the "Mormons" themselves, and only extends to the community at large as a matter of curiosity and wonder.

Very respectfully,
Your obedient servant,
THOS. CARLIN.

To General Joseph Smith, jun.

Elder W. Woodruff started for St. Louis, to procure printing paper for the *Times and Seasons*.

Saturday, 30th. I wrote

Thomas Carlin, Governor of the State of Illinois.

Nauvoo, July 30, 1842.

Esteemed Sir—Your favour of the 27th instant. per Brevet Major General Wilson Law is before me. I cannot let this opportunity pass without tendering to you my warmest thanks for the friendly treatment my lady as well as those with her received at your hands during the late visit, and also for the friendly feelings breathed forth in your letter. Your Excellency may be assured that they are duly appreciated by me, and shall ever be reciprocated.

I am perfectly satisfied with regard to the subject under consideration, and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public.

Any service we can do the State at any time will be cheerfully done, for our ambition is to be serviceable to our country.

With sentiments of respect and esteem, I remain your humble servant,

JOSEPH SMITH.

My wife's nephew, L. D. Wasson, who had gone out on a preaching mission, wrote us this day from Philadelphia.—See *Times and Seasons*, 891 and 892.

Sunday, 31st. In Council with Bishops Miller and Whitney, Brigham Young, John Taylor, &c., concerning Bishop Vinson Knight's sickness. Brother Knight has been sick about a week, and this morning he began to sink very fast until twelve o'clock when death put a period to his sufferings.

The High Priests' Quorum met in Council, and instructed their Clerk to publish in the *Times and Seasons*, that it is the duty of the High Priests to have their names enrolled on the records of the Quorum, when they arrive at Nauvoo. The members were required to state whether they had any hardness with the brethren, kept the Word of Wisdom, had family prayer, &c., when they spoke in turns.

An earthquake was recently felt in Dumblane Cathedral, near Comrie, Scotland.

Monday, August 1st. A most disgraceful riot is reported to have commenced in Philadelphia, between the coloured and white people, which continued three or four days.

Wednesday, 3rd. In the city, transacting a variety of business in company with General James Adams and others. Brigadier-General Wilson Law elected Major-General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of J. C. Bennett cashiered.

Thursday, 4th. In company with fifteen others learning sword exercise with Colonel Brewer, and attending to a variety of business.

Friday, 5th. Engaged in a variety of business, and at six in the evening presided in the City Council; Counsellor Taylor brought forward a bill to regulate proceedings in the Municipal Court under Habeas Corpus—the bill was read the first time, and upon motion for a second reading, it was referred to a select committee, namely, Alderman Spencer and Counsellors Taylor and William Law, to report thereon at the next sitting of Council.

Saturday, 6th. Passed over the river to Montrose, Iowa, in company with General Adam, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

Sunday, 7th. At home through the day.

Monday, 8th. This forenoon I was arrested by the Deputy Sheriff of Adams County and two assistants, on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs, complaining of the said Smith as "being an accessory before the fact, to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs," on the night of the sixth of May, A.D. 1842. Brother Rockwell was arrested at the same time as principal. There was no evasion of the officers, though the Municipal Court issued a writ of Habeas Corpus according to the constitution of the State, Article 8, and Section 13. This writ demanded the bodies of Messrs. Smith and Rockwell to be brought before the aforesaid Court; but these officers refused to do so, and finally without complying, they left them in the care of the Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instructions, and Messrs. Smith and Rockwell went about their business.

I have yet to learn by what rule of right I was arrested to be transported to Missouri for a trial of the kind stated. "An accessory to an assault with an intent to kill," does not come under the provision of the *fugitive* act, when the person charged has not been out of Illinois, &c. An accessory before the fact to manslaughter is something of an anomaly.

The isolated affidavit of Ex-Governor Boggs is no more than any other man's, and the Constitution says, "that no person shall be liable to be transported out of the State, for an offence committed within the same." The whole is another Missouri farce. In fact, implied power, and constructive guilt, as a dernier resort, may answer the purpose of despotic governments, but are beneath the dignity of the Sons of Liberty, and would be a blot on our judicial escutcheon.

I received a letter from the post office, which had been broken open, and I was grieved at the meanness of its contents.

The City Council passed the following "Ordinance regulating the mode of proceeding in cases of Habeas Corpus before the Municipal Court."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that in all cases where any person or persons, shall at any time hereafter, be arrested or under arrest in this city, under any writ or process, and shall be brought before the Municipal Court of this city, by virtue of a writ of Habeas Corpus, the Court shall in every such case have power and authority, and are hereby required to examine into the origin, validity and legality of the writ of process, under which such arrest was made, and if it shall appear to the Court, upon sufficient testimony that said writ or process was illegal, or not legally issued, or did not proceed from proper authority, then the Court shall discharge the prisoner from under said arrest; but if it shall appear to the Court, that said writ or process had issued from proper authority, and was a legal process, the Court shall then proceed and fully hear the merits of the case, upon which said arrest was made, upon such evidence as may be produced and sworn before said Court, and shall have power to adjourn the hearing, and also issue process from time to time, in their discretion, in order to procure the attendance of witnesses, so that a fair and impartial trial and decision may be obtained in every such case.

Sec. 2. And be it further ordained that if upon investigation it shall be proven before the Municipal Court, that the writ or process has been issued, either through private pique, malicious intent, or religious or other persecution, falsehood or misrepresentation, contrary to the constitution of this State, or the constitution of the United States, the said writ or process shall be quashed and considered of no force or effect, and the prisoner or prisoners shall be released and discharged therefrom.

Sec. 3. And be it also further ordained that in the absence, sickness, debility, or other circumstances disqualifying or preventing the Mayor from officiating in his court, as Chief Justice of the Municipal Court, the Aldermen present shall appoint one from amongst them to act as Chief Justice, or President pro tempore.

Sec. 4. This ordinance to take effect and be in force from and after its passage.

Passed August 8, 1842.

HYRUM SMITH,
Vice-Mayor and President pro tempore.

JAMES SLOAN, Recorder.

A disgraceful and bloody mob occurred at Cincinnati this evening, in and about the "Sans Souci House."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 3, 1857.

MORE GOLD PLATES DISCOVERED.—Mr. Benjamin E. Styles of Cincinnati, Ohio, while excavating the earth for a cistern, in the year 1847, found, a few feet above high water mark on the Ohio river, a Gold Plate. It was thrown out with the loose earth while excavating about nine feet beneath the surface.

"Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, about one-eight of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised characters, beautifully engraved upon its surface; the whole exhibiting fine workmanship.

"The plate was examined by Dr. Wise, a very learned Rabbi of the Jewish synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian."

The following is a *fac-simile* of the Plate and its ancient characters.

No. 1.



No. 2.



We do hereby certify that we did print from a gold plate, the above *fac-simile*, handed to us by Mr. Benjamin Styles, which he says he found while digging for a cistern in Cincinnati, Ohio.

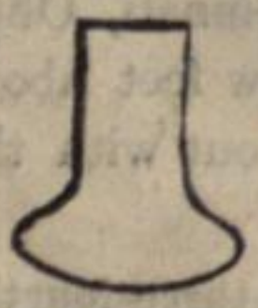
No. 1 is a frame of gold containing a thin plate, No. 2, and appears to have been executed by a very superior workman.

DRAKE AND CO., Printers,
Saint Louis, Missouri.

That the aborigines of America were acquainted with copper and brass as well as gold, is a fact which no antiquarian will dispute. In *Adair's History of the North American Indians*, written about a century ago, and re-published in the eighth vol. of *Lord Kingsborough's Mexican Antiquities*, we find the following:—

"In the Tuccabatches on the Tallapoose river, thirty miles above the Allabahamah garrison, are *two Brazen Tables, and five of Copper*. They [the Indians] esteem them so sacred as to keep them constantly in their holy of holies, without touching them in the least, only in the time of their compounded first-fruit offering, and annual expiation of sins; at which season, their magus carries one under his arm, a-head of the people, dancing round the sacred arbour; next to him their head warrior carries another; and those warriors who choose it carry the rest after the manner of the high priest: all the others carry white canes with swan-feathers at the top. Hearing accidentally of these important monuments of antiquity, and inquiring pretty much about them, I was certified of the truth of the report by four of the southern traders, at the most eminent Indian trading-house of all English America. One of the gentlemen informed me, that at my request he endeavoured to get a liberty of viewing the aforesaid tables, but it could not possibly be obtained, only in the time of the yearly grand sacrifice, for fear of *polluting their holy things*, at which time gentlemen of curiosity may see them. *Old Bracket*, an Indian, of perhaps one hundred years old, lives in that old beloved town, who gave the following description of them:—

"*Old Bracket's* account of the *Five Copper* and *Two Brass Plates* under the beloved cabin in Tuccabatchey-square.

" 

The shape of the Five Copper Plates; one is a foot-and-a-half long, and seven inches wide, the other four are shorter and narrower.

"The shape of the Two Brass Plates" was circular—"about a foot-and-a-half in diameter."

"He said that he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had *writing* upon them which were buried with particular men; and that they had instructions given with them, viz., they must only be handled by particular people, and those fasting; and no unclean woman must be af-

fered to come near them or the place where they are deposited. He said none but his town's people had any such *Plates* given them, and that they were a different people from the Creeks. He only remembered three more which were buried with three of his family and he was the only man of the family now left. He said, there were *Two Copper Plates*, under the king's cabin, which had lain there from the first settling of the town."

"This account was taken in the Tuccabatchey-square, 27th July, 1759, per *Will. Bolsover.*"—(*Lord Kingsborough's Mexican Antiquities.* Vol. viii., pp. 357, 358.)

A *fac-simile of Six Brass Plates* with the ancient characters engraved upon each of their sides, was furnished our readers several years ago. These were found in an ancient mound in the State of Illinois, and were of a bell shape, similar to the *Five Copper ones* mentioned by Adair.

A *fac-simile* of some of the ancient characters transcribed from the *Gold Plates* obtained by Joseph Smith the Prophet, in the year 1827, has been given to our readers in the 15th vol. of the *Star*, page 540.

The Gold Plates of the Book of Mormon, like the Gold one found, some twenty years after, in Cincinnati, contained ancient Egyptian characters, handed down and altered by the Ancient Israelites of America. The Book of Mormon informs us that *Brass Plates*, containing the Holy Scriptures, were brought from Jerusalem, at the time that the Israelites first colonized America, nearly six centuries before Christ. These latter Plates were also written in Egyptian characters—a knowledge of which was undoubtedly obtained during the sojourn of Israel in Egypt. Mormon's engravings upon the Gold Plates being about one thousand years after the colony left Jerusalem, were materially altered from the original Egyptian as engraved upon the Brass Plates.

The art of engraving upon Gold was understood by the ancient Israelites; for the Gold plate worn upon Aaron's head had engraved upon it, HOLINESS TO THE LORD. And Bishop Watson says,—

"The Hebrews went so far as to write their sacred books in Gold, as we may learn from Josephus compared with Pliny." "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by." . . . . . "The first books were in the the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *Sepher*, that is, square tables. That form which obtains among us [he quotes from Pliny] is the square, composed of separate leaves; which was also known, though little used among the ancients."

The Gold Plates of the Book of Mormon were connected at the back by three rings running through the whole. The custom of the Israelites of America did not differ from their brethren in Palestine either in the *materials* or *form* of their books. Also the most celebrated antiquarians have pronounced the American Glyphs, or their symbolic and phonetic characters used in writing, to bear a close resemblance in their origin to the Egyptian. A learned writer in the *Quarterly Review*, for October, 1836, says:—

". . . Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar to the Tultecan of some still more ancient nation that preceded the Mexicans: which was as complete as the Egyptian in its double consistency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

That the American aborigines were well acquainted, in ancient times, with the art

of communicating their ideas by an *alphabet or written language*, there can be no dispute; that their alphabet was of Egyptian origin is also certain; that it underwent a change or gradual alteration is also demonstrated, from the variety of characters discovered, engraved on ancient coins and metallic plates; that they understood the Hebrew alphabet is also demonstrated by many modern discoveries; and that they once had a correct knowledge of Scripture is abundantly evident from their many traditions. All these external evidences strongly corroborate the testimony of the Book of Mormon, and of the twelve witnesses of the same who saw the Gold Plates from which it was translated.

ARRIVALS.—Elders George Rowley, Jabez Taylor, and J. G. Pinder arrived at Liverpool, September 16, from Philadelphia, per ship *Philadelphia*, after a passage of thirty days. These brethren are in good health and spirits. May the Lord bless them in their efforts to build up His kingdom.

APPOINTMENTS.—Elders George Rowley and John G. Pinder are appointed to labour in the Sheffield Pastorate, under the direction of Elder Lorenzo H. Hatch.

Elder Jabez Taylor is appointed to labour in the Nottingham Pastorate, under the direction of Elder Thomas R. King.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSIONS.

Rue du Cendrier, 108, Geneva,
Sep. 11, 1857.

President O. Pratt.

Dearly Beloved Brother—According to promise, I send you a few extracts from the Minutes of the Special Council of the Swiss and Italian Mission, held at the *Darsteller* Office, September 5th, 6th, 7th and 8th, 1857.

Council opened with prayer by President JOHN L. SMITH.

Elder SAMUEL FRANCIS was called upon to act as Clerk.

Present: Elders John L. Smith, Jabez Woodard, and Frederick Roulet, from Zion, the President of the Geneva and Italian Conferences (S. Francis); Travelling Elders H. Hug, John George, and Daniel Bonelli.

After the preliminary business was attended to, the supporting of the authorities of the Church, &c.,—President SMITH observed—

"I feel that my labours in these missions are drawing to a close, as Elder Woodard has been sent here to succeed me in the Presidency of the same. I feel to rejoice with the prospects of returning to Zion, the only place on earth where righteousness and peace are to be found; and on the other hand, I feel sorry to leave so many faithful Saints in Babylon, among whom I have laboured with so much pleasure, but I trust we shall all meet again in Zion in the due time of the Lord. I desire the brethren to speak freely, and then we shall have a good time. Let us seek for the spirit of the Lord to guide us in our deliberations, in order that we may do all things right. I have felt to place men in each Conference that understand English as much as possible, because they have opportunities of gaining knowledge from our numerous publications in that language; this is why Elder Francis has been continued President of the Italian Conference, although now presiding over the Geneva Conference. I will now call upon him to make a report of these two Conferences. May God bless us with His Holy Spirit, that we may do all things right during this Council, and for ever. Amen."

Elder SAMUEL FRANCIS said—

"The Italian Conference is in a good condition, the Saints are few in number, and very poor as regards the things of this world, but the majority of them are united and faithful, as well as obedient to the servants of God. I have been absent

from them seven months, but as far as I have had opportunities to learn through letters from Elder Rivoir, the prospects are good for an increase in that Conference; and I have no doubt but that the arrival of Elder Malan from Zion will do the Saints much good; as well as cause many to inquire after the truth, he being one of their own countrymen.

"The Geneva Conference is in a good and prosperous condition; the Saints were never more faithful than at present. They have all been re-baptized, and pay their tithing cheerfully, and feel determined to live their religion, follow counsel, and get off to Zion as soon as possible. We have baptized some lately, and the prospects are good for further increase."

President SMITH said—

"Elder Francis' report of the Geneva Conference is correct; I am personally acquainted with most of the Saints, and know they feel well. This Conference is the only one where we have been enabled to establish the law of tithing as yet, owing to governmental restrictions."

Elder J. G. Bonelli represented the Berne Conference; he said—

"The Berne Conference, as far as I know, is in good standing. I have been there but a few weeks, but have found more liberty there than I anticipated. Elder Bühler, President of the Conference, acts with much wisdom, and is generally beloved. There is an opening in the Valley of Emmenthal, where I think we shall be able to establish a Branch. The Saints throughout the Conference are very much scattered, and it is difficult to visit many of them. I believe a good work will yet be done in Berne, although lack of means, arising from the poverty of the Saints, prevents our obtaining rooms such as we should like for our assemblies."

Elder DANIEL BONELLI said—

"The Saints in the St. Gallen Conference are generally in good standing, although there are some that are known to be disaffected. They are considerably scattered, and the persecution is so great, and the police so excessively severe in some places, that it is difficult to visit and give them the necessary instruction. Within the past month, I have been sent out of Cantons Appenzell and Schaffhausen by the police authorities. There are numbers of people inquiring after the truth, and I think we shall be able to baptize some soon. Elder Keller, President of the Conference, is respected and obeyed by all the Saints. Many of the Saints walk from eight to ten miles every Sunday to attend meetings. The spirit of persecution, however, seems to be on the increase. I believe it would do the Saints much good if Elder Roulet could visit them from house to house. Being a native of Thurgovie they cannot send me away from this canton, but can stop me from preaching."

Elder HEINRICH HUG, of the Zurich Conference, said—

"You are already acquainted with the apostacy of Zurich; that portion of the Priesthood which was cut off by President Smith and Elder Francis, in July, for rebellion, have laboured unceasingly to stir up the authorities of the canton against the Saints, and that, too, with considerable success; we have cut off eighteen more, and there are about the same number still that are in doubtful standing. The remainder are faithful, and feel to do all in their power for the extension of the work. In Bale things are more prosperous, and brother Sevrin informs me, there are some nearly ready for baptism. He has been enabled to continue the meetings in that place up to the present without interruption, and I think a good work could be done by sending an Elder there.

"We have had no meetings in Zurich for nearly two months; we feel the loss of this blessing, and it requires much exertion on the part of the Priesthood to keep the Saints alive to the principles of eternal life. Elder Stucki, although young, labours faithfully. The Saints in this Conference are known, and can obtain but little work, and that, generally, of the poorest kind, so there are but four or five that can do anything for the funds."

President SMITH remarked—

"I was fully acquainted with the situation of these Conferences; the brethren having kept me well posted in all their movements. It is particularly necessary that much caution be used to avoid coming in collision with the civil authorities.

"I propose that Elder Frederick Roulet labour in the Zurich and St. Gallen Conference."

Seconded by Counsellor WOODARD and sustained unanimously."

Elders Smith and Woodard gave the German brethren much valuable instruc-

tion, how to act in future for the salvation of themselves and the Saints, and the prosperity of the work of God in their various fields of labour. They were followed by Elder Francis, who also gave good instructions.

The brethren all partook of the Sacrament together. The Spirit of the Lord was with us, and we had a good time.

The Council closed with the blessing of Elder Smith.

JOHN L. SMITH, President,
SAMUEL FRANCIS, Secretary.

A PROTESTANT MINISTER'S ARGUMENTS FROM THE BIBLE IN FAVOUR OF POLYGAMY.

We make the following extracts from a work recently published on "India, Ancient and Modern," by David O. Allen, D.D., Missionary of the American Board for twenty-five years in India, &c. They are published in his work in an appendix, devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists, and Congregationalists, in consequence of the application of polygamists in India, who had been legally married to several wives, and who had given credible evidence of their personal piety, to be admitted into the Church. After frequent consultations and much consideration, the Conference unanimously came to the following conclusion:—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject of Polygamy.

"To those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called *Thelyphthora*, published anonymously,* many years ago in England, is recommended. The author of this work says:—

"'The best and fairest, and indeed the only way to get at the truth, on this, as on every other occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that polygamy, notwithstanding the seventh commandment, was allowed by God himself, who, however others might mistake it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that he should make laws for its *regulation*, any more than he should make laws for the regulation of *theft* or *murder?* How is it conceivable that he should give the least *countenance* to it, or so express his *approbation* as even to *work miracles* in support of it? For the making a woman *fruitful* who was naturally *barren*, must have been the effect of *supernatural* power. He *blessed*, and in a distinguished manner *owned*, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

"'As to the *first*, namely, his making laws for the regulation of polygamy, let us consider what is written in Ex. xxi. 10: *If he* (*i.e.*, the husband) *take him another wife* (not, in so doing, he sins against the seventh commandment, recorded in the *preceding* chapter, but,) *her food, her raiment*, (*i.e.*, of the first wife), *and her duty of marriage, he shall not diminish.* Here God positively forbids a *neglect*, much more the *divorcing* or *put-*

* This work, though published anonymously, was generally understood to be written by the Rev, Martin Madan, Chaplain of the Lock Hospital in London.

ing away of the *first* wife, but charges no *sin* in taking the *second*.

"'2ndly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had *another wife*. It is said, Gen. xxx. 22, that *God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach*. Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Matt. xix. 5.—*They twain shall be one flesh*—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in *personal knowledge* with the man of her choice, let that man's *situation* be what it may, *they twain shall be one flesh*. How, otherwise, do we find such a woman as Rachel united to Jacob, *who had a wife then living*, praying to God for a *blessing* on her intercourse with Jacob, and *God hearkening unto her, opening her womb*, removing her barrenness, and thus by miracle *taking away her reproach?* We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were *no bastards*, or born *out of lawful* marriage.* See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the *second* marriage is just as valid as the *first*, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

"'*3rdly*. God blessed and owned the issue. How eminenly this was the case with regard to Joseph, see Gen. xlix. 22-26; to Samuel, see 1 Sam. iii. 19. It was expressly commanded that a *bastard*, or son of a woman who was with child by *whoredom*, should *not enter into the congregation of the Lord, even to his tenth generation* (Deut. xxiii. 2). But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh even in his *very childhood, clothed with a linen ephod, before Eli the priest*. See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's *allowance* of, and *blessing* on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the *original* law of marriage, the *seventh* commandment, or *any other* law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to *no* marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and *stoned to death*; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by him any sin against the *seventh* commandment, the *original* marriage institution, or *any other law whatsoever*.

"'*4thly*. But there is a passage (Deut. xxi. 15) which is express to the point, and amounts to a demonstration of God's *allowance* of polygamy. *If a man have* TWO WIVES, *one* beloved *and another* hated, *and they have borne him children, both the* beloved *and the* hated; *and if the first born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the* beloved *first-born before the son of the* hated, *which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his*. On the footing of this law, the marriage of *both* women is *equally* lawful. God calls them both *wives*, and he cannot be mistaken; if he *calls* them so, they certainly

* If polygamy was unlawful, then Leah was the *only wife* of Jacob, and none but her children were *legitimate*. Rachel as well as Bilhah and Zilpah were merely *mistresses*, and their children, six in number, were *bastards*, the offspring of *adulterous* connexion. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's *wives* (Gen. xxxii. 2). God honoured the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan. —*D. O. Allen.*

were so. If the *second* wife bore the *first* son, that son was to inherit before a son born *afterwards* of the *first* wife. Here the issue is expressly deemed *legitimate*, and inheritable to the *double portion of the first-born*; which could not be, if the *second* marriage were not deemed as lawful and valid as the *first*.

"*5thly.* 'To say that polygamy is sinful, is to make God the *author of sin*: for, not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to *say*, or even to *think*, that this is chargeable upon him who *is of purer eyes than to behold evil, and who cannot look on iniquity?* (Hab. i. 13.) God forbid.

"'When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver 8: *I gave thee thy master's house, and* THY MASTER'S WIVES *into thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.*

"'Can we suppose God giving *more wives* than *one* into David's bosom, who already had *more than one*, if it was *sin* in David to *take* them? Can we imagine that God would thus *trangress* (as it were) *his own commandment* in *one* instance, and so severely *reprove* and *chastise* David for breaking it in *another?* Is it not rather plain, from the whole transaction, that David committed *mortal sin* in taking another *living* man's wife, but none in taking the widows of the *deceased* Saul; that, therefore, though the law of God condemned the *first*, yet it did not condemn the *second?*'

"*6thly.* 'When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, *he takes the same woman*, though he had other *wives* before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child that was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, *God struck to death* with his own hand (2 Sam. xv. 15.) Solomon, *born of the same woman, begotten by the same man*, in a state of *polygamy*, is acknowledged by God himself as David's lawful issue (1 Kings v. 5.) and as such set upon his throne. The law which positively excluded *bastards*, or those born out of lawful wedlock, *from the congregation of the Lord, even to the tenth generation*, (Deut. xxiii. 2,) is wholly inconsistent with Solomon being employed *to build God's Temple*—being *the mouth of the people to God in prayer*—and *offering sacrifices* in the *Temple* at its *dedication*—unless David's marriage with Bathsheba was a *lawful marriage*—Solomon, the *lawful issue* of that marriage—consequently polygamy is *no* sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the *law* above mentioned, he is *appointed* by God himself *to build the Temple* (1 Kings viii. 19.) *His prayer is heard, and the house is hallowed* (1 Kings ix. 3) and *filled with such glory, that the priests could not stand to minister* (chap. viii. 11.) Solomon, therefore, as well as Samuel, stands as a demonstrable proof, that a child born under the circumstances of *polygamy* is no *bastard—God himself being the judge, whose judgment is according to truth.*

"'A more striking instance of God's *thoughts* on the total difference between *polygamy* and *adultery*, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

"'When David took Bathsheba, she was another man's wife; the child which he begat by her in that situation was begotten in *adultery—and the thing which David had done displeased the Lord* (2 Sam. xi. 27.) And what was the consequence? We are told, 2 Sam. xii. 1, *the Lord sent Nathan* the prophet *unto David.* Nathan opened his commission with a most beautiful parable descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared, ver. 13. Yet God will vindicate the honour of his moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. *The sword shall never depart from thine house*, ver. 10. The *adultery* with Bathsheba was to be retaliated in the most aggravated manner. *Because thou hast despised me, and hast taken the wife of*

Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbour before thine eyes; and he shall lie with thy wives in the sight of the Sun; for thou didst it secretly, but I will do this thing before all Israel, and before the Sun. All this was shortly fulfilled in the rebellion and incest of Absalom, chap, xvi. 21, 22. And this was done in the way of *judgment* on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. xxviii. 30) to the despisers of God's laws.

"'As to the issue of David's adulterous commerce with Bathsheba, it is written, 2 Sam. xii. 15, *The Lord struck the child that Uriah's wife bare unto David, and it was very sick.* What a dreadful scourge this was to David, who could not but read his *crime* in his *punishment*, the following verses declare—wherein we find David almost frantic with grief. However *the child's sickness was unto death*, for, ver. 18, *on the seventh day the child died.*

"'Now, let us take a view of David's act of polygamy, when, after Uriah's death, he *added* Bathsheba to his *other* wives, (ver. xxiv. 25.) *And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name* Selomoh that maketh *peace and reconciliation or recompense,*) and *the Lord loved him.* Again we find Nathan, who had been sent on the former occasion, sent also on this, but with a very *different* message. *And he* (the Lord) *sent by the hand of Nathan the prophet, and he called his name* JEDIDIAH (Dilectus Domini—Beloved of the Lord,) *because of the Lord,* —*i.e.*, because of the favour God had towards him (ver. 24.)

"'Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favour towards him already mentioned, and the many others that are to be found in the account we have of him; let them compare God's dealings with the *unhappy* issue of David's *adultery*, and this *happy* offspring of his *polygamy*, and if the *allowance* and *approbation* of the *latter* doth not as clearly appear as the *condemnation* and punishment of the *former*, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

"'*7thly.* I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God's displeasure unless they obeyed. Their commission in these respects, we find recorded in Isaiah lviii. 1, *Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgression, and the house of Jacob their sins.* This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chapter iii. 18, *When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.*

"'These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if polygamy was a *sin* against God's law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any one of the prophets, bore the least testimony against it. They reproved them sharply and plainly for *defiling their neighbour's wives*, as Jer. v. 8: xxix. 23, in which fifth chapter we not only find the prophet bearing testimony against *adultery*, but against *whoredom and fornication* (ver. 7,) for that they assembled themselves *by troops in the harlot's houses.* Not a word against *polygamy*. How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any one of the prophets?*

* Some have considered Malachi xi. 14, 15, as a denunciation of polygamy. But a careful comparison of these verses with the 11th verse, and with the state of the Jews at that time, as described in Ezra x. and xi. chapters, and Nehemiah xiii. 23-31, will show that the prophet had then no reference to polygamy, but was reproving the Jews for "having married the daughters of a strange god;" that is, heathen wives, which was strictly forbidden by the laws of Moses. Deut. vii. 3. Exodus xxxiv. 16—D. O. A.

"'*Lastly.* In the Old Testament, polygamy was not only *allowed* in all cases, but in some *commanded.* Here, for example, is the law (Deut. xxv. 5-10.)—*If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel, &c.*

"'This law must certainly be looked upon as an *exception* from the general law (Lev. xviii. 16), and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.' . . . As there was no law against polygamy, there was nothing to exempt a *married* man from the obligation of marrying his brother's widow. . . . . For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were *married* men—if that exempted them from the obligation of this law—as they could not *redeem the inheritance* unless they *married the widow* (Ruth iv. 5) the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of *raising up seed to the deceased*, to preserve the inheritance in his family, that *his name be not put out of Israel*—fall to the ground. For which weighty reasons, as there was evidently no law against polygamy, there could be no exemption of a man from the positive duty of this law *because he was married.* As we say, *Ubi cadit ratio, ibi idem jus.*"—Vol. i. pp. 108, 131, 260, 267; vol. ii. pp. 244, 402.

THERE IS NO END.

BY W. W. PHELPS.

If you could hie to Kolob
In the twinkling of an eye—
And then continue onward
With that same speed to fly:

D'ye think that you could even
Through all eternity,
Find out the generation
Where Gods began to be?

Or see the grand beginning
Where space did not extend?
Or view the last creation
Where God and matter end?

Methinks the Spirit whispers—
No man has found pure space,
Nor seen the outside curtains
Where nothing has a place.

The works of God continue,
And worlds and lives abound;
Improvement and Progression
Have one eternal round.

There is no end to matter,
There is no end to space,
There is no end to spirit,
There is no end to race.

There is no end to virtue,
There is no end to might,
There is no end to wisdom,
There is no end to light.

There is no end to union,
There is no end to youth,
There is no end to Priesthood,
There is no end to truth.

There is no end to glory,
There is no end to love,
There is no end to being;
Grim death sleeps not above.

MONEY LIST, SEPTEMBER 11—18, 1857.

	£	s	d
William Budge	30	0	0
Simon Irwin (per S. F. Neslen	4	0	0
Lewis Bowen (per T. W. Russell)	5	0	0
Thomas Parkes	7	0	0
Benjamin W. Brindle	5	0	0
Carried forward	51	0	0
Brought forward	51	0	0
Josiah Holmes	2	0	0
John Hyde (per J. D. Ross)	3	10	0
William Shires	3	10	0
Willet Harder (per Bernard Snow)	6	6	0
	66	6	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XIX. Saturday, October 10, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 11.—*MORMON SOCIETY.*

MORMON HOSPITALITY AND KINDNESS TO EMIGRANTS.

"We were soon discovered coming down the slope, and as we entered the precincts of the town, the inhabitants came to the front of their houses, but showed no disposition to open an acquaintance account, believing us to be an exclusively American caravan. So soon, however, as they were undeceived, they came about us in great numbers, inquiring what we had to dispose of. They were neat and well clad, their children tidy, the rosy glow of health and robustness mantling on the cheeks of all, while the softer tints of female loveliness prevailed to a degree that goes far to prove those 'Latter-day Saints' have very correct notions of angelic perfectability. We politely declined several courteous offers of gratuitous lodging, selecting our quarters in a luxuriant meadow at the north end of the city; but had not our tents well pitched, when we had loads of presents—butter, milk, small cheeses, eggs, and vegetables, which we received reluctantly, not having any equivalent returns to make, except in money, which they altogether declined; in fact, the only thing we had in superabundance was preserved apples and peaches, a portion of which we presented to one of the Elders, who gave a delightful party in the evening, at which all our folk were present. We found a very large and joyous throng assembled; the house turned inside out to make more room on the occasion, with gaiety, unembarrassed by ceremony, animating the whole, making me almost fancy I was spending the evening amongst the crowded haunts of the old world, instead of a sequestered valley, lying between the Utah and Timpanagos Mountains. After tea was served,

> 'There were the sounds of dancing feet
> Mingling with the tones of music sweet.'

or, as Dermot MacFig would say,

> 'We shook a loose toe,
> While he humoured the bow.'

Keeping it up to a late hour, perfectly enraptured with the Mormon ladies, and Mormon hospitality." — *Excursions in California, see Mayhew*, p. 267-8.

"In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings

with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party was subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied, to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promptly arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned or made to labour on the public works; a punishment richly merited, and which would have been inflicted upon them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well-organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves; nothing being farther from their faith or practice than the spirit of *communism*, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extent of their church government, (which is a theocracy,) and in the nature especially of their domestic relations."—*Stansbury's Expedition to the Great Salt Lake*, p. 134.

"Provisions were sold at very reasonable prices, and their many deeds of charity to the sick and broken-down gold-seekers, all speak loudly in their favour, and must eventually redound to their praise. Such kindness, and apparently brotherly good-will among themselves, had its effect in converting more than one to their faith, and the proselytes deserted the search for golden ore, supposing they found there pearls of greater price."—*Gunnison's History*, p. 65.

"Before taking leave of the Mormon community, whose history has been the subject of no little interest in the country, I cannot but avail myself of the opportunity again to acknowledge the constant kindness and generous hospitality which was ever extended to the party during a sojourn of rather more than a year among them. The most disinterested efforts were made to afford us, both personally and officially, all the aids and facilities within the power of the people, as well to forward our labours as to contribute to our comfort and enjoyment. Official invitations were sent by the authorities to the officers of the party, while engaged in distant duty on the lake, to participate in the celebration of their annual jubilee, on the 24th of July, and an honourable position assigned them in the procession on that occasion. Upon our final departure, we were followed with the kindest expressions of regard, and of anxious hopes for the safety and welfare of the party upon its homeward journey."—*Stansbury's Expedition*, p. 217.

MORMON LOYALTY.

"Though this people fled to a foreign country to enjoy the liberty that persecution denied them in the States, as soon as they found their adopted land had come under the jurisdiction of the stripes and stars—which their own valour had helped to win in the army of the Pacific against Mexico—they embraced the earliest opportunity of declaring their adherence to the great charter of liberty and national glory, and announced to the world that it was given to our patriot fathers by divine inspiration, and that they will uphold and defend it, though all the original parties shall secede and trample it under foot.

"'They will make no law forbidden by the *sacred* constitution of the United States,' and predict that the day is not far distant when they shall be solicited by patriotic American citizens, to descend from their rocky fastnesses, to enforce its sanctions upon those led astray by frantic political delusion and anarchy."—*Gunnison's History of the Mormons*, p. 83-4.

"Their feelings toward the Union was significantly shown at the third celebration of their memorable epoch of arrival. A small part of its history may serve to illustrate. . . . . .

"Next came the pageant of the day, to which we call attention. It was the presentation to the Governor of Deseret, of the Constitution of the United States, and their own, for his and his successors' guardian care."—*Ibid.* p. 137-8.

"Have not this people invariably evinced their friendly feelings, disposition, and patriotism towards the government by every act and proof which can be given by any people?

"Permit me to draw your attention for a moment, to a few facts in relation to raising the Battalion for the Mexican war. When the storm-cloud of persecution lowered down upon us on every side, when every avenue was closed against us, our Leaders treacherously betrayed and slain by the authorities of the Government in which we lived, and no hope of relief could penetrate through the thick darkness and gloom which surrounded us on every side, no voice was raised in our behalf, and the General Government was silent to our appeals. When we had been insulted and abused all the day long, by those in authority requiring us to give up our arms, and by every other act of insult and abuse which the prolific imagination of our enemies could devise to test, as they said, our patriotism, which requisitions, be it known, were always complied with on our part; and when we were finally compelled to flee, for the preservation of our lives and the lives of our wives and children, to the wilderness; I ask, had we not reason to feel that our enemies were in the ascendant? that even the Government, by their silent acquiesence, were also in favour of our destruction? Had we not, I ask, some reason to consider them all, both the people and the Government, alike our enemies?

"And when, in addition to all this, and while fleeing from our enemies, another test of fidelity and patrotism was contrived by them for our destruction, and acquiesced in by the Government, (through the agency of a distinguished politician who evidently sought, and thought he had planned, our overthrow and total annihilation,) consisting of a requisition from the War Department, to furnish a Battalion of five hundred men to fight under their officers, and for them, in the war then existing with Mexico, I ask again, could we refrain from considering both people and Government our most deadly foes? Look a moment at our situation, and the circumstances under which this requisition was made. We were migrating, we knew not whither, except that it was our intention to go beyond the reach of our enemies. We had no homes, save our wagons and tents, and no stores of provisions and clothing; but had to earn our daily bread by leaving our families in isolated locations for safety, and going among our enemies to labour. Were we not, even before this cruel requisition was made, unmercifully borne down by oppression and persecution past endurance by any other community? But under these trying circumstances we were required to turn out of our travelling camps five hundred of our most efficient men, leaving the old, the young, the women upon the hands of the residue, to take care of and support; and in case we refused to comply with so unreasonable a requirement, we were to be deemed enemies to the Government, and fit only for the slaughter.

"Look also at the proportion of the number required of us, compared with that of any other portion of the Republic. A requisition of only thirty thousand from a population of more than twenty millions was all that was wanted, and more than was furnished, amounting to only one person and a-half to a thousand inhabitants. If all other circumstances had been equal, if we could have left our families in the enjoyment of peace, quietness, and security in the houses from which we had been driven, our quota of an equitable requisition would not have exceeded four persons. Instead of this, five hundred must go; . . . . . but under the peculiar circumstances in which it was made comparison fails to demonstrate, and reason itself totters beneath its enormity. And for whom were we to fight? As I have already shown, for those that we had every reason to believe were our most deadly foes. Could the Government have expected our compliance therewith? Did they expect it? Did not our enemies believe that we would spurn, with becoming resentment and indignation, such an unhallowed proposition? And were they not prepared to make our rejection of it a pretext to inflame the Government still more against us, and thereby accomplish their hellish purposes upon an innocent people, in their utter extinction? And how was this proposition received, and how was it responded to by this people? I went myself, in company with a few of my brethren, between one and two hundred miles along the several routes of travel, stopping at every little camp, using our influence to obtain volunteers, and on the day appointed for the rendezvous the required com-

pliment was made up; and this was all accomplished in about twenty days from the time that the requisition was made known."—*Brigham Young.*

"The call could hardly have been more inconveniently timed. The young and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or their faith unannounced, seeking work and food about the northwestern settlements, to support them till the return of the season for commencing emigration. The force was, therefore, to be recruited from among fathers of families, and others, whose presence it was most desirable to retain.

"There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

"But the feeling of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our Elders,' said one, himself a ruling Elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a store-house of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized and ready to march."—*Colonel T. L. Kane.*

"It was at this time, in July, that a battalion of 520 men was recruited among them for the Mexican war. . . . . The people, however, thought this only another persecution, yet submitted, to prove their patriotism. Enfeebled by disease, and scattered, it was an enormous effort. The Elders called the congregation, and asked for recruits. The unmarried were *ordered* to *volunteer*—then fathers and husbands were called to leave their families, and the Elders declared, if necessary, they would shoulder the musket. In three days the battalion was organized, and a merry ball, from 'noon to dewy eve,' was given, in holiday attire, by young men and maidens, joined in by reverend priests and matrons. The warriors were blessed in holy convocation, a prophecy made that they should conquer the country without a drop of blood shed in battle; and the battalion departed 'in the name of the Lord.'"—*Gunnison's History of the Mormons*, p. 133.

"They acknowledge the binding force of the Constitution, claim to be American citizens, and also to have a right that this courtesy be allowed them, after so many privations and sufferings endured, to make the wilderness and desert a habitable abode."—*Ibid.* p. 155.

"From all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This, I think, was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the Government to furnish a battalion for service during the Mexican war. While in the heart of an Indian country, and on the eve of a long and uncertain pilgrimage into an unknown wilderness, they were suddenly called upon to surrender five hundred of their best men to the hazards of a hostile campaign, and to the exposure and vicissitudes of a march of two thousand miles across trackless deserts and burning plains, to fight the battles of their country. Their peculiar circumstances presented almost insuperable objections to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of President Young, 'if it has to be a class of our Elders;' and in three days the force, recruited principally among fathers of families, was raised and ready to march. Here certainly was no evidence of a lack of patriotism.*

* "The following extract from a sermon of Brigham Young to his people will, I think, confirm the correctness of my views as to the sentiments of the Mormon leaders, at that time, on this subject:—

"'I want to say to every man, the constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated

HISTORY OF JOSEPH SMITH.

(*Continued from page* 631.)

[August, 1842.]

Tuesday, 9th. In company with Judge Ralston and Lawyer Powers, preparing for the return of the Sheriff; prepared a writ of Habeas Corpus from the Master in Chancery.

Wednesday, 10th. The Deputy Sheriff returned to Nauvoo, but I was absent, and he did not see me, or brother Rockwell. He endeavoured to alarm my wife and the brethren with his threats, if I was not forthcoming, but they understood the law in such cases, and his threats proved harmless.

Thursday, 11th. This forenoon brother William Law entered into conversation with the Sheriff upon the illegality of the whole proceedings in reference to the arrest, when the Sheriff acknowledged that he believed Joseph was innocent, and that Governor Carlin's course which he had pursued, was unjustifiable and illegal.

I spent the day at Uncle John Smith's in Zarahemla, and sent word that I wished to see Emma, brothers Hyrum Smith, William Law, and others, with instructions to meet me on the island between Nauvoo and Montrose. After dark, Emma, Hyrum, William Law, N. K. Whitney, George Miller, William Clayton, and Dimick B. Huntington, met at the water side near the Brick Store, and proceeded in a skiff between the islands, until they arrived near the lower end; and then hailed to shore. After waiting a very little while, the skiff arrived from the opposite shore, and in it were myself and brother Erastus H. Derby. A Council was then held in the skiffs, and various statements set forth in regard to the state of things. It was reported that the Governor of Iowa had issued a warrant for my apprehension, and that of O. P. Rockwell, and that the Sheriff of Lee

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by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as I could ever ask for.' 'I say unto you, magnify the laws. There is no law in the United States, or in the constitution, but I am ready to make honourable.'

"Many more expressions of a like character might be quoted, but the above are sufficient to show what were the opinions of the rulers.

"The following language, used by General D. H. Wells, at the celebration of the fourth anniversary of the advent of the Mormons into the Valley, will show, I think, what was the feeling of the people:—

"'It has been thought by some, that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American republic.' . . . 'No wonder that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance to our native country. Remember, that it was by the act of our country, not ours, that we were expatriated; and then consider the opportunity we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictated us. That country, that constitution, those institutions, were all ours; they are still ours. Our fathers were heroes of the Revolution. Under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence; and, under the guidance of the Spirit of truth, they fulfilled their mission whereunto they were sent from the presence of the Father. Because demagogues have arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity?' . . . . 'Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no never, will we desert our country's cause; never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never, no never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions, handed down to us by our honoured sires, made dear by a thousand tender recollections.'

"Such, surely, is neither the language nor the spirit of a disloyal people."—*Stansbury's Expedition*, p. 144-5.

(*To be continued.*)

County was expected down immediately; very strong evidence was also manifested that Governor Reynolds of Missouri was not acquainted with these proceedings; that Ex-Governor Boggs had made oath before a Justice of the Peace, or a Judge, and that the Judge had made the requisition, and not Governor Reynolds, also that the writ issued by Carlin was illegal and unjustifiable. It is absolutely certain that the whole business is another glaring instance of the effects of prejudice against me as a religious teacher, and that it proceeds from a persecuting spirit, the parties having signified their determination to have me taken to Missouri, whether by legal or illegal means. It was finally concluded that I should be taken up the river in a skiff, and be landed below Wiggan's farm, so called, and that I should proceed from thence to brother Edward Sayers and there abide for a season. This being concluded upon, we separated, myself and brother Derby being rowed up the river by brother Dunham, and the remainder crossed over to Nauvoo. It was agreed that brother Albert P. Rockwood should proceed up the river on shore unto the place where the skiff should stop, and there light up two fires as a signal for a stopping place. After the boat had proceeded some distance above the city, a fire was discovered on shore, we concluded that it was the signal and immediately rowed towards shore. When near the shore one of the company hailed a person on the banks, but received a very unsatisfactory answer, whereupon we turned about and put to the channel, and upon coming near the middle of the river, discovered two fires a little higher. We immediately steered towards the fires and were happy to find brother Rockwood awaiting our arrival. We then proceeded through the timber to brother Sayers' house, where we were very kindly received and made welcome. Judge Ralston and Lawyer Powers departed each for home, expressing their perfect willingness to aid us in every possible manner. Judge Ralston also promised to ascertain the state of affairs in Quincy, and give us the earliest information.

Friday, 12th. This forenoon it appeared still more evident that the whole course of proceedings by Governor Carlin and others were illegal. After some consultation with brother William Law, Emma concluded to despatch a messenger with a letter to Lawyer Powers of Keokuk, to request him to go to Burlington, Iowa Territory, and there see the Governor of Iowa, and endeavour to ascertain whether Governor Reynolds had made any requisition on him, for myself and Rockwell. William Walker proceeded to cross the river, on my horse "Jo Duncan," in sight of a number of persons—one chief design in this movement was, to draw the attention of the Sheriffs and public from all idea that I was on the Nauvoo side of the river.

At night William Clayton and John D. Parker, left Nauvoo after dark and came to see me, and found me cheerful and in good spirits.

Saturday, 13th. This forenoon brother Hyrum received a letter from Elder Hollister at Quincy, stating that Governor Carlin had said that his proceedings were illegal, and he should not pursue the subject any further. The letter also stated that Ford (the agent to receive me from the hands of the Sheriff, and carry me to Missouri) had concluded to take the first boat and start home: and that he was going to fetch a force from Missouri. All this my friends thought was only a scheme got up for the purpose of throwing us off our guard, that they might come unexpectedly, kidnap, and carry me to Missouri.

I had sent a request to Emma to come and see me, and she had concluded to start in the carriage, but while it was preparing, it attracted the attention of the Sheriff, who kept a close watch of all movements. To avoid suspicion, Emma walked to sister Durphy's and waited the arrival of the carriage, which passed off down the river with William Clayton and Lorin Walker, with raised curtains, receiving Emma by the way, without any discovery by the Sheriff; when about four miles down the river, the carriage turned on the prairie and passing round the city, turned into the timber opposite Wiggan's farm, when Emma alighted and walked to brother Sayers', and the carriage returned. I was in good spirits, although somewhat afflicted in body, and was much rejoiced to meet my dear wife once more.

A report came over the river that

There are several small companies of men in Montrose, Nashville, Keokuk, &c., in search of Joseph, they saw his horse go down the river yesterday, and were confident he was on that side. They swear they

will have him. It is said there is a reward of thirteen hundred dollars offered for the apprehension and delivery of Joseph and Rockwell, and this is supposed to have induced them to make search. The Sheriff and Deputy have uttered heavy threats several times; saying that if they could not find Joseph, they would lay the city in ashes. They say they will tarry in the city a month, but they will find him.

Great freshet in Virginia, Indian murders in Florida, and riots in Canada, are reported in this day's *Wasp*.

Sunday, 14th. Spent the forenoon chiefly in conversation with Emma on various subjects, and in reading my history with her—both felt in good spirits and very cheerful. Wrote the following letter to Wilson Law (who was officially reported to have been duly elected to the office of Major General of the Nauvoo Legion) as follows:—

Head Quarters of Nauvoo Legion,
August 14, 1842.

Major General Law.

Dear General—I take this opportunity to give you some instructions how I wish you to act in case our persecutors should carry their pursuits so far as to tread upon our rights as free-born American citizens. The orders which I am about to give you, are the result of a long series of contemplation since I saw you. I have come fully to the conclusion both since this last difficulty commenced, as well as before, that I never would suffer myself to go into the hands of the Missourians alive, and to go into the hands of the officers of this State is nothing more or less, than to go into the hands of the Missourians; for the whole farce has been gotten up unlawfully and unconstitutionally, as well on the part of the Governor as others, by a mob spirit, for the purpose of carrying out mob violence, to carry on mob tolerance in a religious persecution. I am determined therefore to keep out of their hands, and thwart their designs if possible, that perhaps they may not urge the necessity of force and blood against their own fellow citizens, and loyal subjects; and become ashamed and withdraw their pursuits. But if they should not do this and shall urge the necessity of force; and if by any means should be taken, these are therefore to command you forthwith, without delay, regardless of life or death, to rescue me out of their hands. And further to treat any pretensions to the contrary, unlawful and unconstitutional, and as a mob got up for the purpose of a religious persecution to take away the rights of men.

And further, that our chartered rights and privileges shall be considered by us as holding the supremacy in the premises, and shall be maintained. Nothing short of the Supreme Court of this State having authority to disannul them; and the Municipal Court having jurisdiction in my case. You will see therefore that the peace of the City of Nauvoo is kept, let who will endeavour to disturb it. You will also see, that whenever any mob force, or violence is used, on any citizen thereof, or that belongeth thereunto, you will see that that force or violence is immediately dispersed and brought to punishment; or meet it, and contest it, at the point of the sword, with firm, undaunted and unyielding valour; and let them know that the spirit of old Seventy-Six, and of George Washington yet lives, and is contained in the bosoms and blood of the children of the fathers thereof. If there are any threats in the city, let legal steps be taken against them; and let no man, woman, or child be intimidated, nor suffer it to be done. Nevertheless, as I said in the first place, we will take every measure that lays in our power, and make every sacrifice that God or man could require at our hands, to preserve the peace and safety of the people without collision. And if sacrificing my own liberty for months and years without stooping to the disgrace of Missouri persecution and violence, and Carlin's misrule and corruption, I bow to my fate with cheerfulness, and all due deference in the consideration of the lives, safety, and welfare of others. But if this policy cannot accomplish the desired object, let our charter and municipality, free trade and sailor's rights be our motto, and go a-head, David Crockett like, and lay down our lives like men, and defend ourselves to the best advantage we can to the very last. You are therefore hereby authorized and commanded, by virtue of the authority which I hold, and commission granted me by the Executive of this State, to maintain the very letter and spirit of the above contents of this letter, to the very best of your ability; to the extent of our lives, and our fortunes, and to the lives and fortunes of the Legion; as also all those who may volunteer their lives and fortunes with ours; for the defence of our wives and children, our fathers, and our mothers; our homes, our grave yards, and our tombs; and our dead and their tombstones, and our dear-bought American liberties, with the blood of our Fathers, and all that is dear and sacred to men.

Shall we shrink at the onset? No! Let every man's brow be as the face of a Lion; let his breast be unshaken as the mighty oak, and his knee confirmed as the sapling of the forest; and by the voice and loud

roar of the cannon; and the loud peals and thundering of artillery: and by the voice of the thunderings of heaven as upon Mount Sinai; and by the voice of the heavenly hosts; and by the voice of the eternal God; and by the voice of innocent blood; and by the voice of innocence; and by the voice of all that is sacred and dear to man, let us plead the justice of our cause; trusting in the arm of Jehovah, the Eloheem, who sits enthroned in the heavens; that peradventure he may give us the victory; and if we bleed, we shall bleed in a good cause, in the cause of innocence and truth; and from henceforth will there not be a crown of glory for us? And will not those who come after us, hold our names in sacred remembrance? And will our enemies dare to brand us with cowardly reproach?

With these considerations, I subscribe myself, yours most faithfully and respectfully, with acknowledgements of your high and honoured trusts as Major-General of the Nauvoo Legion.

JOSEPH SMITH,
Mayor of the City of Nauvoo, and Lieut.-General of the Nauvoo Legion, of Illinois Militia.

P.S.—I want you to communicate all the information to me, of all the transactions, as they are going on daily, in writing, by the hand of my aides-de-camp. As I am not willing that anything that goes from my hands to you should be made a public matter, I enjoin upon you to keep all things in your own bosom; and I want everything that comes from you to come through my aides. The bearer of this will be able to pilot them in a way that will not be prejudicial to my safety.

JOSEPH SMITH.

I gave the foregoing letter to Emma with a charge to deliver it to General Law to-morrow. After considerable conversation on various subjects, and partaking of dinner, Emma accompanied by brothers Derby and Clayton started for Nauvoo. The morning had been very wet, and the roads were very muddy. It was difficult walking—they proceeded to the river and entered a skiff, in which they proceeded across the river, and then down the side of the islands—soon after they got on the water, the wind began to blow very hard, and it was with much difficulty and apparent danger that they could proceed; but they continued on, and after considerable toil arrived opposite the city of Nauvoo—they went between the islands and crossed over the river to Montrose. As soon as they landed the wind abated, and was nearly calm. Brother Derby wanted to return up the river without the additional toil of crossing to Nauvoo—they met with brother Ivin's skiff just about to go over to Nauvoo, they got into that skiff and left brother Derby to return at his own leisure. Before they could get over, the wind arose again considerably, but they arrived safe home about six o'clock in the evening, where they found Mr. Powers from Keokuk, who had just returned from Burlington. While there he ascertained that there was no writ issued in Iowa for me.

The people inquired "if it was not true that Joseph had been commissioned by the United States to visit the Indians and negociate with them for a tract of land," such being the report in circulation. Mr. Powers answered that he "was not authorized to assert that the report was true, but he thought it was not only possible but probable:" but in this Mr. Powers was mistaken.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 10, 1857.

LATEST FROM UTAH.—By the arrival of the mail, September 23rd, we have received a letter from Elder Samuel W. Richards, dated New York, September 11, from which we glean the following items:—He, in company with four other Elders, left Great Salt Lake City, August 13th, and arrived at Florence, September 1st, making the trip across the Plains in 19 days. From Florence, Elders Richards and Snider

went to St. Louis, and from thence to New York, at which place they arrived on the 10th of September, being 28 days from Salt Lake City to that place, only 23 of which were spent in travelling. We have also received per same mail a letter from President Brigham Young, dated Great Salt Lake City, U. T., August 7, from which we extract the following:—

"We have the most abundant harvest, a greater yield than ever before since we have inhabited these peaceful vales. General health, prosperity, and peace pervade the people, their interest, and their welfare; and success eminently attends all our efforts. The Temple is rapidly progressing, although a great number of men engaged on the Public Works are at present absent aiding in securing the harvest.

"Brothers John Taylor, Erastus Snow, Andrew Cunningham, W. Martindale, Henry Miller and others, arrived to-day. We are glad to see our brethren, and feel thankful that they have been spared to meet with us again. We could wish that the same favour had been extended to us in regard to Brother Parley: but he is gone, and it is all right with him. There is a terrible atonement to be made by somebody, when the great day of settlement comes round. . . . .

"We shall discontinue all our Mail Stations except one, on Deer Creek; but shall still maintain the settlements at Beaver, on the Loup Fork. The brethren can make their way up to these points and stop for the time being, or come forward, as they shall be able.

We have also received a letter from Elder Henry Lunt, dated seven miles east of Fort Laramie, August 19.

Brother Lunt states that he is in the last company of this season's emigration, and that some of the foremost companies were then near the Valley. As far as he had heard the different companies were getting along well, in good health and spirits. Those travelling with ox-teams had suffered some little from their cattle stampeding.

We are decidedly of the opinion, all things considered, that the hand-cart system or crossing the Plains is the cheapest, safest, and most expeditious.

We feel led to say to the Saints, gather home to Zion with all possible speed. Employ every honest means placed within your reach to effect your emigration. Fast and pray much to the Lord to bless your efforts. A day of trouble from war, pestilence, and famine is at hand.

The sore distress of nations spoken of by God's Holy Prophets, both ancient and modern is now at the very door. This is a day of "Wars and rumours of wars." Famine and pestilence will follow, and the more afflicting the judgments of heaven are upon the corrupt nations of Babylon, the harder their hearts will become as did those of the Egyptians of old.

The word of the Prophets in Zion received through our last communication is "Urge the Saints to emigrate." "Time and chance happeneth to all men." If any have means to gather and fail to improve the first opportunity, we have no guarantee that such will ever be gathered at all, but think it most likely that they will be left to remain and perish with the hypocrite and the unbeliever. To the poor and oppressed who would obey the voice of the Lord if they could, we say, let not your hearts faint nor your hands hang down, for if you will be diligent in all things, and your faith fail not by the way, you will yet be delivered or taken to where you will rest from your labours, and the wicked will cease to trouble you. Think not that the trials, temptations, and difficulties that you are called to encounter are greater than those encountered by the people of God in other dispensations, for it is not so. Old Israel wandered forty years in the wilderness, and the Former-day Saints were hunted like wild beasts. If you would be of the number that John saw while in a vision on the Isle of Patmos, you must suffer tribulation. Murmur not against the Lord, but thank Him for placing you in a position where you have been led to receive the Gospel. May you be saved and borne to Abraham's bosom, while the rich who enjoy their good

things in this life from choice, and hate and reject the Gospel die and, like Dives, lift up their eyes in hell, being in torment.

ARRIVAL.—Elder William Dallin, Missionary from Great Salt Lake Valley, arrived here on the 23rd inst., from New York, per ship *Ellen Austin*, Captain Garrick.

APPOINTMENT.—Elder William Dallin is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

Deer Creek Station, July 24, 1857.

Brother Appleby.

Dear Sir—I addressed you a long letter a few days ago which I sent to Laramie post office, but as there is no certainty of the mail, I embrace an opportunity of sending this by a packer, whom I consider more reliable than the mail on this route, particularly at the present. We are informed here that there is a change of mail, and that it is taken from Mr. Hiram Kimball, under what pretext it is difficult for me to determine, for the last mail but one was carried in twenty-three days, and the last in eighteen; in much less time than it has ever been done in before. In fact the express company, from whom he has obtained assistance, are in better position to carry mail, or anything else, than any arrangement that Uncle Sam has ever had, or is ever likely to have for some time to come. They have laid out an immense amount of means, and have stations all along the route between Horse-shoe Creek and the Valley, amply furnished with men, provisions, and animals. There is from eight to ten tons of flour at this station, fifty tons more are expected soon, besides oats and other necessaries for the route. There are seventy-six men engaged in building, hewing, hauling timber, &c., &c.; seventy-six horses and mules belonging to the company, and one hundred and twenty-three cattle are employed in building purposes. They have been here about three weeks, they have fenced, broken and planted fifteen acres, made a drain and taken out the water for irrigation, completed a carrall one hundred and fifty feet square, made of logs, twelve and a-half feet long, with their ends in the ground, and dove-tailed together near the top, and a stack-yard adjoining, of the same dimensions, nearly completed. They have also commenced a fort, which will also be inclosed with a stockade enclosing forty-two houses, the timber for one-third of the houses already out, and nearly one-third on the ground. The size of the fort is three hundred and twenty feet square. A portion of the hands are engaged in putting up hay for the winter. The whole plan is admirably laid out, and some of the best of workmen engaged in its execution.

The first station that we came to was Horse-shoe. There is one commenced at La Bonte; there is also one at the Devil's Gate, and one at the head of Sweetwater, as well as at Fort Bridger, all having a corresponding amount of animals, &c., with this station; with two or three more stations on the other side of Laramie, of which Genoa will probably be one.

When the above are completed, and even now, we need ask no odds of Uncle Sam about our mail affairs; we can carry all our mails by express, and have them arrive at their destination in from ten to fifteen days less time than the mails can do it under their arrangements. We have been bamboozled long enough with a lot of nincompoops; there has been an eternal cry, but very little wool; it is high time that we attended to our own affairs, and this express will most effectually do it in mail matter, small parcels, and light merchandize. Nathaniel V. Jones is captain of this station. I would here remark, that these stations have been got up under the direction of Hiram Kimball, as mail contractor, under special act of Congress,

for which he was to have certain mail facilities.

Brother Snow, myself, and two other brethren, left Laramie on horseback in advance of our teams to the Horse-shoe Station, where we were kindly received. We were then generously forwarded in a coach-and-four to this station, where we have been for two days.

A rumour has reached here that Indians occupying forty lodges of the Cheyennes have been killed by Colonel Sumner's command; I feel, however, inclined to doubt it. The health of the brethren is good, and we pursue our journey in the morning. The Indians through this district of country are summoned to Rawhide Indian Agency to receive their annuities, and have a talk.

A large body of Indians of the Arrraphoe tribe were encamped here on our arrival, who seem to be very friendly; they are a fine body of men; a great many of them are upwards of six feet high, and straight as an arrow. I had a short interview and talk with Black Bear, one of their chiefs. Little Owl, their principal chief, is not here at present. Our company obtained here four fresh animals. Adieu.

As ever, yours, &c.,
JOHN TAYLOR.

P.S.—I gave you full particulars of our moving camps in my last. I need not say how advantageous these posts will be to them, as well as to other emigrating parties. With these posts our hand-carts from henceforth can move from place to place without any difficulty—stop awhile, or over the season—obtain supplies, and move as circumstances and convenience may dictate.

VERY LATE FROM UTAH.

ARRIVAL OF MORMON ELDERS FROM GREAT SALT LAKE CITY—FOUR THOUSAND MORMON IMMIGRANTS ON THE PLAINS—A BOUNTIFUL HARVEST—THE MORMON TEMPLE, ETC.

(*From the "New York Daily Times," Sep.* 12.)

Yesterday, we had the pleasure of an interview with Elder Samuel W. Richards, of Utah, who arrived in this city on Thursday evening, after the remarkably short trip of twenty-eight days from Great Salt Lake City. Our dates from Utah by this arrival reach to the 13th of August.

Elder Richards left Salt Lake City in company with four others. He was accompanied to this city by only one of the party, Elder George G. Snyder, with whom he is commissioned to visit the Latter-day Saints in the Atlantic States and in Great Britain. The two Elders purpose remaining in town for a week or ten days, and will then sail for England.

The harvest in Utah this season has been remarkably abundant. All the crops have yielded in larger measure than for some years previously. The Saints were joyful at the cheerful prospects before them. Peace and plenty were with them, and their causes of complaint, according to the statements of Mr. Richards, must be exceedingly slight. Wheat, corn, and potatoes, particularly, were full crops, and the harvesting had ended prosperously without adverse weather.

Business was reviving, as the result of a good crop, and mercantile pursuits bore a thrifty air of enterprise.

No alarm existed in Salt Lake City in consequence of the march of the United States military forces towards Utah. Authentic or detailed particulars of the movements of the troops had not been received up to the period of the departure of this company; but rumours of the disposition of the Government had come to the ears of the Mormons with a sufficient degree of distinctness to cause them to appreciate the extent of the recent demonstrations. They expressed themselves unable to understand the motives of the Government in dispatching a force against them; declared that they intended no harm to anybody! disclaimed any intention of entering into a conflict, armed or otherwise, and simply asked "to be let alone." It was not apprehended that the troops would find any wrongs to redress,

nor was it the Mormon purpose to place obstacles in the way of the performance of their duty. In other words, the most pacific intentions and inclinations were expressed.

The only Federal officers remaining in Utah, were Drs. Hurt and Armstrong, Indian Agents. The course of Judge Drummond since his return to the States appears to have moved the Saints to severe animadversions; they discuss the Judge's antecedents with merciless severity.

The reports of the spread of discontent and disaffection among the Mormons in Salt Lake City are denied with great emphasis. Brigham Young, it appears, has met the rumour by an offer to send all the malcontents out of the territory in good style, provided with first-rate teams and teamsters, and with equipments for the journey over the Plains, provided the Federal Government will send to Utah, in equally good style, all the parties who wish to go there. Brother Brigham says he considers this a "fair offer."

Brother Brigham had returned in excellent health from his Northern trip. His visit was extended to the infant settlement of the Saints at Salmon River, where there are now some forty or fifty persons. This settlement was begun about a year ago. It is in a flourishing condition. The settlers went out from Salt Lake City. Brother Brigham has been holding up their hands, and comforting them.

An immigration of *four thousand persons* was passed on the Plains by Elder Richards' party. This includes the entire immigration of this season. There were eight or ten distinct trains, each under the guidance of its own Elder. All were in good health, first-rate spirits, and the parties looked forward to their arrival at Salt Lake with the pleasurable anticipations of people going home. Among them were English, Welsh, Danes, Swedes, and other nationalities; the Welsh, especially, being strongly represented. The immigrants were passed between Independence Rock and Fort Laramie, and so far as could be judged, the hand-cart portion of the companies were having the best time—a fact which will gladden the heart of brother Brigham. Hand-cart travel over the Plains is one of his great hobbies.

Elder Richards' party also passed a portion of the United States' troops between Fort Laramie and Fort Kearney. Mr. Richards came down the north side of the Platte. The troops passed up on the south side. The commanding officer was unknown, nor did Mr. Richards ascertain the exact number of the troops, but he presumes they were the greater portion of the force intended for service in Utah.

A number of very heavy freight trains, with twenty-six to seventy-five wagons in each, were also passed on the way.

The little party who accompanied Mr. Richards, although but five persons all told, experienced no difficulties with the Indians. They passed the Sioux Nation in camp, and encountered several scattered bands of savages, but observed no hostile demonstrations.

Mr. Richards informs us that the work upon the New Mormon Temple in Salt Lake City is progressing favourably. The Saints have laid up the basement story of the edifice in excellent masonry. The work, however, has been delayed this season by the scarcity of workmen, who were in great demand in the harvest field. It is declared by the Saints that this Temple will be a model of architectural beauty—quite surpassing in its beauties the first one in Nauvoo. Some years must still elapse before its completion, but the Saints are proud of it already.

Just previous to the departure of Elder Richards, there were rumours of Indian disturbances in the immediate vicinity of Salt Lake City. A few days before, a company of emigrants, setting out for California, killed an Indian about forty miles from the City, and considerable trouble had been occasioned by that act. On the day Mr. Richards left, it was reported that the Indians were gathering in force to revenge themselves upon the Saints, and an immediate attack was apprehended. The Salt Lake people, however, were fully prepared, and a conflict would be necessarily attended with some serious consequences.

The present Mormon population of Utah is estimated by Elder Richards at sixty thousand. There have been some fluctuations in the population since the last census, but the arrivals have exceeded the departures. The total population of the Territory, Gentile and Mormon, is eighty thousand. At the next session of Congress, a determined effort will be made by the Mormons for the admission of

Utah as a State, and the necessary papers are already prepared.

President John Taylor, of New York, Elder Erastus Snow, and other prominent Mormons, arrived in Salt Lake City on the 8th August.

[From "the Mormon" of yesterday.]

"At the moment of going to press, we have received dates from Great Salt City, up to the 9th of August. We are glad to be able to report that the Saints are rejoicing in the work of the Great God, trusting in Him for the present and future and neither scared nor giving up the ghost at the rumour of Uncle Sam's troops being on the Plains.

We are happy to inform our readers that President Taylor, Snow, and others arrived in the City of the Saints on the 7th of August, well, and rejoicing in the privilege of mingling again with their brethren in the peaceful valleys of Utah.

The earth has yielded an abundant harvest, and plenty crowns the board of the faithful labourer. The children of Zion never felt better in this last dispensation. The Prophet of the Most High is well, and enjoys the unlimited confidence of the people. We expect to see Elder Samuel Richards from the mountains, walk into our sanctum at an early day. He has come along with the "Mormon" express. We shall be happy to see him.

By letter from Elder Musser, at Laramie, we learn that the emigration goes on well, and with the exception of a stampede, nothing particular to report. We shall publish his letter next week.

Elder Samuel W. Richards and George Snyder arrived here this (Thursday) evening, twenty-eight days from Utah, by way of Council Bluffs, Keokuk, and St. Louis. They are on a mission to the Churches in the States and in Europe. Their company consisted of five persons over the Plains. They are in good health and spirits."

PROPOSED SOLUTION OF THE MORMON PROBLEM.

(*From the "Western Standard."*)

Senator Douglas of Illinois, in a late speech made at Springfield, in that State, proposed plans, which, he thinks, will prove effectual in solving the "Mormon problem." He proposes to remove Governor Young, and other officers who sympathize with him in his "treason," from office, and to send able, bold, unflinching men to take their places, accompanied with a strong and efficient body of troops, under experienced officers to protect the civil officers and enforce the law. Then, says he:—

"Let us have good men for Governor, Marshal, District Attorney, and Judges, and then let us have a full and fair investigation into affairs there; let us know by reliable and impartial reports the actual state of things in that Territory. Let us know who murdered Babbitt, who massacred Gunnison —who has been guilty of all the murders and arsons and robberies, and every species of crime that has disgraced that Territory for years past.

"Let us have these facts in an official shape before the President and Congress, and the country will soon learn that, in the performance of the high and solemn duty devolving upon the Executive and Congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports, and such information comes in an official shape, the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law."

All this may seem very fair on paper, but if the truncated "giant" had made use of the opportunities he has had, he would already be in possession of "reliable and impartial reports" respecting the actual state of things in the Territory of Utah. He would know that Governor Young and the other officers of that Territory have not been guilty of treason. But, not stopping here to deny the charges we have already repeatedly denied and disproven, we would suggest to the talented gentleman another subject or two

for investigation; and we think that his eloquence can find as fair a field for display, and his acumen as good an opportunity for exercise, in bringing them before the people, and devising plans for their complete investigation, as they ever have had since his entrance into public life.

We propose that we have a full and fair investigation into the mobocratic proceedings against the "Mormons" in Illinois. Let it be known who they were that basely and inhumanly massacred Joseph and Hyrum Smith, while under the solemn promise of Governor Ford, and the pledged honour of the State of Illinois that they should be protected—who murdered Durfee in his own door yard—who burned the "Mormons'" houses, destroyed their grain, shot down their stock, and, finally, drove them forth by mobocratic violence from the lands and homes which they had purchased and created, into the Indian country, in the midst of extreme privation and suffering—who caused the deaths of hundreds by rudely and violently forcing them out of comfortable habitations, and compelling them to sleep on the bare ground with the heavens for their covering. Let the world know who committed these cruel and outrageous acts; and if the time has come, as the honourable senator says it has, when the high and solemn duties devolving upon the Executive and Congress will be performed without vacillation or hesitation, let these facts be again presented in an official shape before the President and Congress. Oh, that we had had a Douglas in the Senate Chamber when we petitioned so perseveringly, and cried so loudly to the General Government for a redress of the grievances which we suffered from the sovereign States of Missouri and Illinois? Oh, that we had had such a President and such a Congress, as he assures us we now have, that would have been "as prompt as the peal that follows the flash—as stern and unyielding as death" in applying the knife to the pestiferous, disgusting cancer which gnawed into the very vitals of our liberties in years that are past? Then the murderers of Joseph and Hyrum Smith, and numerous other victims, male and female, would not have went unwhipt of justice, and the innocent blood of those good men and women would not now be crying from the ground to the Lord for vengeance on those characters. Then would we have been overshadowed by the protecting ægis of the Constitution and Laws of our country, and been enabled to have dwelt on our lands in undisturbed security and peace, and been spared a vast amount of privation and misery. If Senator Douglas has really told the truth in saying that justice can be obtained from the present Executive and Congress—that they are determined to discharge, at all hazards, the high and solemn duty devolving upon them, we will rejoice with heartfelt thankfulness; for it is a time for which we, with our brethren, have longed prayed. Did we believe it, we would proclaim a jubilee! We would proclaim to our people, that though once told by the Executive of this great nation "that our cause was just, but Government had no power to redress us," yet that day was passed. A vacillating or hesitating policy was now discarded. Prompt justice would now be administered. The country and the world would now be shown the sublime spectacle of the Executive and Congress moving forward in the performance of the high and solemn duty devolving upon them—restoring a long expatriated and abused people to their rights of citizenship, and to the lands and homes which had been wrested from them by high handed oppression and violence.

In continuation of the plans which he proposes, he says:—

"Should all efforts fail to bring them, [the Mormons,] to a sense of their duty, there is but one remedy left. *Repeal the organic law of the Territory*, on the ground that they are alien enemies and outlaws, unfit to be citizens of a Territory, much less ever to become citizens of one of the free and independent States of this Confederacy. To protect them further in their treasonable, disgusting, and beastial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized Territories of the United States, what then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all territory not incorporated under any organic or special law.

"By the provisions of this law, all crimes and misdemeanors committed on its soil can be tried before the legal authorities of any State or Territory to which the offender shall be first brought for trial, and punished. Under that law persons have been arrested

in Kansas, Nebraska and other Territories prior to their organization as Territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the General Government of the United States the whole and sole jurisdiction over the Territory."

We propose a more just, and consequently easier, plan than this. We propose the restoration of the "Mormons" to their rightful lands and possessions, as the most effectual plan that can be devised for the solution of this much mooted question. We propose, that, instead of the plan suggested by Senator Douglas being adopted, a full investigation be made into the mobocracy, murder, outrage, and robbery practiced towards the "Mormons" in the States of Missouri and Illinois, and elsewhere. We propose that every person who has been guilty of those acts, be punished according to law and justice. We propose that the claims of the "Mormons" to large tracts of land, (which they bought of the General Government and others,) cultivated farms, fruitful orchards, and comfortable and pleasant homes, from which they were ousted by violence, be fully vindicated. These are the propositions we make—the solution we suggest of the "Mormon problem." Should this plan be adopted—and it ought to be, for it is the only *just* plan that can be suggested—it will save a vast amount of labour and expense in hunting up suitable men to act as Governor, Marshal, District Attorney, and Judges. It will spare the troops, which Senator Douglas thinks it better to send there under experienced and able officers, a long, wearisome and harrassing march across the plains and back. It will obviate the necessity of a repeal of the organic law of the Territory, and the transportation of criminals to a great distance to be tried. All these difficulties, and many more that we have not space to enumerate, the adoption of the plan we propose would obviate. The "Mormons" would be restored to their own lands in the States—all men would know that they are white men, and free, and possessing equal rights with themselves to "life, liberty, and the pursuit of happiness"—and, as we would be protected in our rights by the strong arm of law, so also would we be held amenable to the law. If any of us should be guilty of "treasonable, disgusting, and beastial practices," we then could be punished according to law—the guilty party would suffer. The whole community would not be driven out by force of arms, as formerly, because of trumped up charges against a few of their members.

Senator Douglas is sufficiently acquainted with our history to know—if ingratitude has not stifled his recollection of us and our wrongs—that we never would have left Illinois could we have had our rights. The wilderness offered no inducements to us that the Mississippi Valley did not, in our estimation, possess, other than the right to worship our God according to the dictates of our own consciences. To enjoy this right—a right which we could not exercise unmolested in Illinois, we would willingly pitch our tents in the wilderness. But, were we convinced that the rights guaranteed unto us by the Constitution and laws of our country, could be obtained in the lands where we formerly resided, there would be no hesitation about returning thither. Let the honourable gentleman, then, pause before he introduces a bill into the Senate embodying the policy he has pointed out. Let him ask himself if it does not look like diabolical oppression, to be always threatening the "Mormons," and devising plans for the punishment of crimes said to be committed by them, while those who murdered, outraged, pillaged and robbed them are suffered to dwell quietly on the lands bought by the "Mormons'" money, and enjoy the comforts and conveniences the "Mormons'" toil have produced. Let him carefully consider these things, and then show unto the world—by introducing a bill into the Senate, praying for a full and fair investigation and redress of "Mormon" grievances—that the laws were framed for the protection of the "Mormons" when oppressed and maltreated, as well as for their punishment when guilty. Let him do this, and he will show unto the country and the world that he is an honest and just man, a pure-minded lover of his country and her institutions; let him refuse to do this, and persist in pursuing the line of policy which he seems by this speech to have adopted, and he will show to the world and to posterity that he is a blatant factionist and demagogue.

VARIETIES.

Between passion and lying there is not a finger's breadth.

EVERY eye loves beauty; and there is no countenance, not blushed or deformed by guilt, that may not—indeed, does not—brighten and gladden some devoted soul.

MARRIED, on the 22nd September, at Liverpool, by the Registrar, Miss Anne Eckford, to Elder Thomas Williams, both of this place.

MARRIAGE.

Inscribed to Elder Thomas Williams.

Geminous universe! Creation's twins!
What loving proneness, every where disclosed
Throughout existence, for a double self;
Two lives, two natures, and two kindred souls,
That form the ONE, and Being make complete:—
They are but *parts*, and not two perfect wholes.
Great Nature, in her generative course,
Moulds all her works in halves.
Man is imperfect when without his mate;
Nor can they separate travel up the path
That leads to God and the celestial sphere,
Where sexes reach their culminating point,
And Lives eternal send their circles down.

On every page where the Creative power
Hath wrote its wondrous genesis of life,
These great relations God and Truth maintain;
Nor hints that He will ever sexes end.
How vain His laws, how meaningless His works,
If into non-descriptive chaos we
Should be resolved, when at perfection's stage;
Not male nor female, father, mother, child,
Nor wife, nor husband, brother, sister, kin!
But can perfection those relations end,
On which it builds itself and travels up?
Or is that Being who by sexes works—
Made a Creator by creation's scheme—
Himself a sexless and non-mated God?
A "perfect man" and yet himself no man?
His works on earth, but pattern things above;
And family ties run through the Godly state,
And holy marriage leads to "Endless Lives."

Dear brother, sister, mated first in love,
It whispered each had found this second self!
Two kindred souls, two hearts, with fondness mov'd,
You entered wedlock, God hath made you ONE.
Keep strong those ties, give love eternal youth,
Nor e'er be parted whom the Lord hath joined.
So shall you be like that first holy pair,
Who once in Eden were each other's worlds,
Till you be parents of a race as great.

E. W. TULLIDGE.

ADDRESSES.—William Smith, Alfred's Court, Milbourne Street, Carlisle.
Miles Romney, 35 Paddock Street, Ardwick, Manchester.
William Fuller, Mrs. Pikes, Blind Lane, Ramsbury, Wilts.
James Andrus, Mrs. Burnett's, Castleton, Sherborne, Dorset.
Reuben McBride, Raglan Terrace, Robin-Hood Street, Nottingham.
William Turner, care of Alfred Henson, Deanshanger, near Stony Stratford, Bucks.

MONEY LIST, SEPTEMBER 18—25, 1857.

	£	s	d		£	s	d
William Gibson	1	0	0	Brought forward	46	2	0
William Ajax	1	0	0	John Mellor	5	0	0
W. B. Child, (per Thomas Wallace)	5	0	0	William Shires	2	0	0
Edward Oliver, per Miles Romney	15	0	0	C. C. Shaw, (per William Pace)	2	0	0
P. Q. McComie, (per J. McComie)	14	2	0	William Thurgood	1	15	0
William Brownlow	8	0	0	Richard Holt, (per Jesse Hobson)	1	10	0
A. N. McFarlane	2	0	0	E. D. Miles	1	10	0
Carried forward	46	2	0		59	17	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XIX. Saturday, October 17, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 12.—*MORMON SOCIETY.*

THE ARTS, SCIENCES AND EDUCATION AMONG THE MORMONS.

"While all these exertions are making for the physical development of a new empire among the mountains, the mental elevation of the people by education has been by no means lost sight of. Liberal appropriations of land and money have been made for the establishment of an university, the grounds for which are laid out and enclosed, being situated on one of the terraces of the mountain overlooking the city. A normal school, designed for the education of those who desire to become teachers, is already in successful operation. School-houses have been built in most of the districts, both in the city and country, which are attended by old as well as young, and every effort is made to advance the mental improvement of the people.

"When it is remembered that within the space of four years this country was but a wild and dreary wilderness, where the howl of the wolf and the yell of the miserable Indian alone awoke the echoes of the mountains, and where the bear, the deer, and the antelope roamed securely over what is now a compact and populous city; that the physical obstacles to the occupation of a region so unpromising were sufficient to discourage the most sanguine imagination and to appal the stoutest heart,—the mind is filled with wonder at witnessing the immense results which have been accomplished in so short a time, and from a beginning apparently so insignificant."—*Stansbury*, p. 143-4.

"Hitherto all exertion has necessarily been bestowed on obtaining the means of living; to fence fields, build houses, and tend their crops and herds. But as soon as this pressure slackened, we find them appropriating liberally for a university, which shall be eminently practical in its character, and designed to teach the useful branches thoroughly, first, to all, and allow those who have the leisure and the means, to acquire the ornamental afterwards.

"The selected grounds for the university buildings are beautifully located on the first broad terrace, in the north part of the temple city, and overlook the dwellings of the town. City Creek has excavated a deep channel through this table-land, as it bursts out from the mountains, and its waters are to be taken at the requisite elevation in the hills, and conducted to the college plat, and made to beautify the scenery in jets, and water the groves, walks, and botanical gardens; and a part used for health, in extensive bath and swimming houses.

"A large square is to be allotted and fitted to athletic and equestrian exercises; an observatory for practical astronomy, and the instruments already collected are to be freely used to instruct on the ground, in the several departments of engineering, mechanics, and surveying—the agricultural department liberally patronised; and the living, spoken languages of all peoples thoroughly taught to the proper students.

"A peculiar feature in their instruction is the introduction of a 'Parent's school' for the heads of families; and, at the time of the organization, the President is said to have avowed his intention of attending it as a scholar, which is gladly mentioned as a thing redounding to his praise, and showing his strength of character; as also calculated to show others of his people that the time for acquiring knowledge is during the whole life of man. It is too often that the school-room is deserted in early life, or the idea acted upon, that, if our youthful days have not acquired the elementary branches, it is of no use afterwards to try to remedy the deficiency.

"The Parents' school, patronised by the Presidency and Regents of the University, with the members of the High Council, must have an immense influence in refining, elevating, and ennobling the mind of the public generally. Primary schools, opened under the direction of the chancellor, and inspected by the Regents, are well attended by the children; but the whole system is now like chaos being reduced to order. Their philosophers already aspire to something more than has yet been accomplished; and they assert that they shall soon revolutionize the kingdom of science, and surpass the most learned in mathematics, philosophy, and the sciences of observation.

"The geologist and chemist must directly come to them to learn the wonders developed from below, and in the mineral kingdoms; and the botanist and naturalist to study the arcana of the principle of life, elaborated in the vegetable and animal. For, having 'sought first the kingdom of Heaven," they look now for the promise of having all other things and knowledge added; but they sensibly add, that the Lord helps those who help themselves, and that their minds will only be quickened to perceive by the most intense industry."—*Gunnison*, p. 80-1.

"Salt Lake City is divided into wards, consisting of nine 'blocks;' every ward has its own bishop, and a school-house in the central block, which is also used for local religious meetings. Inhabitants are required to send their children to school when of a proper age, and pay according to the number sent; but if they are too poor, the ward pays. A schoolmaster receives about fifty dollars a month, but not much of the amount in money: the education is secular, and a 'Gentile' may—one of our train did—obtain the office, but of course would not be allowed to teach anti-Mormon doctrine. The bishop also has to see that the poor are maintained, and that tithes are duly paid: no person, whatever his faith, if sick or unable to find employment, is allowed to want food and clothes and lodging; but idlers are not encouraged."—*Chandless*, p. 186.

CHARACTER OF GOVERNOR BRIGHAM YOUNG.

"Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present. I may nevertheless be pardoned for saying, that to me, President Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental, and physical elevation. He appeared to possess the unlimited personal and official confidence of his people; while both he and his two counsellors, forming the presidency of the church, seemed to have but one object in view, the prosperity and peace of the society over which they presided."—*Stansbury*, p. 133-4.

"Upon the action of the Executive in the appointment of the officers within the newly created Territory, it does not become me to offer other than a very diffident opinion. Yet the opportunities of information to which allusion has already been made, may perhaps justify me in presenting the result of my own observations upon this subject. With all due deference, then, I feel constrained to say, that in my opinion the appointment of the president of the Mormon church, and head of the Mormon community, in preference to any other person, to the high

office of Governor of the Territory, independent of its political bearings, with which I have nothing to do, was a measure dictated alike by justice and by sound policy. Intimately connected with them from their exodus from Illinois, this man has been indeed their Moses, leading them through the wilderness to a remote and unknown land, where they have since set up their tabernacle, and where they are now building their temple. Resolute in danger, firm and sagacious in council, prompt and energetic in emergency, and enthusiastically devoted to the honour and interests of his people, he had won their unlimited confidence, esteem and veneration, and held an unrivalled place in their hearts. Upon the establishment of the provisional government, he had been unanimously chosen as their highest civil magistrate, and even before his appointment by the President, he combined in his own person the triple character of confidential adviser, temporal ruler, and prophet of God. Intimately acquainted with their character, capacities, wants, and weaknesses; identified now with their prosperity, as he had formerly shared to the full in their adversities and sorrows; honoured, trusted, the whole wealth of the community placed in his hands, for the advancement both of the spiritual and temporal interests of the infant settlement, he was, surely, of all others, the man best fitted to preside, under the auspices of the General Government, over a colony of which he may justly be said to have been the founder. No other man could have so entirely secured the confidence of the people; and this selection by the Executive of the man of their choice, besides being highly gratifying to them, is recognized as an assurance that they shall hereafter receive at the hands of the General Government that justice and consideration to which they are entitled. Their confident hope now is that, no longer fugitives and outlaws, but dwelling beneath the broad shadow of the national ægis, they will be subject no more to the violence and outrage which drove them to seek a secure habitation in this far distant wilderness.

"As to the imputations that have been made against the personal character of the governor, I feel confident they are without foundation. Whatever opinion may be entertained of his pretensions to the character of an inspired prophet, or of his views and practice on the subject of polygamy, his personal reputation I believe to be above reproach. Certain it is that the most entire confidence is felt in his integrity, personal, official, and pecuniary, on the part of those to whom a long and intimate association, and in the most trying emergencies, have afforded every possible opportunity of forming a just and accurate judgment of his true character."—*Ibid*, p. 146-7.

"I was glad of an opportunity of seeing the redoubted Brigham Young.—He is a portly man of middle height, apparently about fifty-four; his face bespeaks strong common sense, and when in the prayer he was spoken of as the "prophet and revelator," I tried—but in vain—to discover any sign of contempt in his countenance."—*Chandless*, p. 206.

"The previous remarks of Brigham Young are a characteristic specimen: he never flatters the people, nor apes the supposed mien and language of a prophet. Neither would succeed: the Mormons are not fond of "soft sawder," and would suspect affectation. He rather affects coarse and common language, merely now and then adding with conscious superiority, 'I feel to speak of these things as beneath my position and my office, but the people are such dolts and fools I am obliged to do so.' He is in shrewdness and energy well fitted to be the head, though by no means the most intellectual or most eloquent in the 'Church.'"—*Ibid*, p. 207.

"This man, with a mien of the most retiring modesty and diffidence in ordinary intercourse in society, holds a spirit of ardent feeling and great shrewdness; and when roused in debate, or upon the preacher's stand, exhibits a boldness of speech and grasp of thought that awes and enchains with intense interest—controlling, soothing, or exasperating, at pleasure, the multitudes that listen to his eloquence. His title among the Saints is, 'The lion of the Lord.'"—*Gunnison*, p. 129.

"As soon as our party were descried from the observatory at Parowan, the authorities of the town, and numbers of other gentlemen, came out to welcome the arrival of his excellency, Governor Young; and I never could have imagined the deep idolatry with which he is almost worshipped. There is no aristocracy or presuming upon position about the Governor; he is emphatically one of the people;

the boys call him Brother Brigham, and the elders also call him Brother Brigham. They place implicit confidence in him, and if he were to say he wanted a mountain cut through, instantly every man capable of bearing a pick-axe would commence the work, without asking any questions, or entertaining expectation of payment for services.

"He must certainly possess some extraordinary qualities, which could inspire such unlimited confidence in two hundred thousand Mormons."—*Carvalho*, p. 207-8.

"His great authority has thus far been made subservient to the public interests, and his attention never diverted from alleviating individual distress—therefore it is no wonder that his sanctity is believed above reproach, and his least wish abjectly complied with by almost all over whom he presides with unlimited sway."—*Gunnison*, p. 78.

(To be continued.)

A FAIR PROPOSAL AND A FEW PLAIN TRUTHS.

(From the "Deseret News.")

By the latest reports from the States, we learn that there is a wonderful uproar about the "Mormons," notwithstanding their great remoteness from all neighbours of the class commonly termed civilized and Christianized. Lying letters, though written by nobodies, have excited and bewildered the public mind; priests, politicians, and editors have lent their aid to fan the flame, and all manner of rumours are afloat about the "Mormons," while they are innocently, peaceably, and industriously walking in the pathway of their rights, as guaranteed by the constitution and laws of our common country.

It has been iterated and reiterated abroad, that there are many in our midst who would be glad to get away from here, if they could only be assured that they would not be destroyed upon attempting to leave. And it is well known that there are thousands in the States who are extremely anxious to come here, but are prevented from so doing by want of means for their transportation. It is also most generally understood that the people in all the States, and in all the Territories except Utah, have had the untrammelled privilege of locating in places of their own choosing, while the "Mormons" inhabit a region so uninviting, that no others had ever made an attempt to subdue it, neither would they now accept of it as a gracious gift, with all its hard-earned improvements, should the "Mormons" vacate in their favour. Under these circumstances it is now fairly and frankly proposed by the Saints in Utah, and the proposal will be most readily complied with on their part, to forward safely and free of expense to them, all who prefer leaving Utah and going to the States, if the people or the Government of the United States will, in like manner, forward to Utah those in their midst who prefer to dwell here.

O ye editors, priests, and politicians, is not that a fair proposition? You may reply that "in that case the Government would have far the heaviest bill to pay, as there are hundreds in the States who would prefer being here to one here who would elect to reside in the States," and your reply would be correct. But then why such a hue and cry about tyranny, oppression, and abominations in Utah, when you so well know the main facts in the case, and that you would be the losers in accepting so fair a proposition? Simply because you are, some ignorantly, some knowingly, and all willingly, led by a spirit that is madly striving to destroy the Saints of the Most High from off the face of this earth, that he may keep its inhabitants under the gross spiritual darkness that until recently has brooded over the four quarters thereof, and which even now prevails to an extent the most pitiable and disgraceful in beings professing the least intelligence, and who are accountable for their acts to the Father of all our spirits. This course of things will actually destroy themselves. Such malignity, such perversion, misrepresentation, and lack of the most ordinary degree of kindly feeling for their fellow

beings as now characterize the speeches, remarks, and publications of so great a majority in our boasted Republic, are indeed strange. This continent has been pronounced to be a land choice above all other lands, has been peopled by those who fled from persecution and oppression in other climes, and who successfully threw off the tyrant's yoke about being fastened upon their necks by a power that styled itself the parent, and yet, to the disgrace of human consistency and to the aiding and abetting the powers of darkness in opposition to the decrees of Heaven, many of the descendants of those worthy sires are doing their utmost to thwart the purposes of High Heaven, and to either exterminate or enslave, solely for their religious belief, those who are lawfully entitled to the dear bought privileges rightfully belonging to all. The dictionary of our language, voluminous as it is, has not words with which to properly describe the miserable inconsistency and hellish principles governing such a course of conduct.

How much better it would be, even solely in a political point of view, for the Government of the United States to grant land and extend aid and encouragement to those hardy settlers who are turning her barren wastes into smiling fields, than to harrass a portion of her citizens who are patriotic and loyal above all others, who have withdrawn themselves far from other settlements, and have joyfully unfurled the stars and stripes, the insignia of equal rights, in the tops of her mountain fastnesses. But no, priestcraft is in danger, politicians are hungry for office and spoils, editors must print spicy articles to increase the circulation of their papers, and all hell must be stirred up for the extermination of the Latter-day Saints, and the reversion of smiling fields and happy homes to dreary wastes, and the habitations of buzzards and wolves.

Speculators and politicians, reckless of the lives of innocent persons, indifferent to the interests of the Government, caring nought for the welfare and proper employment of officers and troops, in short, regarding nothing but the accomplishment of their own wickedly selfish purposes, have laid a plan to deplete the well filled coffers of our Treasury, and scatter some of its millions among miserably corrupt scoundrels. And what, think you, is the plan? By carefully working the wires of slander, and exaggerating the influence of the paltry howlings of priests and editors, they have induced President Buchanan and his Cabinet to order a body of troops to proceed, at vast expense, to a country and people where all is, and ever has been, so orderly, proper, and law-abiding, that no troops are, nor ever have been needed. But what care those speculators and politicians for a far worse than useless expenditure of treasure, toil, and hardship, so their pockets are well filled by the operation and a few offices distributed among them? Yet their plan, if it be persisted in, will be a dear and reckless attempt to gain notoriety, wealth, and power, by the sacrifice of principle and humanity, and the more extensively it is carried out, the more disastrous will be the result to all who participate therein, and the more complete and signal will be their final overthrow. Barren and extended plains, and rugged mountains and narrow defiles, at great distances from friends and supplies, are not the most inviting of routes, and a people thus surrounded and valiant for the truth, are not of the most pleasant description to meet with in hostile array, when they are only battling for their rights, their dear bought homes, and the just existence upon the earth of themselves, their wives, children, and friends.

No mob has ever yet been able to successfully cope with the Saints, until they could come against them with a show of legal authority. This our enemies well understand, and therefore they are cunning enough to trump up accusations to induce some action on the part of those legally in power, and thus cover their nefarious plans with the shadow of what appears to be law in the eyes of the masses who do not reflect. But it is really a pity that those who excite and urge hostile operations towards us do not themselves come. If any are to come to fight us, why not send the priests, the editors, the letter writers, the politicians, and speculators, those who are at the bottom of all the present uproar in the States about us? We should be much pleased to see them on their errand of extermination, but they are too much like the monkey who used the cat's paw for raking his chestnuts out of the hot embers. We are of all persons the ones they would prefer to avoid, for full well do they know the injustice and baseness of the representations upon which is founded the action

they have so strenuously urged upon our Government, and the justice they would meet, should they come. They keep aloof, and much prefer thrusting into the gap officers who are chagrined at being appointed to a work so illegal and utterly uncalled for, and innocent soldiers who are drilled to the bidding of their commanders without question or comment. This is a matter of real regret, for both offices and soldiers are bound to obey the orders of their superiors in command; whereas, if the miserable curses who have instigated the sending of troops on such a Tom-fool's expedition had come in person, we should know beforehand where and how to meet them, and what to do with them.

And as to the Officers appointed by Government for Territories, though such appointments are but arbitrary and unconstitutional relics of colonial usage, still, should any come to Utah and demean themselves like true gentlemen, and confine their official acts to their legitimate channels, they will find their offices to partake more of the nature of mere sinecures than in any place they have ever seen, heard, or read of. And in addition to the most urbane treatment in our midst, if they need assistance to help them in, and will only guarantee that they will carry out the above specified line of proper conduct, all necessary assistance will be promptly extended to them. But poor, miserable curses are not wanted here, and all such characters will find the mountain retreats of the Saints too hot for their comfort, for we have already endured their insults, abuse, and corruptions, as long as human nature can bear.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 648.)

[August, 1842.]

Monday, 15th. This forenoon several reports were in circulation in the city, that the militia are on their way here, and the same is said to have been stated by the stage driver, but it is supposed that it is only a scheme to alarm the citizens. Emma presented the foregoing letter to Major-General Law, to which he responded as follows:—

Nauvoo City, Illinois, August 15, afternoon, 1842.

Lieutenant-General Joseph Smith.

Dear Friend—I this morning received a line from you, by the young man (Walker) respecting the guns, &c. One of them is in the Stone shop by the Nauvoo House. One I expect to get put into Mr. Ivin's barn, and the other I cannot get under lock and key in any place I know of yet, but I will have them taken the best care of that I can.

I have also received from the hand of your lady *your orders* at length, respecting matters and things, and I am happy indeed to receive such orders from you, for your views on these subjects are precisely my own. I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of Liberty and Truth, ready in a moment's warning to defend the rights of man, both civil and religious. Our *common rights* and *peace* is all we ask, and we will use every peaceable means in our power to enjoy them, but our *rights we must have*, peace we must have, if we have to *fight* for them.

There has nothing worthy of notice come to my knowledge to-day, the gentlemen officers are seemingly very unhappy and out of humour with themselves more than with any body else. They see we have the advantage of them and that they cannot provoke us to break the law; and I think they know if they do that, we will use them up the right way. I guess they see that in our patience we possess our souls, and I know that if they shed, or cause to be shed, a drop of blood, of one of the least amongst us, that the lives of the transgressors shall atone for it, with the help of *our God*.

I send you the Ordinance that was passed by the Court Martial on Saturday last, for your approval or otherwise, as it cannot become a law without your approbation. I also send you the returns of the election for Major General, as you ordered the election, you will please order the War Secretary of

the Legion (Colonel Sloan) to send for a commission.

With the warmest feelings of my heart, I remain most respectfully yours,

WILSON LAW.

P.S.—Afternoon, 6 o'clock, I have just learned that Mr. Pitman got a letter about noon and got ready immediately, and started off as he said for Carthage, but I think for Quincy, giving it up for a bad job. W. L.

About dark brother Woolley returned from Carthage and stated that he had conversed with Chauncey Robinson, who informed him that he had ascertained, that the Sheriffs were determined to have me, and if they could not succeed themselves, they would bring a force sufficient to search every house in the city, and if they could not find me there, they would search the State, &c.

As before stated the Sheriffs left the city, about four o'clock, saying they were going to Carthage but brother Woolley did not meet them on the road. It is believed they are gone to Quincy.

In consequence of these reports it was considered wisdom that some of the brethren should go and inform me. Accordingly about nine o'clock Hyrum Smith, George Miller, William Law, Amasa Lyman, John D. Parker, Newel K. Whitney, and William Clayton started by different routes on foot, and came to the place where I was. When the statement was made to me I proposed to leave the city, expecting I was no longer safe, but upon hearing the whole statement from those present, I said I should not leave my present retreat yet, I did not think I was discovered, neither did I think I was any more unsafe than before. I discovered a degree of excitement and agitation manifest in those who brought the report, and I took occasion to gently reprove all present for letting report excite them, and advised them not to suffer themselves to be wrought upon by any report, but to maintain an even, undaunted mind. Each one began to gather courage, and all fears were soon subsided, and the greatest union and good feeling prevailed amongst all present. Various subjects then were conversed upon, and counsel given, which was felt to be both seasonable and salutary. After conversing a while in the grove, the company retired into the house, and sat and conversed until about two o'clock, at which time they departed, evidently satisfied and much encouraged by the interview.

Issued the following editorial for the Times and Seasons:—

PERSECUTION.

"If ye will live godly in Christ Jesus, ye shall suffer persecution," was the solemn proclamation made by one of the ancient servants of God; a prophecy that has received its fulfilment in all ages, that has been known and understood by all Saints, and that has been engraven upon the memories of all the faithful; for while blood, and fire, and sword, and torture, have been brought into requisition against the Saints; whilst chains, and fetters and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has reechoed in their ears; it has touched their inmost soul; it has been written on the tablet of their hearts—"if ye will live godly in Christ Jesus, ye shall suffer persecution."

Ever since the formation of the Church of Jesus Christ of Latter Day Saints, calumny, reproach and persecution have flown plentifully into their lap—detraction, slander, falsehood, and misrepresentation have been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from their homes; they have had their property confiscated, and have suffered banishment, exile and death for their religion.

Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound, the sleeping dead shall arise, the books be opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery, and oppression, and deeds of inhumanity and blood that the most eloquent cannot depict; the pencil of the limner portray, and that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been rung

out, and they have drunk it to the very dregs.

Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheons, she wishes to decoy the noble, generous, and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that she may be sharer in her crimes, and participate in her guilt, and stamp with eternal infamy her character. We have already to blush for the gullibility of many of her editors who feel desirous to fan the deadly flame, and stain their hands with her foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have you not witnessed their wanton persecution; their cruel oppression; their deadly hate? Have you not loudly exclaimed against such proceeding; stood forth in defence of republicanism—and as true patriots defended the rights of man? And can you now advocate a cause that would attempt to, or even moot the question of making an *innocent, virtuous* people "*tremble* at the sight of *gathering hosts!*"

Who is it that has made his affidavit that Joseph Smith has been accessary to shooting him? Governor Boggs of Missouri, a man, who, three years ago issued an order to *exterminate* fifteen thousand men, women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath. We would deprecate at all times the commission of so diabolical a crime as that of murder if committed upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into His own hands; yet we would seriously ask if his statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Governor Boggs swear that Joseph Smith was accessary before the fact, when he has not seen him for three years? and when Joseph Smith has not been in the State of Missouri for that time? Whatever his belief might be about his being engaged in the plot, he could not swear to it. Concerning Rockwell, he was in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go to for JUSTICE; we don't think that she is capable of administering it to the Mormons; she must, however, first atone for her bloody deeds, and refund to them what she has robbed them of before their confidence can be restored in her justice, or righteousness. But we would ask, is there no one to murder men but Mormons? Are not assassins stalking through her streets daily? Let the history of the frequent murders committed in St. Louis and other places in Missouri answer. But again, who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of duelling with Senators, and that his life has been frequently threatened, and that not by Mormons: this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th instant General Smith was arrested upon a warrant under the signature of Governor Carlin, in accordance, as stated, with a call from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs. Mr. Rockwell was arrested at the same time as principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal Court, however, issued a writ of Habeas Corpus, according to the constitution and city charter. This writ demanded the bodies of Smith and Rockwell to be brought before the said court, but the officers in charge of these men refused to obey its call; though after some deliberation, they left them in charge of the City Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instruction. Thus Messrs. Smith and Rockwell were free from the arrest, as the Marshal had no authority to hold them in custody. Some two or three days after, the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of Habeas Corpus issued by the Municipal Court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and privileges are the same; no extraordinary process can issue legally, nor no extrajudicial act be required; justice, like her representative goddess, is blind to *appearances*, and favours no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missouri, and charges one O. P. Rockwell with "shooting Lilburn W. Boggs with intent to kill," on the night of the sixth of May, 1842, and that the said Rockwell had fled from justice to the State of Illinois. *Shooting with intent to kill*, and Mr. Boggs alive two or three months after to swear to it may be set down as insufficient grounds for a writ from the Governor of one State, to demand a person as a fugitive from justice in another State. For aught that ap-

pears to the contrary, he might have shot in his own defence and be justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder. The affidavit is therefore not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the O. P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs *knew*, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being "accessory before the fact to an assault with intent to kill," on the night of the sixth of May, 1842. This must allude to some other *Joseph Smith*, as the Joseph Smith of this city, was in Nauvoo on the aforesaid sixth of May, 1842, and on the next day he was at his post as Lieut. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the State of Missouri for the last three years.

But for the sake of argument admit the language of the writ, and Joseph Smith as an accessory before the fact, with intent to kill, must have aided or abetted by *words*, or by *means*, while in the State of Illinois, and cannot come under the purview of the *fugitive act*. Having not fled from justice from another State; and, according to the express language of the constitution; "*he could not be liable to be transported out of the State for an offence committed within the same.*"

An accessory before the fact in manslaughter is an anomaly—and now if *the* Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should he held amenable to the laws of Illinois, and in the ordinary course of procedure by indictment, in accordance with the right of the constitution, which says that he should have a "*speedy public trial by an impartial jury of the vicinage.*"

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for executive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important *counts* which constitute a fair case.

As to the writ of Habeas Corpus, issued by the Municipal Court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the State, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the City Charter, having these express privileges, in words as follows: "To make, ordain, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city"—*and* "the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinance of the City Council."

Now, it is well known that if this Court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the State, or United States, it could be made to respond in a writ of *quo warranto*; and, as a writ of Habeas Corpus can only test the *validity*, not the virtue of a process (as testimony to prove the *guilt* or *innocence* of a person—under an investigation by Habeas Corpus, is inadmissible), we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will *suffer violence* on this account.

Under the existing animosity of the inhabitants of the State of Missouri, manifested towards the Church of Latter Day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: "That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly."

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alleged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some, if they are innocent, why did they not apply to the master in chancery for a writ of Habeas Corpus, present themselves before the Judge of the District Court, and prove themselves clear?

First, we would answer, that the writ of our Municipal Court was treated with contempt by the officers, and it would have been dishonouring our Municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coercion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the District Court it might have availed

them nothing, even if the Judge felt disposed to do justice (which we certainly believe he would have done) as their dismission would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt or innocence of the persons charged, could not be admitted on the investigation on a writ of Habeas Corpus, the question not being whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 17, 1857.

UTAH MAIL.—The Utah Mail, by express, arrived September 28, bringing Numbers 21, 22, and 23 of the *Deseret News*; also a few letters from our friends. From these sources we are happy to learn that the Saints are rejoicing in the great work that God has enjoined upon them to do.

The world, who are not in possession of the secret spring from which all our actions flow, judge us by themselves, and conclude that if we are not alarmed, we ought to be, at the threatening aspect which affairs are assuming towards us in the States. The Latter-day Saints, in view of the present threatening difficulties, are as calm as the summer's sun. They have learned that the destiny of nations as well as that of individuals, is in the hands of the Almighty, who can and will overrule all things for the good of those who love and serve Him.

We can, with all good conscience, appeal to Heaven to bear witness to our integrity and the purity of our motives in the great work that we are engaged in. Governments, like fallen man, have their day of birth and their day of dissolution. They are, like their originators, imperfect in their organization, and after they have answered the ends for which they were created, will give place to others. The Scriptures show that the mortality which now encompasses the human family will pass away, and man exist in perfection, in an immortal state. Disease and death will then have no power over him. It is said of the righteous in that day, "Ye shall go forth and grow up as calves of the stall." And the word of God as plainly shows that there is to come a time when the kingdoms of this world will pass away, and give place to one that is perfect, set up by the God of heaven, which shall stand for ever.

The reason why the Latter-day Saints do not fear their enemies is, they know that the kingdom they are now building up is that kingdom; and, notwithstanding all the efforts made by its enemies, that it will ultimately triumph. Should we be asked how we know this, we answer, by the same means that Peter knew Jesus to be the Messiah. We know Joseph Smith to be a Prophet sent of God, to organize this kingdom, by the Lord confirming his words to us, as He confirmed with signs following the word of His ancient Apostles and Prophets, to those who believed and obeyed.

If the nations of the earth would give heed to the word of the Lord that is now going forth from Zion through His servants, they would be saved from the great calamities with which they are now threatened, from the distress which always attends a forced and sudden revolution. If the kings, queens, and rulers of the earth would assemble themselves together, enquire of the servants of the Lord, covenant before Him to keep His commandments, and incorporate His laws into their systems of government as fast as required, their governments might undergo a gradual change which would not be perceptibly felt, except for the better.

We are charged with treason, because we presume to believe and teach the doctrines taught by holy men of old, who spoke as they were moved upon by the Holy Ghost. This is not doing us justice. We are under covenant to keep the commandments of God. He has instructed us to adhere to the principles of the Constitution, and obey all the laws of any country in which we may dwell. An investigation of our history, from the organization of the Church up to this time, will clearly show to every unprejudiced mind, that we have done our duty as citizens of the American Republic, and also of other nations where we have dwelt.

If our history shows that we have done our duty as faithful subjects, why are we persecuted, and why is all manner of evil spoken against us? Because the people of that nation are corrupt, and are not willing to honour and obey God. They are not willing that He should rule over them, but prefer laws of their own making, and rulers of their own appointing.

The same spirit that put it into the hearts of the wicked in the days of Pharaoh, that if the male children were not destroyed, Israel would be delivered from bondage, has put it into the hearts of the people in this generation, that if they do not destroy the Latter-day Saints, they will build up the kingdom of God. They cannot be destroyed; and the very thing that the world fears will come to pass, for the Lord will deliver us out of their hands. We never have violated, nor do we ever intend to violate any principle of the Constitution of the United States; but we intend to adhere strictly thereto as long as that Government has an existence. But if our constitutional rights are illegally assailed, the first law of nature—that of self-preservation—makes it our duty to defend ourselves against all such unlawful aggressions.

All nations are now sunk into the lowest depths of immorality. Crime of every mentionable character, like the blight of mildew, has spread its corroding influence over the face of all that would otherwise be beautiful in human society. A reformation is necessary; more, it is indispensable. Who can bring about that much needed reformation?

Luther, Calvin, Wesley, and other great reformers in their day, seeing the corruptions that had crept into the religion of their respective ages, were led to do what they could to establish righteousness upon the earth. How have they succeeded Let the history of increasing crime answer, "They have failed." Why have they failed? Because the set time to favour Zion and build up the kingdom of God had not come. God reserved to Himself the right to revolutionize the world, and bring about a universal reign of peace and righteousness. He is doing it in His own time and in His own way. Instead of being angry at the Latter-day Saints, all ought to hail them and the principles they teach, with joy, thanksgiving, and praise to God, for the glorious prospect that has opened to their view.

We hail with pleasure the cheering news from Zion, and feel to rejoice with her sons and daughters in the prospect of a glorious future that awaits them when their enemies shall have passed out of the land. We invite the Saints and all honest-hearted

lovers of truth in Europe, to join with us, and help to magnify the name of the Lord God of Israel, who has set His hand to work, to revolutionize the world, establish righteousness, and banish Satan and his adherents to their own place, while the meek shall be made to rejoice in the everlasting inheritance of a redeemed world.

DEPARTURES.—Elders E. C. Richardson and James H. Brooks, sailed for the Cape of Good Hope, by the steamer *Waldensian*, Captain Joss, from Greenock, on the 29th ultimo.

EMIGRATION TO THE STATES STOPPED FOR THE PRESENT.—To the Saints who are making preparations to emigrate to the States and to Utah during the ensuing season, we say, for the efforts you have made you will be blessed. Our salvation, as a people, depends upon the obedience which we yield to the counsels of the Lord, given us from time to time through His servants. You have been told to save means to pay your way from this to Zion, and you will be rewarded according to the effort that you have made.

In view of the difficulties which are now threatening the Saints, we deem it wisdom to stop all emigration to the States and Utah for the present. We anticipate that it will not be long until the way will again be opened so that you can go home. As the morning mist is dispelled by the glory of the rising sun, so will the present intervening difficulties be banished by the glory of God, when He shall make bare His arm of power, in defence of His people, as He did in the days when He led them out of the land of Egypt.

It will not be long until the way will again be opened, so that the Saints can gather to Zion according to the desires of their hearts. Continue to treasure up means, and add to what you already have, so that you may not be delayed when the way opens.

THE "MORMON."—*The Mormon*, published in New York City, is discontinued.

LATEST FROM UTAH.

ARRIVAL OF ELDER S. W. RICHARDS.

Liverpool, October 4, 1857.

Elder O. Pratt.

Dear Editor—I take pleasure in informing you of my arrival here yesterday, in company with Elder George G. Snyder, per steamship *Europa*, and at an early date hand you a few items which have come under our observation during our journey, which may not be altogether uninteresting to you and a portion of your readers.

We left Great Salt Lake City on the 13th of August, with the express for the States; our mission extending to the Churches in the States, Canadas, and Europe. George W. Knowlton, and a passenger per the express, accompanied us over the Plains, and Elder Bryant Stringham as far as Horse-shoe creek with instructions to the several stations on the line. We spent the night of the 14th at Bridger. Brother Lewis Robinson in charge of this station had just completed the walls of the New Fort, built of rock laid in mortar. Some forty lodges of the Snake Indians were making a friendly visit at the Fort, and Wash-a-kete, the Chief, seemed much pleased in being made acquainted with us, and interested in the answers made to his inquiries. About eighteen miles west of this post we met Levi Stewart, Isaac Bowman, Mrs. Mc

Minn, and others returning from the States. The night of the 16th, we spent at Markham's station, upper crossing of the Sweet water. Here were also a company of surveyors who had been in camp several days, awaiting McGraw's arrival, being in his employ under Government. From this point they were to proceed on, surveying the road through to California. For the construction of this road, Government had authorized McGraw to disburse $300,000 dollars. On the 17th, coming down the Sweet-water, we met Elder William Walker's train in two divisions. With the first division was Thomas B. Marsh, on his way to the Valley. Elder Walker had left the company, and gone on to the Valley. We also met Levi Stewart's train of goods, about thirty-nine miles west of Devil's Gate.

Morning of the 18th, left Devil's Gate, and about five miles east of Independence Rock met the two first hand-cart companies, in charge of Elders Evans and J. B. Martin. Elders Dana, Ashby, Walker and Workman were in company. These companies were in excellent health and spirits, travelling when we met them at the rate of four miles per hour. Our short interview with them was indeed cheering. The next we met was Elder Moody, with a part of the Texian company, about ten miles east of Willow springs, and but a few miles further we met the first Govornment train with stores for the troops of the Utah Expedition, consisting of twenty-six wagons, each drawn by six yokes of oxen. Evening, we reached the upper crossing of the Platte, where one or more Government trains were encamped, and three companies of our emigration, including the Danish and all the remaining hand-cart emigration. It being in the night we did not make a general acquaintance with the Saints, but learned from Elders Cowley and Parkes, that they were unusually prosperous, and the general condition of the companies improving. These hand-cart companies contained many aged, sickly, and infirm persons, when leaving the frontiers.

Wednesday, 19th, forded the Platte, and three miles down met Homer Duncan, with a part of the Texian brethren, who had with them a very large herd of cattle. At ten, a.m., reached Deer creek, where we found Elders Hoffheins and Hart, with their companies from the States; they had been travelling together, and lost forty-six head of cattle in a stampede, which weakened their teams, but had not essentially detained them. They obtained some cattle from the Deer creek station, and moved on with a good degree of ease. Elder N. V. Jones and the boys with him at this station, merit much praise, as their works there abundantly testified. We tarried here near twenty-four hours, and then passed on to Horseshoe creek station, Elder Jones accompanying us.

Here we learned that Elder W. G. Young had passed in advance of Elder J. A. Little's company, and that one or two Government trains of stores had passed up the north side of the Platte, which we had not observed. After making some little necessary preparations at this place to enable us to complete our journey to the frontiers, we took two of the brethren from here with us for a return express, and reluctantly parting with Elders Stringham and Jones, we proceeded on. At evening, camped with Elder Little and company, being the last of our this year's Emigration, eleven miles above Laramie. This company appeared to be in an excellent condition for rapid travelling, and were expecting to make good time from there in. Elders P. H. Young, Musser, and Lunt were of the company, and all well.

Thursday morning, 20th, at daybreak, we crossed the Platte opposite Laramie, and passed down the north side of the river. From this point to Kearney it was a frequent occurrence to see large trains, both in motion and in camp, with enormous herds of cattle, horses and mules. Seventy-eight wagons moving in one train, with about 1000 head of cattle, were as many as we saw together. They generally moved and camped in companies of about twenty-six wagons.

Monday, 24th. The first company of troops that we discovered were in camp 118 miles below Laramie. We camped on the opposite side of the river, in view of some 200 tents or upwards, and five or six distinct trains of Government stores and equipage for the troops. Evidently Government has designed to make the Utah Expedition a magnificent affair.

On the 28th we called at Kearney, where we were informed that most of the troops for Utah had passed that point, and many heavy trains of merchandize, in

view of a rare chance for speculation, purchasing wheat, grain, forage, &c., for the troops in Utah. Poor dear creatures, what a pity they should be disappointed!

At Fort Kearney we learned that many were deserting from the expedition, both troops and teamsters, and the officers had been obliged to hold out inducements, and adopt rigid regulations, withholding pay for one year, &c., to suppress, as far as possible, the spirit of desertion. It was thought this spirit would greatly increase as they advanced towards the mountains, and encountered the severity of the mountain storms, which must necessarily overtake them. Even at Kearney the soldiers were in very high glee at the idea of wintering sumptuously in Utah, where, as the Paddy said, "the women are as thick as blackberries," and it was a great wonder to them what Brigham Young would say to see them with his wives parading the streets of Great Salt Lake City. Every dirty, foul-mouthed Dutchman and Irishman, of which many of the troops were composed, fully expected some "Mormon" woman would jump into his arms upon his arrival in Utah, and hail him as a heavenly messenger sent to bring deliverance from "Mormon degradation, wretchedness, and despair." Who don't wait with almost breathless suspense for the issue? Suffice it to say, the information we received at this point was of the most interesting character to such as have families in Utah, and afforded us considerable amusement. With but a short detention at this point, we proceeded on our way, and on Sunday morning, the 30th, we drove into the flourishing little town of Genoa, a settlement of the Saints near the mouth of Loup Fork, where we found Elder Allen in charge.

We spent a few hours here resting ourselves and teams, and attended meeting with the Saints, who seemed as much delighted as surprised at our sudden appearance among them. Evening, we drove on, and early on Tuesday morning, September 1st, we introduced ourselves to Elder William Felshaw in Florence, being nineteen days from the city. The travelling done in little less than seventeen days.

Spending a portion of the day with brother Felshaw, we communicated to him the spirit of our mission, and afforded him such instructions as were in our power to aid him in promoting the interests of the Saints upon the frontiers in the region of Florence and Genoa, and with him crossed the river and spent the evening with a flourishing little Branch of the Church at Crescent City. The Saints here received us with a warmth of spirit scarcely anticipated by us, and the spirit of gathering was not wanting. Our short interview was agreeable and profitable.

The following morning we took stage at Bluff City for Bentonsport, *via* Fort Des Moines and Oscaloosa, where we arrived on the 5th in time for the cars to Keokuk that evening. The following day we took packet for St. Louis, where we arrived on the morning of the 7th, and soon found ourselves in the company of Elders Eldredge and Coward. Having accomplished our business at this place, we took cars on the evening of the 8th, and arrived in New York on the evening of the 10th, and were joyfully received by the brethren there. Elders Appleby, Clinton, and Stenhouse we found zealously engaged in their several duties, presiding and publishing. Upon counselling with these brethren upon the general condition of the Saints in the eastern States, some changes in the affairs of the Church were deemed expedient, and the publication of the *Mormon* was discontinued. On the 19th we left New York for Boston, where we tarried with Elders MacIntosh and Cleary, and visited and attended meeting with the Saints until the 23rd, when we took passage on the *Europa*, and had a very favourable voyage of ten days to this port.

The blessing of our heavenly Father has truly been with us upon this mission, fully equal to the importance of the duties we have had to perform. We passed several bands of Indians upon the plains, together with the principal body of the Sioux nation, but were not molested by any, further than the little annoyance of their wish to trade, or *swap*, for tobacco, matches, bread, &c. Every evil eye towards us has seemingly been blind, and no angry heart has been suffered to do us any harm, and we have been made as swift messengers that go forth from Zion, bearing glad tidings of great joy to all Saints, for our message has been received with gladness and great joy by the faithful Elders who, as watchmen upon the walls, can behold the dawning of the day

that brings with it the redemption of Zion from all her enemies.

As communications of this character are liable to be made tedious by detail, I will close without dwelling minutely upon many little events and facts which could only be fully appreciated by those who have come immediately under their influence. Having performed a journey of 5800 miles in 33½ travelling days, and near 1400 of this with animals, as you may naturally expect, we are wearied somewhat in body, though we are continually refreshed in spirit and in the knowledge of the work of our God.

In conclusion permit me to extend a hearty greeting in the name of the Lord to the Saints under your administration, in which Elder Snyder joins me. In landing once more upon these shores, I am reminded of many days that have in years past been devoted by me to the welfare of the faithful in these lands, and am constrained to rejoice in the integrity of the faithful. To all such I would say, rejoice ye, for our God reigneth in Zion, and His Prophets declare His will. The day of Zion's redemption is at hand, and her children shall speedily behold the salvation of our God; and in that day the nations shall know that Zion is established, and that she is a place of safety for those that flee thither from the wrath and anger of the ungodly, who shall seek each one to destroy his neighbour and brother from off the earth. Know ye, dear Saints, that faithfulness to your covenants, and endurance to the end in the way that God through His servants shall direct, are the terms of your exaltation to mansions of eternal glory.

Praying that success and honour may continue to crown your efforts for the salvation of Israel, I am

Your fellow-servant,

S. W. RICHARDS.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1857.

CONFERENCE.	AGENT.	AMOUNT.
London	William Budge	£1095 15 6¼
Birmingham	B. W. Brindle	335 11 0
Manchester	Edward Oliver	298 3 2½
East Glamorganshire	Henry Harris	189 7 9½
Glasgow	John Hunter	183 7 7
Sheffield	Wm. Brownlow	182 19 6½
Norwich	Edwin Scott	175 4 9
Warwickshire	Henry Brown	169 8 7
West Glamorganshire	John Davies	166 2 0½
Bradford	William Shires	161 18 7
Cheltenham	Thomas Clarke	137 12 8
Liverpool	W. H. Perkes	136 7 5½
Lincolnshire	Samuel Johnson	134 10 8½
Bedfordshire	William Bayliss	131 7 7½
Edinburgh	P. Q. McComie	130 6 2½
Herefordshire	Lewis Bowen	128 5 2½
Reading	John Hyde	119 0 2¼
South	Simon Irwin	114 14 5¾
Staffordshire	Charles C. Shaw	111 1 6½
Hull	S. Pickering	107 6 5½
Newcastle-on-Tyne	R. J. Philp	101 11 3
Monmouthshire	Michael Vaughan	101 0 4
Derbyshire	Thomas Parkes	94 5 5
Nottinghamshire	Josiah Holmes	94 4 11½
Southampton	Willet Harder	93 17 8
Kilmarnock	John Aird	90 12 4
Leicestershire	John Mellor	88 2 7
Durham	William B. Child.	77 5 3¾
Cambridgeshire	G. Teasdale	76 7 10
Wiltshire	William Norris	72 13 9
Shropshire	David James	67 7 10½
Worcestershire	Richard Holt.	65 11 7
Cardiff	Samuel Roskelly.	61 11 1½
Preston	John Holsall	60 15 10½
Belfast	James McGhie	60 15 1
Dundee	A. N. McFarlane	59 19 8
Carried forward		£5384 13 9

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£5384 13 9
Dublin	John Grist	52 9 7½
Lands End	John Kessell	52 7 2¼
Carlisle	William Gibson	38 4 9½
Dorsetshire	Benjamin Elliot	34 11 8
Brecknockshire	John Thomas	30 16 8
Late Herefordshire	John Preece	24 17 9
Channel Islands	W. Thurgood	24 13 1½
Llanelly	David Davies	24 4 6¼
Pembrokeshire	Edward D. Miles	15 12 5½
Caermarthenshire	Isaac Jones	10 10 0½
Flintshire	David John	10 5 9
Denbighshire	William Ajax	10 0 4
Dyffryn Conwy	William Ajax	7 18 9½
BRANCH.		
Derry	Hugh Sheppard	6 15 7
MISSION.		
Swiss and Italian	Jabez Woodard	256 14 7
Australian	A. J. Stewart	195 12 5
Cape of Good Hope	E. C. Richardson	148 11 7½
Sandwich Islands	P. B. Lewis	78 12 5½
Scandinavian	H. C. Haight	42 16 4½
Bombay		20 15 3½
East India	J. P. Meik	7 14 9
Malta		5 7 2
George C. Riser		6 3 5½
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
F. Merryweather		0 17 3
Frederick Mackay		0 5 3
(Errors excepted.)		£6493 10 9½

VARIETIES.

SCURVY AMONG THE UTAH EXPEDITION.—Since freely indulging their insatiable appetites with the Squaws in the neighbourhood of Fort Kearney, it is reported that the *scurvy* is prevailing to a considerable extent among the troops of the Utah Expedition.

HEAR THE STORY—OF THE CHILD which went forth into the mountain ravine. While the child wandered there he called aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice again mocked him. Flushed with anger, he rushed to find the boy who insulted him, but could find none. He then called out to him in anger, and with all abusive epithets—all of which was faithfully returned to him. Choking with rage, the child ran to his mother and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took the child by the hand and said: "My child, those names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hill side. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life. The world will be echo of thine own spirit. Treat thy fellows with unkindness and they will answer with unkindness; with love, and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit, and even the flowers shall lack curses. Thou shalt receive ever what thou givest, and that alone." Always, said the speaker, is that child in the mountain passes—and every man or woman is that child.

SALUTATION TO THE FOURTH OF JULY.

Auspicious *day* of freedom's birth,
All hail thy yearly dawn!
Columbia greets thee—Glorious Fourth,—
Her Independence morn.

While thund'ring guns shake earth and skies
When thy return appears,
What thrilling scenes like spectres rise,—
Those scenes of former years.

When *rifle's crack* and *cannon's roar*
Spoke *death* in every tone;
And groaning, dying men in gore,
Fell prone like grass when mown.

Those scenes of mental, mortal strife
Of minds with passions wrung;
When wrong and right, and death and life,
In even balance hung.

When husbands, fathers, brothers, sons,—
(Although midst tears and sighs)
Each offered all. God blest. They won
Our country. Noble prize!

Through all these acts our sires we view,
And fancy they return;
And bid us like themselves—be true,
Like them—all cravens spurn.

'Till truth and righteousness shall reign,
O'er every land and sea;
And all men shout the joyful strain,—
"The *Truth*" has made us free.

PHILO.

MONEY LIST, SEPTEMBER 25—30, 1857.

William Shires	£7	0	0
E. Harding	4	0	0
B. W. Brindle	16	0	0
Josiah Holmes	12	0	0
A. J. Stewart, (Australia)	37	19	11
William Norris	2	0	0
John Hunter	31	0	0
Carried forward	£109	19	11

Brought forward	£109	19	11
George Teasdale	2	15	0
William Brownlow	2	10	0
John Holsall	5	0	0
John Kessell	1	13	2
William H. Perkes	6	3	10
	£128	1	11

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XIX. Saturday, October 24, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 13.—*MORMON SOCIETY.*

PETITION FOR THE RE-APPOINTMENT OF GOVERNOR BRIGHAM YOUNG.

"To His Excellency Franklin Pierce, President of the United States.

"Your Petitioners would respectfully represent: that

"Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, We find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumours published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

"We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and

"Whereas his re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; That he is decidedly the most suitable person that can be selected for that office.

"We therefore take great pleasure in recommending him to your favourable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory.

"Great Salt Lake City, Utah Territory,
December 30th, 1854.

J. T. Kinney, Ch. Justice U. S. Supreme Court Utah.
E. J. Steptoe, Lt.-Col. U. S. Army.
John F. Reynolds, Bvt.-Maj. 3rd Arty. U. S. A.
Rufus Ingalls, Capt. U. S. Army.
Sylvester Mowry, Lieut. U. S. Army.

Lathett L. Livingston, Lt. 3rd U. S. Arty.
Jno. G. Chandler, Lt. 3rd U. S. Arty.
Robt. O. Tyler, Lt. 3rd Arty.
Benjn. Allston, Bvt. 2nd Lt. 1st Dgns. U. S. Army.
Chas. A. Perry, Sutler U. S. A.
Wm. G. Rankin, [Quartermaster's Clerk.]
Horace R. Wirtz, Medical Staff U. S. A.
Leo. Shaver, Asst. Jus. S. C. of U. S. Ter. of Utah.
Wm. I. Appleby, Clerk Supreme and First District Courts U. S. T. U.
Curtis E. Bolton, [Bookkeeper of Mr. Perry.]
A. W. Babbitt, Secretary of Utah Territory.
Wm. Mac, [Merchant.]
J. M. Hockaday, [Do.]
George Sims, [Do.]
Henry C. Branch,[Do.]
C. C. Branham, [Do.]
C. J. Byrne, [Do.]
Lucian L. Bedell, [M.D.]
Cortland Livingston, [Merchant.]
Felix Tracy, Jr., [Adams & Co.'s Express Agent.]
E. Smith, Postmaster Salt Lake City.
Joseph Hollman, U. S. District Atty. for Utah.
Joseph L. Heywood, U. S. Marshal Utah Ter.
Jos. Greene, [Merchant.]
J. Geo. Ziegle, [Do.]
Louis Scholl, [Do.]
B. W. Gannon, [Do.]
John J. Kerby, [Do.]
S. L. Wallace, [Do.]
F. S. Klumph, [Do.]
Stephen B. Rose, Ind. Sub-Agent for Utah Ter.
James Loan, [Merchant.]
W. H. Hooper, [Do.]
Geo. P. Styles, Associate Justice S. C. U. S. for Territory of Utah.
T. S. Williams, [Merchant.]
John Needham, [Do.]
William Bell, [Do.]
Charles G. McLure, [Forage Master U.S.A.]

"We do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, this 31st day of December, 1854.

"Thos. Bullock, G.S.L. Co. Recorder.
"Leo Hawkins, Clerk."

It will be remembered that Lieut.-Colonel E. J. Steptoe, whose signature is attached to the foregoing, had himself been appointed to the Governorship of Utah, but had honourably declined, for the reasons set forth in the petition. It will be observed that the names of Secretary Babbitt and Judge Shaver are also attached thereunto; and this fact will appear doubly significant, inasmuch as the principal charges brought against us in Drummond's Report are, that these men were murdered by the "Mormons." Query: do the "Mormons" murder their FRIENDS, while rascals and avowed enemies, such as Drummond, are allowed to escape? Consistency, answer!

TESTIMONY OF COLONEL THOMAS L. KANE.

Extract of Correspondence between the Colonel and President Millard Fillmore.

"Philadelphia, July 11, 1851.

"My dear sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge."—*From the Pensylvanian.*

TESTIMONY OF CHIEF JUSTICE JOHN T. KINNEY.

Remarks at a Collation given by the Hon. Secretary, A. W. Babbitt, to the Legislative Assembly of Utah.

"I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise, which have enacted the fewest and simplest laws; and as you claim superior wisdom, it will no doubt be made manifest in the framing of your laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogise Governor Young, or his Council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty —your public buildings—your machinery,

and the union and good feelings prevailing throughout your territory. are all monuments of the wisdom and power that influence and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments, and kingdoms, still there is no people more happy, more free, and prosperous than this people. These are the words of truth, and it gives my soul delight to express them."

ANTI-MORMON SLANDERS.

"I have not yet heard a single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane.*

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid.*

"The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and every body in it seems to be active and busy."—*H. C. Lee, of Milwaukie, Wisconsin.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormonites in Utah, that the morals of the public were *remarkably pure*, and that the Mormon women *were above all blame.*"—*Frederica Bremer's Homes of the New World.*

"Despite of all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants; but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister had been injured, to kill the seducer."—*New York Herald.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of

hare-brained socialists, or agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness — Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumblingblocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*Ibid.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry, which we have described, could not characterize a debauched and licentious people."—*Edinburgh Review.*

(To be continued.)

THE UNITED STATES GOVERNMENT AND UTAH.

(From the "Deseret News.")

Powerful in numbers and wealth, extensive in domain, learned and practical in mechanical arts and the exact sciences, and possessing a land choice above all other lands, the United States had it in their power to become the most free, enlightened, and happy government ever instituted by man. Peopled by those who had experienced and fled from intolerance, oppression, and religious persecution in the old world, delivered from the yoke aimed to be fastened by a foreign power, and blessed with a constitution guaranteeing freedom of conscience, of speech, and of the press, it was scarcely presumable that occasion would ever be found for the prudent, cautionary counsels and exhortations to be found in the inaugural addresses of Washington, Adams, and Jefferson. But, alas, for human wisdom, when man rejects the counsels and servants of Jehovah! So recently as March 4, 1797, President Adams rationally and forcibly urged the propagation of "knowledge, virtue, and religion, among all classes of people, as the only means of preserving our Constitution from its natural ENEMIES, the spirit of sophistry, the spirit of party, the spirit of intrigue, the profligacy of corruption;" and within that brief period those very ENEMIES, so wisely cautioned against as destructive "to elective governments," are exercising almost undisputed sway over our nation, and most certainly bid fair to soon accomplish their fore-warned nefarious designs.

Place-hunters and spoilsmen, with a hireling clergy and reckless editors to bolster corrupt systems and lash unbridled licentiousness into fury, have the Executive of our nation fast bound hand and foot, and turn him, like a weathercock, to subserving their nefarious purposes, to the utter overthrow "of equal laws, of justice and humanity," principles so revered and respected in the early administration of our government. Yes, so much were those principles then respected, that President Jefferson, so late as March 4, 1801, asserted, "A wise and frugal Government, which shall restrain men from injuring one another, and shall leave them otherwise free to regulate THEIR OWN pursuits of industry and improvement," to be "necessary to make us a happy and prosperous people."

But inasmuch as rotten political pigmies have attained to almost supreme sway in the Government, and are fast trampling under foot the last vestige of "unalienable rights," utterly regardless of the correct teachings and examples of the wise and true patriots and statesmen of the Revolution, it may be asked whether we expect to wean them from the cesspool of their corruptions, or to prevent the mad officers and crew of the ship of state from pursuing their wild orgies, as they are hopelessly whirled in the narrowing circles of the vortex of destruction. We have no such expectation, for we are aware of the folly of attempting to cast evil spirits out of those who prefer their companionship, and our voice is not loud enough to penetrate the ears of those who are willingly deaf and drunken through the influence of their unbridled passions. What then do we propose? To freely

and truthfully comment upon men and principles, no matter whether high or low, powerful or weak, as opportunity and wisdom may dictate. Also to inform "the powers that be" that we are somewhat acquainted with their inhuman plans and designs, and shall subvert them so far as possible; and, for the benefit of the honest, virtuous, and upright, the wide world over, shall strive to encourage the noble and good, and restrain the vicious.

The United States have millions of acres of unoccupied land, for the rapid settling of which the very genius of our Government requires the extension of every constitutional facility and encouragement. Utah embraces a large area of mountains, deserts, and arid valleys, with three salt lakes, several brackish and fresh water springs and streams, six or seven small unnavigable rivers, and limited and widely scattered spots and strips of soil rendered fertile by expensive and vexatious irrigation. This "frightfully poor" region was unoccupied previous to 1847, save by the aborgines and a few roving Indian traders, trappers, and hunters. Being midway between the Western States and the land of gold, on the best direct central line of over-land communication, did not the Government offer large bounties in land, and almost stretch its delegated powers, to pave the way for the settlement of so desolate a country? And did they not even shake off a barbarous relic of colonial usage, and guarantee to the settlers in such a region, even more fully and cheerfully than is accorded to those dwelling in more desirable locations, the constitutional right of electing their own officers? We will answer.

In February, 1846, thousands of men, women, and children, could be seen leaving their homes in Nauvoo, and crossing the Mississippi to escape the religious persecution so ruthlessly poured upon them by the State of Illinois, while not a single move was made by the General Government to "restrain men from injuring one another." And when crossing the Missouri, after a weary journey through the State of Iowa, they were met, instead of with kindness, commisseration, and succour, with a requisition from the United States for a battalion of 500 efficient men to assist in the war with Mexico. This quota, if even any could have been legally called for under the circumstances, was so outrageously and unprecedently large, as to plainly manifest what might be expected from the then Administration, which should, according to Jefferson, have extended "equal and exact justice to all men, of whatever state or persuasion, religious, or political."

That battalion, after being so recently thrust from their homes, solely because they lived above corruptions and the commission of popular crimes, at a moment's warning turned their backs upon their wives, children, and aged parents, upon their brethren and sisters, and, least of all, upon their teams, wagons, and the little all left to them of this world's goods, and performed the most arduous, health-destroying, and praiseworthy, but much poorest requited service, in the acquisition of the very territory of which Utah is a portion. That unfair and inhuman requisition was the first open thrust at the Latter-day Saints by the Government, but it was met in a manner so different from what was expected, and so different from what any other class thus treated would have met it, that the then design for our extermination was foiled. And the ready compliance with such an unheard of requisition, for a long period, effectually silenced the most rabid persecutors of the Saints, and even caused its originator and instigators to blush at cruelty so akin to the characteristics of the fiends of darkness.

In 1847, unfostered and unsustained by human aid, but strong in the Spirit of their God, and joyous in the known eternal principles of Heaven, the Saints wended their way to the mountain fastnesses of what is now called Utah; and from that date until now have been busily engaged in the observance of the commandments of God and the counsels of His servants, in framing and abiding good and wholesome laws, and in benefitting and striving to save the human family so far as possible. Within that short time cities have been built containing, aside from the comfortable dwellings of the less affluent, large, tasteful, and commodious public and private edifices, which would add grace to cities the most favored by time, wealth, and other facilities. Many locations, previously nude and unsightly, have, by laborious, persevering, and often unrequited toil, been caused to teem with their rich products for the sustenance of man and beast, of the citizen and the stranger. And trees, planted and watered

with a labour and patient waiting that but few would endure, are now bending with their burden of beautiful, luscious, and varied fruits, where heretofore naught but barrenness met the eye. And mills and machinery add their hum to the music of waters hitherto unrestrained. These facts alone are of themselves a perfect refutation of all the lies and slanders uttered against us, whether in regard to our social, moral, or political, or religious character and habits; for no people of the character and habits given us by our enemies, would, could, or ever did, even under the most favourable circumstances, operate in a manner at all comparable, for true worth, with the course and conduct of the Saints in Utah.

"Well, for all this toil expended in peopling with patriotic citizens regions where no other people would or will dwell, has not Congress passed for Utah an extra liberal pre-emption law?" It has passed pre-emption laws, some more and some less liberal, for ALL Territories, if we mistake not, except the Territory of Utah! And here alone, where, from the very nature of the country and the just claims of its settlers, and the circumstances of its settlement, justice and mercy would require its being freely given to its occupants, as some small remuneration, there is no pre-emption law extended by a Government which proclaims its citizens to be "free and equal." At a late date, persons were sent to make scattering surveys within our borders, when it is or should be well known at Washington, that even those will never pay for the expense. For although they be made, as we are informed has been the case, at a very cheap rate to the parties entrusted with their execution, by plotting in the office lines never run, and corners never seen in the field, and by here and there sticking long stakes so loosely, that animals upon the range will rub them down (laid to "Mormons") and thus obliterate guiding marks to blunders, still the Government pays according to the office returns, and the buyer may hunt his lines and corners as best he can. But perhaps we should find no fault with large pay for not-doing, since it is preferable with some to be unwillidg to pay anything for service, unless the service be of a corrupt and corrupting description, or be not-performed.

We are as willing to pay for land as are any other people, and are as fond of valid titles to land, which, in unsold lands, whether surveyed or to be surveyed, we recognize, and always have recognized, to rest with the Government. And who in Utah has ever prohibited or in the least interfered with the customary surveying of public lands? Who refuses to pay for public lands, when they are thrown into market? No one in Utah. But how has it been in Nebraska? Congress passed an act, granting a quarter section of land to each settler of a certain description in that Territory, and the Territorial Assembly transcended their bounds, and legislated a half section to each such settler. Has the Assembly in Utah ever ventured upon legislation of anything like that character? Verily, no; and as to land they have only granted possession to certain claims and improvements thereon, as has been customary in all new countries, pending the survey and sale by Government. And we again defy the world to point out a single infraction of law by the Latter-day Saints, either in a legislative, judicial, executive, public, or private capacity.

But the unlawful land-legislation in Nebraska is not all the beauty of land practice in that region, for they have organized Clubs to mutually warrant and defend HALF sections to settlers, and have passed a resolution, among others, in which all who will not join them are called sundry very hard names, and threatened with all sorts of violence, if they in the least degree interfere with the operations of the Clubs. And we are informed that they have already shoved several under the ice, tied up and severely whipped others, banished some, and otherwise killed and maltreated those who cross their plans. Is not all that law-abiding and highly praiseworthy? But they are not "Mormons." Why not send troops to Nebraska, where Congress is openly legislated over by a Territorial Assembly, and the laws set at defiance? Why were not troops sent to California, where downright insurrection and rebellion have strode rampantly over all law? Oh, they were not "Mormons!" Why are not troops sent to New York, Baltimore, WASHINGTON, and other cities, when the civil authorities are wantonly scouted, and blood lawlessly shed by violence reddens their streets? There are no "Mormons" engaged in those pastimes of civilization; And, last, why send any troops to Utah,

where all is peace, industry, law, order, virtue, sobriety, and daily observance of the principles pertaining to both temporal and spiritual welfare and salvation? Oh, solely for the very reason that they are "Mormons," and their upright and virtuous course is so unlike our deeds of of darkness, that we are determined to make them as lawless, bloodthirsty, and rotten as we are, or exterminate them, if we have the power.

To pave the way for the accomplishment of so laudable (?) a design, and, if possible, to goad us to some overt act which can be seized upon for a plausible pretext, they persist in the barbarous colonial usage of thrusting strange and outside officers upon us, contrary to our lawful and oft-expressed unanimous choice, and the majority of whom are most well known to be utterly base and unworthy. President Jefferson, in his address already quoted from, specifies "a JEALOUS care of the RIGHT OF ELECTION BY THE PEOPLE" to be one of "the ESSENTIAL principles of our Government." But within a few days over fifty-six years from that date, and in the same professed Republic, at least one of President Buchanan's Cabinet has styled our Legislative Assembly disrespectful and threatening, because, forsooth, they plainly, though most repectfully, set forth their Constitutional rights in the matter of officers for Utah, and that, too, most strictly in accordance with the teachings of Thomas Jefferson, the great father of the party now in power. But what better can be expected from such pigmy sons of Revolutionary sires, who in so few short years have sunk to so low a depth of degradation!! Halloo in the ears of the deaf, or preach repentance to the devil, all you who have hopes of success in such a course; but for our part, we do not look for justice from a power which has striven all the day long, both secretly and openly, to exterminate us from the earth.

And now, after having briefly sketched a portion of Govermental usage to "Mormons," we actually wish our Government to cease beating about the bush, and to frankly and manfully, if they have any manhood, proclaim to us and the world what course they intend to pursue towards the Latter-day Saints. If you are too sneaking and cowardly to show your hand, but persist in the same oppressive and suspicious conduct you have heretofore, except during the administration of President Fillmore, and partially that of President Pierce, you can but expect that the ardour of our patriotism will at some period cool, for there is always a limit to the human endurance of injustice and tyranny.

If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honourable men, who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair counsel, but persist in sending us officials from the tag, rag, and bobtail of whore houses, grog shops, and gambling hells, we shall take the yankee liberty of guessing your kind (?) intentions towards us, and shall also take the liberty, for the first time, of using that class of officials strictly in accordance with their deserts.

Should you elect to send the last-named class, and should they venture to come and act out their devilish natures, they will really need a far larger body-guard than 2,500 soldiers. And not only to prevent your sending an ignorant soldiery into trouble, and to a region whose manners and society are not congenial to them, but also that such officials may have a characteristic and reasonably numerous guard, we respectfully suggest that you invite to that service particularly all the hireling priests, editors, and other infernal liars who have for years been pouring their venom upon us, and striving to banish "Constitutional principles" and all saving truth from the earth. It would be rather amusing to see how that class of characters would appear at the meeting, for they have been exceedingly diligent in their abortive attempts to successfully charge error, crime, or outrage, to the doctrine and conduct of the Saints. And when foiled in lie upon lie, they have renewed the attack, with a zeal worthy a better cause, and pertinaciously continued to make lies their refuge.

Why cannot our Government at least listen to the counsel of Jefferson, and be

"wise and frugal"—"restrain men from injuring one another, and leave them otherwise free to regulate their own pursuits of industry and improvement?" Why not wisely expend the immense national revenue in paying off the national debt, in making railroads, improving rivers and harbours, settling the public domain, and in using every proper method to promote the peace, welfare, and prosperity of a great people? But let the wicked take what course they may, and though the President, his Cabinet, Congress, and others recklessly break and trample upon the Constitution, that will not alter the course of the people in Utah, for it is our duty to stand by and preserve it, though all others forsake it; and most manfully and faithfully will that duty be fulfilled.

We are fond of peace, and will have it, even though we have to fight for it, as did the Quaker in Connecticut. An old gentleman went from New York to Connecticut on a visit, and while there, he met a man who abused him. When he returned to his home, he told his son of the bad treatment he had met with, and described to him the person who had misused him, and the place where it occurred. The son was a strong man, and a fighting character; and after brooding awhile over the subject, he started for the place described. Upon his arrival, he met a man dressed in Quaker costume, who very well filled the description, and he at once accused him of having at a certain time grossly abused his father. The Quaker stoutly denied the accusation, but the son persisted, and told him that he was bound to whip him. The Quaker, finding remonstrance and his protestations of innocence to be in vain, laid off his coat and hat, and said, "Lie there, religion, until I give this fellow a whipping," which he did most effectually.

"12. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13. The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isaiah xvii.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 24, 1857.

A PROPHETIC WARNING TO THE INHABITANTS OF GREAT BRITAIN.—Expecting soon to leave Great Britain, and return to our mountain home in the Territory of Utah, we feel it a duty to leave with the inhabitants of these countries a solemn warning, concerning those things which will soon befall them; and to point out their only way of escape.

Being called and sent of God, we humbly and in a most respectful manner, say to Her Most Gracious Majesty the Queen, and to all the Lords, Nobles, Rulers, Authorities, and Inhabitants in the United Kindom of Great Britain, that God Almighty, in this nineteenth century, has set up His Latter-day Kingdom upon the earth, as predicted by His ancient Prophets and Apostles. Angels have been sent forth from heaven, by whom power and authority have been conferred upon many, not only to set up and organize the Kingdom, but to minister in all things pertaining to the same. These inspired messengers have been sent, by the commandment of God, to nearly every nation under heaven, and have testified in humility and meekness, but yet with great boldness, that the great and terrible day of the Lord is at hand, and that the preparatory kingdom is established in the heights of the mountains on the great western hemisphere.

The kingdoms of the world have waxed old; and, because of wickedness, they are destined to be speedily broken to pieces; but the kingdom of God will endure for ever. It is destined to increase in strength, power, and dominion, and to bear rule over all the earth. Those nations and kingdoms which will not unite themselves with the kingdom of God, and become one with it, honouring its laws and institutions, will utterly perish, and no place will be found for them.

In view of these things, we humbly, as a servant of the Most High God, entreat all the people of these countries to repent; and in the name of the Lord we exhort you to put away the evils and abominations in your midst, and seek the Lord and His kingdom, and you shall be forgiven, and your great transgressions shall be blotted out, and you shall become a great and mighty branch of that universal Theocracy which is to fill the whole earth, and thenceforth be governed by its laws.

But if you will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strong-holds shall be thrown down; the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged, their merchandize, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn; for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof may no more come up before Him.

Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they "had not where to lay their heads." But they were faithful in delivering their warning message, until the Lord called them out of their midst, that He might execute speedy judgment, and show to all nations that His servants cannot be rejected with impunity. Let Great Britain take warning! and not follow the wicked examples of the Europeans in India. Your fastings and your prayers will be a solemn mockery before God, if you receive not the message He has sent. Though you appoint days of fasting and humiliation before the Lord, yet He will not hear you nor answer your petitions, so long as you receive not His Kingdom, and treat His servants with scorn. He will mock at your calamities and multiply them upon you, until you are wasted away, as chaff by the whirlwind of the mountains.

THE TWENTY-FOURTH OF JULY IN THE TOPS OF THE MOUNTAINS.

(*From the "Deseret News."*)

On Wednesday, the 22nd instant, numerous teams could be seen wending their way by the different routes to the mouth of the Big Cottonwood kanyon, the company being privileged to camp for that night at any points below

the gate in the kanyon. On the 23rd, President Brigham Young led the van of the long line of carriages and wagons, which easily passed up the now comparatively smooth ascent, made so at great expense by the Big Cottonwood Lumber Company, and began to reach the camp ground at the Lake, at about 11 a.m. By good time in the afternoon all the company, numbering, 2,587 persons, with 464 carriages and wagons, 1,028 horses and mules, and 332 oxen and cows, were encamped and busily engaged in their several arrangements for the morrow.

Captain Ballo's Band, the Nauvoo Brass Band, the Springville Brass Band, the Ogden City Brass Band, and the Great Salt Lake City and the Ogden City Martial Bands were in attendance; also the 1st company of light artillery, under the command of Adjt.-Gen. James Ferguson, a detatchment of four platoons of Life Guards, and one platoon of the Lancers, under the command of Col. R. T. Burton, and one company of Light Infantry, under the command of Captain John W. Young.

Col. J. C. Little, marshal of the day.

At 4 p.m. the Martial Bands serenaded the camp.

At sunset notes from a bugle summoned the Saints to an eminence near the centre of the camp ground, when President Brigham Young made a few remarks, recounting the mercies of God to this people in delivering them from the power of their enemies, in making the desert places blossom like the rose, and the sterile plains yield luscious fruits and golden grain, in loading the leaves of the trees and shrubbery with honey dew, and in increasing our flocks and herds in a marvellous manner. After President Young had concluded his remarks, President Heber C. Kimball offered a prayer of thanksgiving unto God, for His goodness to His people, prayed for Israel and Israel's enemies, and renewedly dedicated and consecrated unto God the ground, the waters, the timber, the rocks, and all the elements pertaining to the stream upon whose head waters were assembled to celebrate the tenth anniversary of the entrances of the pioneers into these valleys.

Three spacious boweries, with plank floors, had been provided by the B. C. Lumber Company, and a large number passed the evening in the joyous dance.

July 24th, each one began to enjoy the privilege of the occasion as best suited their several tastes and feelings, in accordance with the order of the day, giving liberty to all to do as they pleased, occupying their time and opportunities in a manner the most conducive to the greatest amount of happiness and comfort.

The different bands played at intervals throughout the day, and greatly added to the zest of the varied sources of enjoyment.

At morning assembly the choir sung "On the mountain tops appearing." Prayer by Elder George A. Smith. President Kimball gave a few instructions for the government of the company in their exercises during the day, and President Wells said that on account of the large number of people, President Young wished them to attend to prayers at their several tents.

The stars and stripes were unfurled on two of the highest peaks, in sight of the camp, and on the tops of two of the tallest trees.

At 20 minutes past 9 a.m., three rounds were fired from a brass howitzer, for the First Presidency of the Church of Jesus Christ of Latter-day Saints and our rights and independence. At 15 minutes past 10 a.m., three rounds were fired for the "Hope of Israel." Captain John W. Young's company of Light Infantry were paraded, and elicited admiration and astonishment from all beholders. This company numbers fifty boys, ranging from 10 to 12 years of age, and was furnished with tasteful uniform by Governor Young, and truly they are the "Hope of Israel."

At about noon, Bishop A. O. Smoot, Elders Judson Stoddard and O. P. Rockwell, and Judge E. Smith, rode into camp, the two former from the States in twenty days.

At about sun set the camp assembled for prayers, when President Wells made a few remarks in relation to the latest tidings from the States, upon the order of leaving the ground in the morning, and concluded with prayer. Songs by brothers Poulter, Dunbar, McAlister, and Maiben, commenced the evening's exercises; after which dancing and general hilarity continued to a late hour.

On the morning of the 25th, the company began to vacate the ground by day break, every one apparently highly gratified with the privileges they had been so blessed in enjoying.

G. D. WATT, Reporter.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 622.)

OBJECTION: "The doctrine of human depravity is denied; and in their Magazine, total depravity is denounced. Children are said not to need baptism, because they have no sin, and are alive in Christ; consequently the exertions to evangelize the nations of the earth are not needed."—"*Mormonism Weighed*," *&c., by S. Haining.*

ANSWER: We certainly were never before aware that "the doctrine of human depravity is denied" by the Latter-day Saints; although it is quite possible that, "in their magazine," the sectarian notion of man's innate and connate "total depravity," in every single feature of his individual character, may have been "denounced." The latter-day servants of God, however, both in their preaching and in their writing, continually avow the awful and indisputable fact of "human depravity." The fallen state of mankind is the perpetual burden of their discourses; and their mission, and duty, and aim are to point out to their fellow-men their low and degenerate condition, and to make known to them those Gospel principles which, if received and obeyed, will save or exonerate them from their guilt, purify them from the depravities of their nature, and exalt them into the kingdom and favour of God. The sad and lamentable fact of "human depravity" is too plain and self-evident to be doubted or denied. Its demonstrations are too legibly drawn upon the page of history to be controverted. Its proofs are traceable in furrows of blood, deep and indelible, upon earth's broad tablet. The sacred volume of Inspiration, too, is unmistakeable in its depicture of the sad fact. "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) "All have sinned and come short of the glory of God." (Rom. iii. 23.) "The whole world lieth in wickedness." (1 John v. 19.) "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John i. 8, 9, 10.) Similar declarations to these are made in the revelations of God given in these latter-days; and the servants of God are proclaiming them abroad among all the nations of the earth, calling upon mankind to repent of their sins, and to obey the Gospel, which is "the power of God unto salvation to every one that believeth." How, then, can our opponent's objection be deemed at all admissible? He has entirely missed his aim. He has so far overshot his mark—in other words, the point of his objection is so far distant from the real facts of the case, that there is no perceivable connection between them: they can only be viewed, therefore, as contradictory opposites. He affirms that we "deny" "the doctrine of human depravity," whereas we admit the fact of universal corruption in all its force. His next objection is, that "children are said not to need baptism, because they have no sin, and are alive in Christ." This, however, is an erroneous statement. We do *not* say this of all "*children*," but of *infants*—that is, very young children, who are unable to discern between what is righteous and what is sinful. And, as a line must be drawn at some point, the Latter-day Saints are taught to instruct their children in the principles of the Gospel, and to prepare them for, and bring them to, the waters of baptism, at the age of eight years. Much might be said elucidatory of this important subject; but what we have here more particularly to do with is our opponent's stated objections. "*Sin*," says an inspired authority, "*is the transgression of the law.*" (1 John iii. 4.) How, then, can infants, who know nothing of the law or its prohibitions, be considered as guilty of "*sin?*" How can an unconscious infant be regarded as a wicked and depraved being? Infants are innocent before God, and are alive in Christ; "*for of such is the kingdom of God.*" "Verily I say unto you, Whosoever shall not receive the kingdom of God *as a little child*, he shall *not enter therein.*" (Mark x. 14, 15.) And again, "Verily I say

unto you, Except ye be converted, and become *as little children*, ye shall *not enter into the kingdom of heaven.*" (Matt. xviii. 3.) Now, the ordinance of water baptism is "*for the remission of* SINS," as s evident from Mark i. 4, 5; Luke iii. 3; Acts ii. 38; xxii. 16. Infants are not guilty of sin, being incapable of committing it. Why, then, should they be baptized for the remission of sins which they know nothing of, and of which they are not guilty? We now arrive at the climax of our opponent's objection:—"Consequently, the exertions to evangelize the nations of the earth are not needed." Because infants are not depraved—totally depraved beings,—because they are alive in Christ, are not guilty of sin, and are not proper subjects for baptism—which is an ordinance for the remission of sins,—*therefore* "exertions to evangelize the nations of the earth are not needed." (!!) Oh, what powerful and convincing reasoning is this! Avaunt, ye shades of departed logicians! Away with you, Reid and Taylor, Mills and Whately! Your comprehensive treatises are no longer needed! Hide your heads, ye daring wights; retire into inglorious solitude and obscurity, and venture not into literary circles again; for, know ye, that the Rev. Mr. Haining far outshines you, and all your rules of logical argumentation are now entirely superseded! You have told us that all conclusions, to be valid, must be drawn from legitimate antecedent premises, expressed or understood. But—pshaw!—hear our modern logician, *ex cathedra*:—"Children are said not to need baptism, because they have no sin, and are alive in Christ; CONSEQUENTLY *the exertions to evangelize the nations of the earth are not needed.*" (*!!*) This argument, or rather, this lame *apology* for an argument, puts one in mind of Jeremy Taylor's "tower built upon a bulrush!" At any rate, it is a very heavy superstructure to be raised upon so slight a foundation. Surely "children," or infants, do not constitute "the nations of the earth!" When Christ said to his Apostles, "Go ye, therefore, and teach all nations, baptizing them," &c., did he mean, Go and teach all *infants*, and baptize *them*, teaching *them* to "observe all things whatsoever I have commanded you?" We think not. Yet our objector, in the face of all rule and reason, law and Gospel, argues, because "children" or infants, having no sin, need no baptism, that "consequently" the Gospel need not be preached to the "nations of the earth!" If infants do not "need baptism," there are thousands of men and women that do. If infants "have no sin," there are thousands and millions of men and women that have. If infants "are alive in Christ," there are, alas, too many adults who are not, but who, on the contrary, "are dead in trespasses and sins," and are going fast down to perdition. Surely, then, there are many among "the nations of the earth" who need to be evangelized, and brought to a knowledge of the truth, who have long since passed the age of infancy and childhood. Besides, many of those who are now unconscious and innocent babes, will one day become men and women; and, unfortunately, as children grow in stature and increase in years, the traditions of society which entangle them, grow with their growth, strengthen with their strength, and increase with their years, and the noxious vices and evil influences of this sinful world contaminate and destroy them. Hence, long before arriving at full manhood or womanhood, the once smiling babe, or guileless, sinless child, has a heavy load of guilt to answer for; and that very guilt—that load of sin and depravity, thus gradually acquired—if unrepented of, and unforgiven, will assuredly sink its possessor deeper and deeper into wretchedness and woe, and finally into hell.

(To be continued.)

HOME CORRESPONDENCE.

LETTER OF INQUIRY.

16, Crown Street, Aberdeen,
October 5, 1857.

Mr. Orson Pratt.

Sir—I am one of those simple inquirers, who, on the subject of religion, have carefully examined most creeds, and in my own estimation at least, have found them wanting. I have compared these creeds, professions, and practices, with the only standard they generally appeal to—the

Bible; but there I am unable to find a likeness of any of our professing Christian bodies. In my judgment, no one creed of all the sects I have met with is based on the Bible, or has even the slightest resemblance to New Testament doctrines or practices; and all are, at best, but a vile, spurious imitation. If religion, as at present taught, were true, it would be the same in every feature as when taught by Christ and his Apostles. The same *signs would follow those that believe*, and the same *promised Spirit would be given*—not to all who might claim, or even assume they had got these gifts— but to all true believers; while, without this, the very Scriptures themselves become a mere empty form, a cold monotony of words, from which evidence to authenticate has departed, even if it had ever existed. Of this the present state of the church, so called, affords ample proof, as professors insist that these powers, signs, &c., did exist in the Apostolic age; but, save the Roman Catholic, few admit that their existence ever reached a later period. The Tractarian sect in the English Church claim, instead, Apostolic succession, as a harmless horse to get over the absurdity of their peculiar position. These exceptions only show that the Word alone is not, in their estimation, sufficient authority. In this they seem right; but in their way to supplement that authority, wrong; as without the powers, signs, and gifts, the Church as a proselytizer ceases her mission; nay, she is even unable to defend her position, and already has, in our popular sects, ceased to exist as a truly Christian church; and the apostacy is every way complete.

Whether or not your body be an exception to the sweeping charge, is more than the proofs I have enable me to say. I have had some slight intercourse with members of the Latter-day Saints, or body called Mormons, but that intercourse has been always short of conviction. Whether the fault lay with them or with me, I know not, but I believe the fault has not been altogether mine,—at least I hope so. However inveterate my unbelief may be, I am not of those who would pray earnestly for the outpouring of the Spirit, while disbelieving entirely in that Spirit's manifestations. I believe that signs were manifested, and that they would be so still, were our churches what they profess to be — the churches of Christ. If they are not recognized by the Great Head, such manifestations are not to be expected. On this point alone do I prove them spurious, even were not their doctrines altogether unscriptural, which in most cases they are.

The Catholic Church claims infallibility, I admit; but her doctrine and practices do not substantiate that claim; neither has she ever been able to prove possession of the gifts she claims. The claim is based on Apostolic succession, the links of which are broken. Lately the teacher of some half-score of Baptists agreed to cure me of my disease on the subject of extraordinary gifts, and treated me with strong doses of what he had not only found sufficient to cure others, but had actually cured himself. He undertook to show that he had the amplest Scripture evidence to prove that these gifts, &c., were to cease with the Apostles. I do not suppose that I have convinced him, but it is certain that I have entirely silenced him.

I see much to admire in the system established by Smith. He does no violence, as far as I see, to the truths of Scripture. The social system based upon it seems just and equitable to all, and not a robbery of the poor. From the position chosen for a settlement, it needs no prophet to predict that the whole world lies at your feet; for by carrying out that system honestly, it seems clear that you are destined to rule the earth. But enough; I have left no room to apologize, and would not do so if I had; but must, in justice to myself, say a few more words.

I am pretty free from prejudice, and am anxious to arrive at truth. If you can help me, and feel so disposed, I am prepared to listen to you, and to weigh your remarks with candour. I shall also be open to conviction when the facts are such as I can understand to agree with sound reason. I cannot resist facts, if I know them to be such; but am not, on religious subjects, likely to be convinced by sophistry. Whether you think it worth while to notice this or not, lies with yourself. I wish you to do so, or I should not have written at all. . . . .

I do not believe the lying stories about the Mormons, or about Brigham Young; and the idea of sweeping them from the earth, so generally entertained, is simple, villanous, and will not take place. I say this without reference to the truth or otherwise of the system. It is clearly

destined to spread and flourish whether true or not. Many a system of error has done so, perhaps, more rapidly than truth.

I am, sir,

Yours obediently,

A. C.

[We insert the foregoing letter, and add a few words by way of advice to all who are candidly seeking after truth.

When Jesus and his Apostles made their appearance among the Jews as religious teachers, they found various religious sects in existence as at the present day. The Gospel which our Lord taught had been preached in the days of Abraham, to the Antediluvians in the days of Noah, and to the children of Israel again in the days of Moses. The Scriptures inform us that the Gospel did not profit the children of Israel because of the unbelief of those who heard it. They transgressed the pure and holy principles of the Gospel; therefore, as Paul says, "The Law was added because of transgression."

During the several Gospel dispensations that had existed prior to the advent of our Saviour, the people were taught to look forward with an eye of faith to a time when the Messiah would come and make an atonement for their sins, as we now look back with an eye of faith to the day when the promised atonement was made.

When Jesus beheld the dark and benighted condition into which the religious world had fallen, by their having lost the spirit of revelation, he told them to search the Scriptures, for in them they thought they had eternal life, and that they testified of him. The Jews were then in possession of the Old Testament Scriptures, which pointed to a day when the Father would send his Son into the world. They also pointed out many circumstances that would accompany his advent and ministrations.

The course pursued by him was to manifest to a few the divinity of his mission, and send them forth among the people to reason with them from the Scriptures, and bear their testimony to the truth. As the Old Testament pointed to the great work to be done upon the earth at the time of the first coming of the Lord, so the Old and New Testament Scriptures, with a greater degree of clearness, point to the great Latter-day work which is to be done prior to and at the second advent of the Messiah. And as it was necessary to send a Prophet to prepare the way in the former dispensation, so it is in the latter. The Scriptures clearly show that another Prophet will be sent prior to the great and notable day of the Lord's second advent. In the present divided state of the religious world, it is indispensably necessary that an inspired man should be raised up with authority to declare "Thus saith the Lord" to every principle or doctrine taught by him, or the Scriptures cannot be fulfilled; for they definitely point to a time when all shall see eye to eye, when all shall know the Lord, from the least to the greatest; when peace and harmony shall reign throughout the earth. In the absence of direct revelation, one man has the same right to promulgate his opinions as another, and the sad condition in which we find the religious world shows that the blind are ever too ready to be led by the blind. The world by their wisdom cannot find out God. As seminaries of learning, Theological Institutes, &c., &c., increase, in the same ratio do religious divisions increase. New sects and parties are continually being multiplied. In the midst of all the darkness, and division, and religious strife, by which we are surrounded, is it not rational to expect that God our Father, whose mercies are over all His works, will lend a listening ear to the cries of the upright, and manifest the truth to them by revelation? We say it is. The course that we advise all honest inquirers after truth to pursue is this: Compare the doctrines of the various religious sects of the day with the doctrines of the ancient Prophets and Apostles; exercise your own judgment independently of the opinions of any man; and pray to God, with faith in the name of Jesus, to aid you, by the Spirit of truth, to come to correct conclusions. Our experience proves that all who take this course, will find the most happy results to ensue. It is the privilege of all persons who will repent of their sins, and seek for it, to have it manifested to them, that the Gospel is again restored to the earth, and that Prophets are now leading the people of God. By revelations and by miracles wrought through Joseph Smith and the Apostles of this dispensation, many witnesses to the truth have been raised up, and are

now being sent forth as such to the inhabitants of the earth. All who let the testimony of these living witnesses have due weight with them, and do not resist the Holy Ghost, will come to a knowledge of the truth.—Ed.]

VARIETIES.

What is an Eclipse?—"An eclipse," said a Jack tar, profoundly, when asked for a definition, "happens in this way,—it's only the moon that breaks adrift and gets athwart the sun. It's all right by and by, for the old boy puts the helm hard over, and then it's all plain sailing."

How to be Miserable.—Sit at the window and look over the way at your neighbour's excellent mansion, which he has recently built and paid for, and sigh out, 'Oh, that I was a rich man!' Get angry with your neighbour, and think you have not a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, 'When shall I be buried here?' Sign a note for your friend, and never forget your kindness; and every hour in the day whisper to yourself, 'I wonder if he will pay that note.' Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine, till you have put the owner to a great deal of trouble. Believe every shilling passed to you is but a sixpence crossed, if you should take it. Put confidence in nobody, and believe every man you trade with to be a rogue. Never accommodate if you can possibly help it. Never visit the sick or afflicted, and never give a farthing to the poor. Buy as cheap as you can, and screw down the lowest mill. Grind the faces and the hearts of the unfortunate. Brood over your misfortunes, your lack of talents, and believe at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty. Then you will be miserable to your heart's content (if we may so speak), sick at heart, and at variance with all the world. Nothing will cheer or encourage you; nothing will throw a gleam of sunshine or a ray of warmth into your heart. All will be as dark and cheerless as the grave.

Thunder.—It is well known that in old times, and indeed up to a comparatively recent period of history, eclipses, meteors, and comets have been viewed with awe and terror by all who saw them. They were regarded as dire portents of some coming calamity, or as signs of the anger of that Power which, under some form or other, has been worshipped in all ages. If such was the effect of these harmless appearances, it will reasonably be supposed that thunder-storms, which sometimes visibly resulted in death, would be regarded with still more fear. Such, in fact, was the case, and we find that the kings and heroes of old were, in many instances, no more exempt than the vulgar from the dread thus excited. Augustus trembled at the sound of thunder, and always carried on his person a seal-skin, which was then supposed to be an infallible protection from thunder. When a storm approached he would hide himself in the cellars of his palace. Suetonius, who gives us these details, states also that Caligula was struck down with terror at a flash of lightning, or a peal of thunder, and that *he* was accustomed (tastes are various) to hide himself under his bed. The ancient inhabitants of Russia placed thunder in their list of evil deities, and they erected a gigantic statue of the god, round which a perpetual fire of oak-boughs was kept burning. The Peruvians, who worshipped the sun as the supreme deity, regarded thunder as the minister of that god's anger; the places struck by lightning were marked by them with peculiar signs; no person was permitted to enter them, and they were regarded as for ever accursed. At the time of the invasion of Peru, the Spaniards, who carried fire-arms, were taken for supernatural beings, charged with the vengeance of the deity; and this idea contributed in no small degree to weaken the resistance of the Peruvians. The many experiments which have been made on atmospheric electricity have resulted in establishing the following facts:—The clouds are usually charged with positive electricity, that is to say, the same electricity which is produced by rubbing a glass with a piece of cloth. During a storm it sometimes happens that there are also clouds which are charged with negative electricity, and as the opposing electricities attract each other, we see the clouds moving about with great rapidity, and often against the wind. A grand electric spark, or flash of lightning, is produced by the collision of these two kinds of clouds, and the noise which accompanies the flash is echoed from the neighbouring clouds, or from different objects on the earth's surface. Thus we explain the rumbling of thunder which is heard long after the flash has been observed, in consequence of the well known fact that light travels with far greater speed than sound.

ROASTING A LAWYER.—County Court was sitting a little while ago in ——, on the banks of the Connecticut. It was not far from this time of year—cold weather, anyhow—and a knot of lawyers had collected round the old Franklin, in the bar-room. The fire blazed, and mugs of flip were passing away without a groan, when in came a rough, gaunt-looking "babe of the woods," knapsack on shoulder and staff in hand. He looked cold, and half perambulated the circle that hemmed in the fire as with a wall of brass, looking for a chance to warm his shins. Nobody moved, however; and unable to sit down for lack of a chair, so he did the next best thing—leaned against the wall, "with tears in his fists, and his eyes doubled up," and listened to a discussion on the proper way of serving a referee on a warrantee deed, as if he were the judge to decide the matter. Soon he attracted the attention of the company, and a young sprig spoke to him. "You look like a traveller."—"Wall, I s'pose I am; I come from Winsconsin afoot, 'tany rate.'—"From Wisconsin! that *is* a distance to go on one pair of legs. Did you pass through the 'lower regions' in your travels?"—"Yis, sir," he answered, a kind of wicked look stealing over his ugly phiz-mahogany, "I have been through the outskirts."—"I thought likely. Well, what are the manners and customs there? Some of us would like to know." "Oh," says the pilgrim, deliberately, half-shutting his eyes, and drawing round the corner of his mouth till two rows of yellow stubs, with a mass of masticated pigtail, appeared through the slit of his cheek—"you will find them much the same as in this region—*the lawyers sit nighest the fire.*"

HYMN

BY C. W. WANDELL.

L. M.

O! fear not, brother, years of peace,
Of joys celestial thine shall be;
Thy grievous trials then will cease,
And thou shalt rest contentedly.

O! care not, brother, let thy day
Of fierce contentious struggle come;
'Twill serve to hasten thee away,
To Zion's consecrated home.

Hope—hope on, brother, happier times
Await but now thine own command;
In Zion's pure and peaceful climes—
In Ephraim's fair and goodly land.

O! weep not, sister, dry thy tears!
Thy Saviour bids them cease to flow;
Forego thy griefs—forget thy fears,
And hope for brighter days to know.

Cheer—cheer thee, sister, heavenly joy
Shall fill thy soul—shall swell thy heart;
Thy peace shall be without alloy;
This is indeed the better part.

See! see! my brother, see! it breaks!
The dawn of earth's Sabbatic day;
It's genial light prophetic speaks,
"Thy toils will soon have passed away."

Look! look thou! sister, see! the Sun
Of Zion's glory shines for thee:
Hark! hear his voice—the Holy One,
"Come all ye faithful, reign with me."

ADDRESSES.—Samuel H. B. Smith, 19, Dock Street, Leeds.
Jabez Woodard, Rue du Cendrier, 108, Geneva, Switzerland.
James Bullock, care of Mr. Joseph Wilson, 7, Coley Street, Reading, Berkshire.
Philip Margetts, care of Mr. T. Davis, Mason's Yard, North Brook Street, Newbury, Berkshire.

MONEY LIST, OCTOBER 1—10, 1857.

	£	s	d
William Bayliss	12	0	0
Edwin Scott	10	0	0
William Shires	5	0	0
David James	4	0	0
Josiah Holmes	5	0	0
E. D. Miles	0	11	11
Carried forward	36	11	11
Brought forward	36	11	11
J. Mellor	1	10	0
John Hyde	3	12	6
W. Norris	5	0	0
Simon Irwin	3	10	0
Edward Oliver	13	10	0
	63	14	5

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XIX. Saturday, October 31, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 14.—*MORMON SOCIETY.*

POLYGAMY AMONG THE MORMONS.

"Again, they teach that the use and foundation of matrimony is to raise up a peculiar, holy people for the Kingdom of God the Son, that at the Millennium they may be resurrected to reign with him, and the glory of the man will be in proportion to the size of his household of children, wives, and servants; but that those eligible to the priesthood have only a right to marry at all. It is to be a pure and holy state; and religious motives or a sense of duty should alone guide; and that for sensual gratifications it is an abomination.

"Infidelity and licentiousness are held up for abhorrence; and when the 'plurality' law shall be promulgated, they will be punished by the decapitation of the offender, and the severest chastity inculcated upon one sex, and rigid continence on the other during the gestation and nursing of children. Thus the time of weaning will again become a feast of joy, next to the celebration of the nuptial rite, and patriarchal times return."—*Gunnison*, p. 68-9.

"Thus guarded in the motive, and denounced as sin for other consideration than divine, the practical working of the system, so far as now extended, has every appearance of decorum. The romantic notion of a single love is derided, and met by calling attention to the case of paternal affection, where the father's good will is bestowed alike on each of his many children; and they pretend to see a more rational application of a generous soul in loving more than one wife, than in the bigotry of a partial adhesion. The Seer alone has the power, which he can use by delegation, of granting the privilege of increasing the number of wives: the rule of primitive ages is applied in the case, and the suitor must first have the consent of the parents, then consult the lady, and the Seer."—*Ibid.* p. 70.

"They also assure us that this system is the preventive and cure for the awful licentiousness, the moral and physical degradation in the world; and they make it both a religious and a social custom, a point of personal honour for a man whose wife, daughter, or sister has been led astray, to kill the seducer."—*Ibid.* p. 71.

"Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. Being myself an 'outsider' and a 'gentile,' it is not to be supposed that I should have been permitted to view more than the surface of what is in fact as yet but an experiment, the details of which

are sedulously veiled from public view. So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous, and friendly intercourse among neighbours, with balls, parties, and merry-makings at each other's houses, formed a prominent and agreeable feature of the society. In these friendly re-unions, the President, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gayety of a happy evening."—*Stansbury*, p. 137-8.

"If a man, once married, desires to take him a second helpmate, he must first, as with us, obtain the consent of the lady intended, and that of her parents or guardians, and afterward the approval of the Seer or President, without which the matter cannot proceed. The woman is then '*sealed*' to him under the solemn sanction of the Church, and stands, in all respects, in the same relation to the man, as the wife that was first married. The union thus formed is considered a perfectly virtuous and honourable one, and the lady maintains, without blemish, the some position in society to which she would be entitled were she the sole wife of her husband. Indeed, the connexion being under the sanction of the only true priesthood, is deemed infinitely more sacred and binding than any marriage among the gentile world, not only on account of its higher and more sacred authority, but inasmuch as it bears directly upon the future state of existence of both the man and the woman; for it is the doctrine of the Church, that no woman can attain to celestial glory *without the husband*, nor can *he* arrive at full perfection in the next world without at least one wife: and the greater the number he is able to take with him, the higher will be his seat in the celestial paradise.

"All idea of sensuality, as the motive of such unions, is most indignantly repudiated; the avowed object being to raise up, as rapidly as possible, 'a holy generation to the Lord,' who shall build up his kingdom on the earth. Purity of life, in all the domestic relations, is strenuously inculcated; and they do not hesitate to declare, that when they shall obtain the uncontrolled power of making their own civil laws, (which will be when they are admitted as one of the States of the Union,) they will punish the departure from chastity in the severest manner, even by death.—*Ibid.* p. 136-7.

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally been misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged, to the invasion of individual rights, by the spiritual leaders. Nothing can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called '*sealing*,' it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmingled abhorrence of the whole civilized world. The recent acquittal of a Mormon Elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid. Introd.* p. 4-5.

"I had several conversations with these ladies on the spiritual wife system. They submit to it because they implicitly believe it to be necessary to their salvation. They argue, 'Cannot a father love six children? why can he not love six wives?' I must say that, during a sojourn of near

three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness, amongst them, neither by conversation or otherwise. Their young ladies are modest, and unassuming, while their matrons are sedate and stately. Polygamy is by no means general. There are hundreds of Mormons who have only one wife."—*Carvalho*, p. 178-9.

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious; honest, aspiring, ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism."—*Dr. Bourne*

"The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism."—*St. Louis Intelligencer*.

"For instance, I have, (as you see in all good conscience, founded on the word of God,) formed family and kindred, ties which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has, in all, upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life, but I know that these are good and worthy women, and that my husband is a good and worthy man—one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them, and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general eduation, and at present occupies an honourable seat in the legislative council of this territory."—*Mrs. Belinda Marden Pratt:* Extract of a letter.

EXPERIENCE OF AN ENGLISH TRAVELLER AMONG THE POLYGAMISTS OF UTAH.

"Probably few people have been more abused than the Mormons. Feelings and prejudices against them are very natural and very strong. By natural prejudices, I mean opinions that appear very natural deductions from admitted facts, but which, when you come to actual observation, are found to be untrue, and are therefore prejudices.

"The course of this narrative will best distinguish the real and imaginary effects of polygamy in Utah. Polygamy, as it exists elsewhere, is no part of my subject; nor would it be safe to draw inferences from Eastern countries, where the seclusion of women is a main element of the system, as to a country where it is not so. . . . Of the Mormons, thus much I can say, from having mixed with them: First, the community at large—for about the few who maintain large harems I say nothing — believe the custom allowable and good. Secondly, as a matter of fact, they are not a specially sensual people; nor from the nature of the country, as already described, could an indolent race avoid starving.

. . . . . .

"No man is allowed to marry more wives than he can show he is capable of supporting properly; and, in the humblest class, at least a separate bedchamber for

each wife is required. Men cannot obtain divorces, except for adultery; women, for very trivial causes—disagreement with other wives, &c. Divorces of this kind are neither common nor yet exceedingly rare, and the divorced wives obtain new partners with as much ease as widows elsewhere in the world: they, too, have the care of their children, while their ex-husband must give a portion of his property for their support. Were men the subjects, and women the objects of sensuality, or were the latter looked upon as mere concubines, even if the mother's love were not debased, children would stand a great chance of neglect and ill-treatment. Probably no people (speaking collectively) set a higher value upon their children than Mormons do; and (though women must in time become a scarce article) upon boys particularly; not certainly without a sort of Spartan feeling that their sons belong to their country and faith, to co-operate in the building up of the "church and kingdom." Polygamy, rightly or wrongly, is valued as a means of numerical increase.

. . . . . .

"A mere chance first led me to the particular house, but certainly one might have gone further and fared worse. Of course I had an eye to the peculiar institution. To have spent my time at Salt Lake City in a monogamic household would have been unsatisfactory, and almost ridiculous. The expression, 'Mr. S.'s children,' dropping from a handsome young wife, when I first called, had determined me in my choice; but I was agreeably surprised in finding several hostesses on my arrival. What if they should quarrel so terribly? Had not I my revolver? Why, no, for it had been stolen; but then I was not aware of the fact. Were they, then, termagants, deserving pity for tempers soured by misfortune, or women self-ashamed or shameless in the consciousness of adultery? Nothing of the kind. Though in a different state of society, neither their characters, nor feelings, nor manner of life, materially differed from those of women elsewhere in the world.

"The family, or triple or quadruple family, consisted of sixteen or seventeen in all, of which the lord and master was a worthy Saint and High Priest, the centre of a fair quartette of wives; just as a church spire is of the four pinnacles at the corners of the tower, the polished corners of the temple.

"S., my host, was a native of Massachusetts, and, it is hardly necessary to add, an intelligent and enterprising man. By his own exertions he had risen from penury to the position of a wealthy farmer in the 'Bay State,' where he had lived, though one of the early Mormons, till the expulsion from Nauvoo: then he left all, joined the emigration westward, and arrived in Utah with the first settlers in September, 1847. He had since been absent three years on a mission in England, and knew pretty well as much about the country as I did. In all dealings I found him strictly honourable, though too much of a Yankee not to love driving a hard bargain; yet, if one trusted to his fairness, he took no advantage. To call him an exemplary husband might sound ridiculous, but he had at least chosen well, and not without an eye to beauty, and certainly was an affectionate father—none of his dozen children could complain of neglect. I ought to add that he was thoroughly kind-hearted and hospitable; his age was forty-three or forty-four.

"His first wife was five or six years younger, and from the same part of the country as himself: she often talked over with me her early life in New England, when she was a cotton-spinner (a very different class from factory girls in this country—in fact, as clean, clever, handy, and often nice-looking girls as you could find anywhere), and laying up money fast before she married; and then of her time of affluence, as the wife of a New England farmer, with their cows and poultry, peach orchard and apple orchard, the home-made cider, and sugar from the maple trees. Perhaps those times had also their wants; but in retrospect they were all fair, though not talked of repiningly. She told me also how she and her husband had sat at nights reading over the Mormon books and the Bible till they became sure of the truth, and her family had thrown her off in shame because she was the first woman baptized in that district; and how, after years of alienation, she and they came together only for a new and almost eternal separation, and they had offered her almost anything if she would not go to Salt Lake; and then came the long, long journey over the prairies, (which she, half-dead with consumption, never expected to cross,)

and their life at Salt Lake. Here the veil dropped: if she suffered any pang at the presence of another wife, she never intimated it to me: probably would not had I inquired; but I am no vivisector. Sometimes she said, 'That was before Lizzy (the third wife) came;' but only as a date.

"When the second wife was married I never knew, but it was either just before or just after the journey to Salt Lake; and she had nursed the other, of whom she was a previous acquaintance, on the way. This, perhaps, both being sincere Mormons, had softened any bitter feeling, if such existed.

"'Lizzy,' the third wife, was very pretty, and though with a little girl nearly four years old, hardly herself full-blown. She was an English girl, from Bedfordshire, but taken over to Nauvoo so young that practically she was a native Mormon; and had married at fifteen, almost as soon as she came to Salt Lake. The others sometimes rallied her about having begun life so young, and more than once spoke to me of her girlish prettiness. In spite of this, she was certainly the strictest mother of all, and woe betide the little offender! but like a young mother, she would sit and cry over her sick child.

"The fourth wife was a handsome girl of seventeen; her husband's cousin, and not long married; but she was a vast favourite with all their children, whom she petted immensely: perhaps she had been a playmate previously. 'Give me a drink, Liddy,' '*Do* toss me, Liddy,' 'Won't you mend my coat (or my frock), Liddy?' resounded through the household. They never called her 'aunt,' as they did the others, and as they are taught to do, upon the principle of all the wives being sisters; not but what the rest were fond enough of each other's children—almost as fond, indeed, as if they had been really aunts, and the children were quite as fond of them. The latter, indeed, when they wanted a game at play, always congregated into 'Aunt Elizabeth's' (the eldest wife's) room, for she was less particular about a 'racket' than the others, and her threatenings were long delayed in execution. She had besides a gentleness of manner acting almost as a fascination. Infants who were ill or could not sleep were often carried to her as the best practitioner; for, like a good hen, she could mannage her own brood of chickens as well as a brood of ducklings at the same time. Her own children were six, a remnant of eleven, two of them nearly grown up. I thought it a good sign of family concord that her eldest boys would nurse their young half-brothers and sisters.

"The wives lived two and two—that is, in their sitting rooms; for by Mormon law every wife must have a separate bedchamber—the eldest and youngest together. Whether from any greater sympathy, or on the mathematical principle of the product of the extremes equalling the product of the means, which was about true here, they divided the household pretty evenly; but they passed from room to room constantly, and at this time had all their meals together.

"Yet that polygamist house in Salt Lake City I left not without some sort of feeling like leaving home. I have been a visitor, and met with hospitality at other homes in America, but it was as a visitor; during somewhat a lengthened absence from England, this was the one house in which I lived as in a home, became one of the family, intimate with the eldest, a playmate of the youngest, a friend, I hope, of all; for all were friendly to me. All seemed sorry I was leaving them, and I am not ashamed to say I, too, felt sorry."
—*Visit to Salt Lake*, pp. 190-2, 198-203, 265.

We will now bring "Pictures of English Society" and "Pictures of Mormon Society" to a close, hoping that we have not tired the patience of our readers, and that they have been interested and benefitted by our efforts.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 666.)

[August, 1842.]

Tuesday, Aug. 16th. Wrote as follows:—

Nauvoo, August 16, 1842.

My dear Emma,—I embrace this opportunity to express to you some of my feelings

this morning. First of all, I take the liberty to tender you my sincere thanks for the two interesting and consoling visits that you have made me during my almost exiled situation. Tongue cannot express the gratitude of my heart, for the warm and true-hearted friendship you have manifested in these things towards me. The time has passed away since you left me very agreeably, thus far; my mind being perfectly reconciled to my fate, let it be what it may. I have been kept from melancholy and dumps, by the kind-heartedness of brother Derby, and his interesting chit-chat from time to time, which has called my mind from the more strong contemplation of things and subjects that would have preyed more earnestly upon my feelings.

Last night brother Hyrum, Miller, Law, and others came to see us. They seemed much agitated, and expressed some fears in consequence of some manœuverings and some flying reports which they had heard in relation to our safety; but, after relating what it was, I was able to comprehend the whole matter to my entire satisfaction, and did not feel at all alarmed or uneasy. They think, however, that the militia will be called out to search the city; and if this should be the case, I would be much safer for the time being at a little distance off, until Governor Carlin could get weary, and be made ashamed of his corrupt and unhallowed proceedings. I had supposed, however, that if there were any serious operations taken by the governor, that Judge Ralston, or brother Hollister would have notified us; and cannot believe that anything very serious is to be apprehended, until we obtain information from a source that can be relied upon.

I have consulted whether it is best for you to go to Quincy and see the Governor; but, on the whole, he is a fool; and the impressions that are suggested to my mind are, that it will be of no use; and the more we notice him and flatter him, the more eager he will be for our destruction. You may write to him whatever you see proper, but to go and see him, I do not give my consent at present.

Brother Miller again suggested to me the propriety of my accompanying him to the Pine Woods, and then he return, and bring you and the children. My mind will eternally revolt at every suggestion of that kind, more especially since the dream and vision that was manifested to me on the last night. My safety is with you, if you want to have it so. Anything more or less than this cometh of evil. My feelings and counsel I think ought to be abided. If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life, I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then, in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever. And I must say that I am prepossessed somewhat with the notion of going to the Pine country any how; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house. Nevertheless, if it were possible, I would like to live here in peace and wind up my business; but if it should be ascertained to a dead certainty that there is no other remedy, then we will round up our shoulders and cheerfully endure it; and this will be the plan: Let my horse, saddle, saddle-bags, and valise to put some shirts and clothing in, be sent to me. Let brothers Derby and Miller take a horse and put it into my buggy, with a trunk containing my heavier clothes, shoes, boots, &c.; and let brother Taylor accompany us to his father's, and there we will tarry, taking every precaution to keep out of the hands of the enemy, until you can arrive with the children. Let brother Hyrum bring you. Let Lorin and brother Clayton come along, and bring all the writings, and papers, books, and histories, for we shall want a scribe in order that we may pour upon the world the truth, like the lava from Mount Vesuvius. Then, let all the goods, household furniture, clothes, and store goods that can be procured be put on the boat, and let twenty or thirty of the best men that we can find be put on board to man it, and let them meet us at Prairie-du-Chien; and from thence we will wend our way like larks up the Mississippi, until the towering mountains and rocks shall remind us of the places of our nativity, and shall look like safety and home; and then we will bid defiance to the world, to Carlin, Boggs, Bennett, and all their whorish whores and motly clan, that follow in their wake, Missouri not excepted, and until the damnation of hell rolls upon them, by the voice, and dread thunders, and trump of the Eternal God. Then in that day will we not shout in the victory, and be crowned with eternal joys, for the battles we have fought, having kept the faith and overcome the world?

Tell the children it is well with their father as yet; and that he remains in fervent prayer to Almighty God for the safety of himself, and for you, and for them.

Tell mother Smith that it shall be well with her son, whether in life or in death; for thus saith the Lord God. Tell her that I remember her all the while, as well as Lucy, and all the rest. They all must be of good cheer.

Tell Hyrum to be sure and not fail to carry out my instructions; but, at the same time if the militia does not come, and we should get any favourable information, all may be well yet.

Yours in haste, your affectionate husband until death, through all eternity, for evermore,

JOSEPH SMITH.

P.S.—I want you to write to Lorenzo D. Wasson, and get him to make affidavit to all he knows about Bennett, and forward it. I also want you to ascertain from Hyrum whether he will conform to what I have requested; and you must write me an answer per bearer, giving me all the news you have, and what is the appearance of things this morning.

J. S.

I also wrote General Law as follows:—

Head Quarters, Nauvoo Legion,
August 16, 1842.

Major-General Law.

Beloved Brother and Friend,—Those few lines which I received from you, written on the 15th, were to me like apples of gold in pictures of silver. I rejoice with exceeding great joy to be associated in the high and responsible stations which we hold, whose mind and feelings and heart are so congenial with my own. I love that soul that is so nobly entabernacled in that clay of yours. May God Almighty grant that it may be satiated with seeing a fulfilment of every virtuous and manly desire that you possess! May we be able to triumph gloriously over those who seek our destruction and overthrow, which I believe we shall.

The news you wrote me is more favourable than that which was communicated by the brethren. They seemed a little agitated for my safety, and advised me for the Pine Woods, but I succeeded admirably in calming all their fears; but, nevertheless, as I said in my former letter, I was willing to exile myself for months and years, if it would be for the welfare and safety of the people; and I do not know but it would be as well for me to take a trip to the Pine countries, and remain until arrangements can be made for my most perfect safety when I returned. These are, therefore, to confer with you on this subject, as I want to have a concert of action in everything I do. If I knew that they would oppress me alone, and let the rest of you dwell peaceably and quietly, I think it would be the wisest plan to absent myself for a little season, if by that means we could prevent the effusion of blood.

Please write and give me your mind on that subject, and all other information that has come to hand to-day, and what are the signs of the times. I have no news, for I am where I cannot get much. All is quiet and peaceable around. I therefore wait with earnest expectation for your advices. I am anxious to know your opinion on any course that I may see proper to take, for in the multitude of counsel there is safety.

I add no more, but subscribe myself your faithful and most obedient servant, friend, and brother,

JOSEPH SMITH, Lieut.-General of the Nauvoo Legion of Illinois Militia.

The foregoing letters were delivered to brother Derby, who proceeded immediately to the city.

Brother Derby has taken the greatest interest in my welfare, and I feel to bless him.

Blessed is brother Erastus H. Derby, and be shall be blessed of the Lord. He possesses a sober mind, and a faithful heart. The snares therefore that are subsequent to befall other men, who are treacherous and rotten hearted, shall not come nigh unto his doors, but shall be far from the path of his feet. He loveth wisdom and shall be found possessed of her. Let there be a crown of glory and a diadem upon his head. Let the light of eternal truth shine forth upon his understanding; let his name be had in everlasting remembrance; let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me, to find pure and holy friends, who are faithful, just, and true, and whose hearts fail not; and whose knees are confirmed and do not falter, while they wait upon the Lord, in administering to my necessities, in the day when the wrath of mine enemies was poured out upon me.

In the name of the Lord, I feel in my heart to bless them, and to say in the name of Jesus Christ of Nazareth, that these are the ones that shall inherit eternal life. I say it by virtue of the Holy Priesthood, and by the ministering of Holy Angels, and by the gift and power of the Holy Ghost.

How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand,

on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.

There was brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall he written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works.

Said I to myself, Here is brother Newel K. Whitney also. How many scenes of sorrow have strewed our paths together; and yet we meet once more to share again. Thou art a faithful friend in whom the afflicted sons of men can confide, with the most perfect safety. Let the blessings of the Eternal also be crowned upon his head. How warm that heart! how anxious that soul! for the welfare of one who has been cast out, and hated of almost all men. Brother Whitney, thou knowest not how strong those ties are that bind my soul and heart to thee.

My heart was overjoyed as I took the faithful hand by hand, that stood upon the shore, one by one. William Law, William Clayton, Dimick B. Huntington, George Miller, were there. The above names constituted the little group.

I do not think to mention the particulars of the history of that sacred night, which shall for ever be remembered by me; but the names of the faithful are what I wish to record in this place. These I have met in prosperity, and they were my friends; and I now meet them in adversity, and they are still my warmer friends. These love the God that I serve; they love the truths that I promulgate; they love those virtuous, and those holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob; and they are my brethren, and I shall live; and because I live they shall live also. These are not the only ones who have administered to my necessity; whom the Lord will bless. There is brother John D. Parker and brother Amasa Lyman, and brother Wilson Law, and brother Henry G. Sherwood. My heart feels to reciprocate the unwearied kindnesses that have been bestowed upon me by these men. They are men of noble stature, of noble hands, and of noble deeds; possessing noble, and daring, and giant hearts and souls. There is brother Joseph B. Noble's also, I would call up in remembrance before the Lord. There is brother Samuel H. Smith, a natural brother—he is even as Hyrum. There is brother Arthur Millikin also, who married my youngest sister, Lucy: he is a faithful, an honest, and an upright man.

While I call up in remembrance before the Lord these men, I would be doing injustice to those who rowed me in the skiff up the river that night, after I parted with the lovely group—who brought me to this my safe, and lonely, and private retreat—brother Jonathan Dunham, and the other, whose name I do not know. Many were the thoughts that swelled my aching heart, while they were toiling faithfully with their oars. They complained not at hardship and fatigue to secure my safety. My heart would have been harder than an adamantine stone, if I had not prayed for them with anxious and fervent desire. I did so, and the still small voice whispered to my soul, These, that share your toils with such faithful hearts, shall reign with you in the kingdom of their God; but I parted with them in silence, and came to my retreat. I hope I shall see them again, that I may toil for them, and administer to their comfort also. They shall not want a friend while I live; my heart shall love those, and my hands shall toil for those, who love and toil for me, and shall ever be found faithful to my friends. Shall I be ungrateful? Verily no! God forbid! I design to continue this subject at a future time.

Brother Derby returned in the evening, bringing the following letters:—

Dear Husband—I am ready to go with you, if you are obliged to leave; and Hyrum says he will go with me. I shall make the best arrangements I can, and be as well prepared as possible. But still I feel good confidence that you can be protected without leaving this country. There are more ways than one to take care of you, and I believe that you can still direct in your business concerns, if we are all of us prudent in the matter. If it was pleasant weather I should contrive to see you this

evening, but I dare not run too much of a risk, on account of so many going to see you.

General Adams sends the propositions concerning his land, two dollars an acre, payments as follows: Assumption of mortgage, say about fourteen hundred, interest included. Taxes due, supposed about thirty dollars. Town property, one thousand dollars. Balance, money payable in one, two, three, and four years.

Brother Derby will tell you all the information we have on hand. I think we will have news from Quincy as soon as to-morrow.

Yours affectionately for ever,

EMMA SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 31, 1857.

VALEDICTORY.—Having permission from President Young to close our labours in this mission at no distant period, and return to our home in the mountains, we already anticipate that day with much satisfaction. Preparatory thereto, we close our labours in connexion with the *Star*, and have called Elder Samuel Whitney Richards, to succeed us in the Presidency of the European Mission.

Elder Richards has just arrived from the Presidency in Zion, by whom he has been sent out to counsel and instruct the Elders and Saints scattered abroad, in those things that more immediately concern them; and the spirit of his mission is richly with him. We have been much refreshed, and our joy greatly increased, by his arrival on these shores; and the glad news we have received of the rapidly-increasing interests and welfare of the kingdom of God, and the rolling forth of His purposes. To many, Elder Richards is well known from his former efficient labours as President of the Church in these lands; and we would only say to the Saints, Give him your faith and prayers, and give diligent heed to his instructions and counsels, and he will be an instrument in the hands of God, through which much blessing and salvation shall come unto you. To this end he has our fullest blessing, and the blessing of the Presidency in Zion.

In closing our Editorial labours, we most heartily reiterate to the Saints and the world all our former testimonies of the truth of this Latter-day work. The Saints who receive the Gospel, and enjoy the Spirit of it, *know* its truth for themselves, for the Spirit beareth record; and in that great day when the Judge of all the earth shall call the Spirits of all flesh before Him, they who obey not the Gospel, and receive not the Holy Ghost, shall know that our record is true.

As we wish to be released from the care and anxiety that necessarily attends so important a calling, all communications pertaining to the Presidency of the European Mission must be addressed to SAMUEL W. RICHARDS, instead of

ORSON PRATT.

INTRODUCTORY.—In commencing our Editorial labours of the *Star*, we expect to be excused from making the many apologies customary by learned men, as we should be fearful of manifesting our ignorance too much in the attempt. Very unexpectedly to us, our name is presented to its readers as the one on whom those labours rest, and we shall endeavour to perform them to the best of our ability. Should we succeed in edifying and instructing our readers, we shall feel very thankful in being the

honoured instrument in doing a little good on the earth, while so very much is needed.

So far as we can learn the wants and necessities of the Saints, we shall endeavour to supply them. Our present Mission is more immediately to benefit the Saints, than to preach repentance to the ungodly; yet, as a servant of God, we are ever ready to bear our testimony to the truth of the Everlasting Gospel as revealed to the prophet Joseph Smith, the keys and power of which are now held by, and are in full force under the administration of President Brigham Young; and no power can take them from the earth until the government of God, under the administration of a Prophet, becomes universal in its dominion over all creatures upon the earth.

To care for and administer to the Saints will be our first consideration; and we can assure them God is mindful of them, and His servants in Zion are also mindful of them, or we might have been now otherwise engaged than in writing for the *Star*. The world care not for the Saints but to trample them under their feet and destroy them; consequently the Lord has said it is His business to provide for His Saints; and it was said a long time ago that He "will do nothing but He revealeth His secret unto His servants the prophets." Therefore, if we ever learn what the Lord provides for His Saints, we know just where to look for the information—it will come through His Prophet. Ready obedience to that Prophet will secure every blessing that we are capable of receiving for our present and future salvation, in a general application to the church; but much individual blessing comes through individual exertion, connected with obedience. All in the kingdom of God will receive the reward their exertions merit.

Let every Saint be assured that, whatever changes be made either in administration or policy, affecting their wishes or expectations, they will all be for the best, and prove the very source through which salvation is to be obtained. The Prophet's eye is an eye of vision; it beholds the future, and enables him to provide for its evils; but the days have come in which, where there is no vision, the people must perish. The way of the Lord—which may not be our way—is no less the way of peace and life. Let us therefore walk faithfully in it. If we are told that the Lord's way to Zion is not through the United States, let us not go that way; if we are told, by the Prophet, that it is some other way, let us be ready to go in it, and we shall find deliverance, peace, and salvation.

During our absence from this country, of a little more than three years, we have enjoyed much our labours and associations with the people of God in Zion. They are a people blessed above all other people, and God is indeed their friend. Murder, seduction, infanticides, crime in every form, and the innumerable train of evils so rife in all Christian societies, are almost unheard of there. No angry feuds, arising from civil or political causes, disturb the quiet of a people who are one in faith, one in works, and one in Him—the Son of Peace. But now the scene is changed to us—a change which none can appreciate but those who have experienced it. Every tie that binds man to his fellow man, whether of consanguinity, marriage, or other social obligation, is violated by deeds of murder, rapine, and prostitution, while the spirit of profanity, drunkenness, and every species of vice and immorality is rampant in every grade of society. Virtue, as a thing that was, and shame her offspring, have retired to holier spheres, to blush unseen over the deeds of those in whom they have no place. Both the tongue of eloquence and the pen of the able writer have been employed in vain to stay the tide of iniquity that is destined to speedily make desolate the earth. Every day's experience proves that *few there be that will be saved;* and to search out, watch over, gather up, and deliver those few, becomes the most prominent duty of

the Priesthood. Under these circumstances, with little room to hope for the accomplishment of much good to the world, other than to develope truth, that they may be without excuse, we commence the important labours of our calling, earnestly invoking the blessing of Heaven upon our feeble efforts, and desiring the prayers of the faithful in our behalf.

Elder Henry Whittall, whose name is already well known to our readers, has been called to assist us in connexion with the *Star*. He is one whose ability will aid us much in the discharge of our labours, and whose pen will often strengthen and comfort the Saints.

Communications from the Elders or others for the *Star*, either in prose or verse, will receive our attention.

S. W. RICHARDS.

EMIGRATION.—Inquiries are already being made relative to the probability of any emigration from this country next season. We are somewhat aware of the great anxiety prevailing in the minds of the Saints concerning emigration; and we take this early opportunity of saying that it is possible some few may have an opportunity of emigrating to Utah next spring. Should such be case, it will be only those who have sufficient means to take them directly through without detention by the way. If the Saints will possess their souls in patience for a short time, they will find the way open again for them to go out from Babylon. In the mean time, let those who have deposits in this Office continue to add to them as much as possible, inasmuch as the time of your emigration may depend upon the amount of means at your command. Be faithful and industrious in your labours, saving and frugal with your money; so that when the door opens, you may be ready to go. Do not be over-anxious concerning the future. Any instructions we may have to give, will in due time be imparted to those who preside over you, or through the *Star* to the Saints. The signs of the times indicate much to the careful observer. Watch ye! foresee the evil, and keep out of the enemy's path.

NOTICE.—All moneys forwarded to this Office, by Drafts, Post Office Orders, or otherwise, should be in the name of Asa Calkin, as the financial department of the Office has been transferred to him.

APPOINTMENTS.—Elder Asa Calkin has been appointed our First Counsellor, and Elder George G. Snyder our Second Counsellor, in the Presidency of the European Mission of the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, President.

A MISSION OF EARLY DAYS.

BY ELDER JOHN HYDE.

Two servants of the Lord, an Apostle and his companion were, in an early period of the Church's history, sent upon a mission to a city belonging to an ancient nation, where flourished the arts and sciences in the highest perfection; for what country could produce orators, logicians, mathematicians, and philosophers, to compare with those of ancient Greece? These Elders had to preach the name of one, upon whom was the brand of infamy; for, as a "malefactor," Jesus had been

crucified. Yet this name, and salvation through it, these Elders had to proclaim to a people who demanded wisdom. They had to go forth without "purse and scrip;" for no rich church establishment imposed, or Missionary Association collected, funds to secure salaries to those missionaries. The servants had to be as their Lord. They arrived as strangers in a strange city, for they were Jews. No doubt they anxiously looked and diligently sought for an opening to commence their mission. They heard that some persons were in the habit of assembling "for prayer" in the open air, "by a river side." These persons met in the open air, because, perhaps, none would allow them the use of a building. They met for "prayer," because they believed that, as Deity had thought it worth His while to create them, He would, doubtless, think it worth His while to care for them. He had so constituted and combined the elements of their mental existence, that, while contemplating His works, they became the subjects of intense desire to know and love the august Workman. They clung to the hope that, as He had created the desire, it was His intention to satisfy it; and therefore they prayed. God—the Compassionate and Good—not only observed and approved the prayer, but resolved to answer it. His servants were at the prayer-meeting. They spake to the "women:" the men would not stoop to pray; they were, perhaps, too wise! Yet how natural for the weak to seek strength from the All-potent!—for the ignorant to seek wisdom and counsel from the Infinitely Wise! The servants of God spake like men upon whom rested the Spirit of the Most High: the women were all ear—all attention; and why not? Women suffer most through the fall, and should, therefore, be most ready to embrace the antidote. Among the women, there was one who intently thought and intensely felt,—a woman, respectable in position, for she traded in the commerce of a costly article. She attended to the things spoken—the truth uttered. Her friends would, no doubt, suggest the impropriety of her paying attention to the words of strangers lowly in appearance and humble in garb. They would urge the probability of her character being blasted and of her business being ruined. But such considerations weighed not with her: she heard and she believed. Among the words spoken were—Repent, and be baptized for the remission of sins. These words of the Eternal she resolved to obey at once; and, on the day she heard, she believed, and "was baptized." Noble woman! Would to God that every daughter of Eve would honour God's servants with an attention so profound, and God's mandate with an obedience so prompt! This woman employed the labour of many persons in her business. Her conduct operated for good in its influence upon her household, for they promptly followed the example of their good mistress. How puissant for blessing is a good example, and how frightful for evil is a bad one! This glorious woman not only honoured God's word, but she resolved to bless the Elders who preached it. She thought, perhaps, they were strangers, and hungry; their garments, perchance, were scanty and threadbare. She therefore said, "Come into my house, and abide there," that she might feed and clothe them. That great Being for whose inspection nothing is too minute, saw and approved, and before assembled worlds will acknowledge it. The Elders went with her to her hospitable abode—glad, no doubt, of the opportunity to enjoy a little repose; for fiery were the trials, and fierce the conflicts, of the early, as well as the latter-day soldiers of the cross. They knew that, if they were to sit on thrones of light, they must carve their way to them. They knew that, if they were to wear crowns of glory, and to sway sceptres of dominion, they must "fight the good fight," and win them. Thus these Elders had laid the foundation of a Branch of Church, to which, in later days, the Apostle himself addressed an inspired Epistle, in which he uttered many soul-stirring words of counsel and instruction; and so faithful were the Saints of that Branch, that no words of complaint occur in the whole of that Epistle. We return to the hospitable and happy home of this noble daughter of God. May all His sons and daughters resemble her in promptness of obedience, and liberality of heart. We dwell with delight upon the beautiful picture. The Elders, no doubt, rejoiced at the "effectual door" thus opened by the Lord for the performance of their mission. What were the movements of Satan under these auspicious and eventful circumstances? Did he not seek to frustrate results so glorious? He did. The

servants of God, with the Saints, still continued to assemble for prayer. With prayer they began, and in prayer they sought to realize, all that contributes to peace and progress. If Saints are to be blessed "openly," it is because they "pray in secret." As the Saints proceeded to the place for prayer, they were followed by a young woman possessed by an evil spirit. Not to oppose them, however. No; Satan has sometimes a more wily stratagem. She actually bore testimony that they were "servants of the Most High God!" Every one at Philippi knew this young woman to be a corrupt person. Satan intended that her testimony in favour of the Elders should lead people to conclude that she and they were all corrupt together. He sought to destroy the character of the messengers, and thus weaken the power of their message. How sad the thought of the bodies of men and women being the receptacles of an infernal spirit!—bodies that were intended to be temples for the Holy Spirit, pure within, and blameless without! Satan's scheme, though artful, was nevertheless defeated. The Elders being endued with the Divine Spirit, cast out of the young woman the spirit of evil. Now Satan comes out in fierceness against the Elders, and they have to prepare for conflict. The masters of the young woman find their gain, through her infamy, gone. Horrid reflection, that human beings should obtain profit by the pollution of the fair daughters of the Great God! Her masters ruthlessly drew the Elders before the magistrates, and uttered their bitter complaint. The Elders are scourged, in defiance of law and justice, and handed over to the custody of a savage jailor, who "thrust them into the inner prison, and made their feet fast in the stocks." Very different was this to the comfort of Lydia's hospitable and happy home. Comforts are, it would appear, intended, in the economy of God, to prepare for suffering. Thus, brave are the spirits who are mailed in fortitude, armed for torment, and are fearless of death! The Elders were thus lacerated in body, confined in limb, and immured in a dungeon. How vain to attempt to impede the progress of truth! The Messiah may be crucified, the Apostles may be martyred, and the Prophet may be, with his brother, barbarously murdered; but the truth they came to proclaim must live, and ere long shine with sun-surpassing splendour, and the dark mists of prejudice and folly fade before its dazzling effulgence. The suffering servants of God mourn not; they complain not. No—they pray, and the prison resounds with their praises. Serene with the storm at the fiercest,—confident, when the spring of hope seemed lowest,—buoyed up, when mere human energy alone must have sunk in the whirlpool,—shut out from men,—God was there, and from Him they learned how to suffer and triumph, like men that aspired to be Gods. The prisoners, and perhaps the jailor, with astonishment, heard the prayers offered, and the praises sung. Other prisoners complained, and perhaps execrated and cursed law and magistrates; but, thought they, these strange prisoners bless, and curse not. Suddenly, however, the earth quakes, and the presence of Deity is felt. The prison walls totter, the doors are opened. The jailor, consternated, beholds, and supposing the prisoners had fled, drew his sword to bury it in his own vitals. The servant of God cries, "We are all here." The jailor remembered the men of God, their prayers and their praises; and, overwhelmed with gratitude and with penitence, he sprang in, and fell down at the feet of the Elders. He honoured God, and therefore honoured his servants. His anguishing heart-felt cry was, "What must I do to be saved?" If Satan exulted at the suffering and imprisonment of the servants of God, what thinks he of the jailor now? We will not stay to answer; for now, there is joy among the angels of God, over a repentant sinner. They remember that he kept his first estate, and thus rejoice to see him take the first steps towards keeping his second. The jailor knows he has something to do to be saved, and he wants to know it, that he may do it at once. The Elders reply, "Believe on the Lord Jesus Christ, and thou shalt be saved." Men will never obey a law unless they believe in Him who made it. "They spake unto him the word of the Lord, and to all that were in his house." The result was that he "washed their stripes," and thus proved his penitence, and "was baptized, he and all his, straightway," that "same hour of the night." Many would suggest, "He will lose his situation, and expose his family to want and shame; and to be baptized, too, by prisoners, so branded in character." Others

would urge the impropriety of being so hasty in his decision, and the indelicacy of baptizing females at night. But the jailor decided that, as God, through his servants, had commanded, he would at once obey. Baptism is "for the remission of sins," and the sooner his sins of a crimson dye were remitted the better. Noble man, husband, and father! Would that all men were equally honest and noble! He brought the Elders into his house. They went out to be baptized. "He set meat before them." So, all faithful Saints ever act. Thus additions were made to the branch at Philippi, and success crowned the mission. May all Elders prove as faithful as these Elders, and truth, emanating around, dissipate the disastrous systems that have thrown their dark shadow over humanity, shrouding it in ignorance and woe. Such was true religion, anciently, as to its Elders, principles, and object; and such is what the world calls "Mormonism" now—compassionate as God, and universal as man. In the hearts of its faithful disciples, the hope burns, that the gorgeous picture of the future, presented by "Mormonism," shall be realized;—a picture, so magnificent in the agregate, and so exquisite in the detail;—a picture, upon which may indeed be reared radiant and resplendent anticipations of final perfection and progress. Truth, like the fragments of a shattered mirror, lies scattered around; "Mormonism," like a magnet of celestial power, will collect and fuse those fragments once more into a beautiful mirror, into which men may look, and learn their origin in worlds that are past, and understand how to consummate the perfection of their destiny in worlds that are future. As, in the days of Noah and Lot, many reject this glorious "Mormonism," which is reviled without being examined, and denied without being understood. It is sad to think that only a comparative few realize and know that, as the Gospel of Jesus, it is the "savour of life unto life;" and may all such realize from it "life more abundant." Amen.

JUDGE DOUGLAS AND THE "MORMONS."

(*From the "Western Standard."*)

Of late, Utah has been a fruitful field from which editors, priests, and harpies of every caste have culled an abundance of matter for newspaper discussion and and pulpit declamation. The Utah problem has become *the* question of the passing moment, and various plans are suggested for its solution; the last of which is that of the would-be-president Stephen A. Douglas of Illinois, a man who, by the way, attained his first seat in the Congress of the United States by the aid of some six thousand Mormon votes, as the record will show. Before our expulsion from Illinois, and while our votes were necessary to his political elevation, he expressed himself as painfully sensible of the injustice, persecution, and merciless barbarities we suffered in Missouri, and appeared indignant at the efforts made by the latter State, to drag Joseph Smith from Illinois before her own bloody tribunals. Then, he had a thousand nice things to say in defence of the poor outraged 'Mormons." Now, however, the scene has changed, and with it the position and language of this two-faced demagogue. His successful war against the "Missouri Compromise," however constitutional, was evidently so impolitic and mal-appropos, that in consequence, his popularity has suffered and is still suffering a serious decline. To regain his former popularity, he again makes use of the "Mormon" people, though in a different way. Mr. Douglas is well aware of the latent fears of the people of Illinois of the growing power of the "Mormons." He knows how keenly sensible they are that they most cruelly and foully murdered Joseph and Hyrum Smith, and drove some twenty-five thousand peaceable, industrious, and unoffending citizens into exile. Like other culprits, they fear lest the rod of justice fall upon them—they dread the day of retribution. Stephen A. Douglas knows all this, and the present discussion of the "Mormon question" presents to him a fine opportunity to offer himself as their champion to "put the

knife" to the infant Goliah of the Rocky Mountains, in the hope of advancing to the Presidency over its bleeding corse.

But his propositions, and the ready echo they find in the general press, fall terrorless upon our ears. To carry them out practically, obstacles are to be overcome of a much greater magnitude than they seem to be aware of: precedents must be established which the Congress of the United States dare not establish. How preposterous must his proposition to disorganize the Territory of Utah appear to every sensible man? And if that were possible, what a fearful precedent would he establish! A little reflection will, we think, convince any man who can reflect, that it is no more possible to disorganize a Territory of the Union than it would be to disorganize a State. Disorganization is not contemplated in the Constitution and Federal statutes. Progression is provided for; not retrogression. This doughty Northern advocate of Southern principles has hit upon a solution of the "Slavery problem" that leaves such men as Seward, Hale, and Greely quite in the back-ground. Repeal the Act organizing the Territory of Utah, and by the same rule the growing power of free state sentiments and a future Congress will repeal acts organizing States, and thus *reach slavery in the slave States!* Startling as this conclusion may be, yet it is legitimate, and not difficult to be seen; and is the solution of the "Slave question" long sought after, but never found, by such dullards as William H. Seward and other Anti-slavists. Certainly this *Mormon-made Senator, Stephen A. Douglas*, deserves the thanks of the Abolition party.

The "Mormons" have never previously held the position before the country unto which they have now attained in their exile. The bloody persecutions they suffered in Missouri and in Illinois were State affairs, and for which the General Government refused to be responsible. Now, as citizens of the United States, they are organized under a Territorial government. It is to this government and to that of the United States that they are held, and cheerfully hold themselves responsible: and while they peaceably, willingly, and in good faith, yield obedience to both Federal and Territorial governments and laws, they will take good care that all officers sent from Washington to execute the laws shall do it in a lawful and proper manner. These are the real sentiments of the people of Utah, and by them they will abide, whatever the consequences may be. When will editors learn this? When will they cease to suffer themselves to be "sold" by every apostate, corrupt official and Gentile that leaves Utah, which leaving is caused in many instances by their own base conduct while there, and by which they rendered themselves obnoxious to a virtuous and orderly community.

Mr. Douglas' proposition to have investigated the charges against Governor Young and others, will meet with the hearty amen of the people of Utah. They fear not such an investigation. But whoever presides over such trial will be given to understand at the commencement, that it must be conducted *according to law*. Whoever dons the judicial ermine in Utah will find, notwithstanding the multitudinous reports to the contrary, that the majesty of the law is respected and held inviolate in that Territory, and that neither judges nor governors will be allowed to set aside its guarantees. They will find the grave charge of the lawlessness of the Saints to be based upon the fact, *that they refuse to go to law one with another*. The Latter-day Saints, as church members, settle their difficulties, either between themselves or before their Bishops, without recourse to law; which, without contradiction, they have a right to do, as well as the Quakers, and all sects of Christians. Who does not know, that if a difficulty occurs between members of any Christian congregation, they are counselled to settle it without an appeal to the law? And what honest man will say that such counsel is not wise and good? If the Saints were distributed over the country, as are the Quakers and other sects, this Christian peculiarity would probably have remained unnoticed. But this excellent custom, when fully carried out by the citizens of an entire territory, is made conspicuous, and receives the execrations of every soulless lawyer and pettifogging flunkey whose interests it crosses. This is the whole story of "Mormon lawlessness." Government officials and other lawyers have repeatedly endeavoured to stir up litigation amongst us, and they have as repeatedly failed in their attempts. The Latter-day Saints will take no civil suit before a Gentile court. That is an established fact. The General

Government may send to Utah as many judges as it pleases, and those judges may try and pass judgment upon all criminal cases: to that extent they will meet with our hearty co-operation: but we will give them no civil cases to adjudicate. We can arbitrate our own difficulties, and the power to transact all our legal business is amply provided for in our Justice and Probate Courts. The people of Utah have kept aloof from lawyers, and consequently they have but few difficulties. The people of California have patronized lawyers, and the result is, they are completely confounded with the uncertainties of law. Litigation is stirred up on all hands, and the property-holder is uncertain that what is his to-day will be his to-morrow. The citizens of Utah and of California have pursued opposite courses, and the results show which is the wiser.

We confess ourselves loth to believe that such a change has taken place in the sentiments of Mr. Douglas with regard to the "Mormons." We well remember his former kindly manner towards the Saints, and particularly towards Joseph Smith; and take the liberty of reminding him of a certain conversation he had with Joseph, when the latter told him, he would "yet be a candidate for the Presidency of the United States; and if he at that time should raise his hand against the "Mormons," he would become politically damned."

We have no fears of the tranquility of Utah being seriously disturbed by Senator Douglas, or any other man. The people there have sense and loyalty enough to calmly and firmly stand by the Constitution and the laws; which they have only to do, to disappoint "Mormon"-haters of all classes and creeds, in their vain hope of overthrowing the Church of the Living God.

HEAVEN.

(*Selected.*)

Where the love of order reigns,
Where are neither cares nor pains,
Where a warm affection grows,
Where the heart its kindred knows,
Where unite harmonious minds,
Where true love its partner finds,
Where the good shall find a home,
Where misfortunes never come,—
There is heaven!

When the toils of earth are o'er,
When we live to sin no more,
When the truth alone we speak,
When our neighbour's good we seek,
When old Mammon's bribes we spurn,
When from folly's paths we turn,
When no more from God we rove,
When our Maker's laws we love,—
Then 't is heaven!

SOLYMAN BROWN.

ADDRESS.—John W. Berry, Chapel House, St. Paul's Opening, Norwich.

MONEY LIST, OCTOBER 10—16, 1857.

	£	s	d
Samuel Roskelly, (7th inst.)	2	0	0
Lewis Bowen, (7th inst.)	3	0	0
Thomas Clark	10	0	0
William Gibson	1	0	0
Carried forward	16	0	0
Brought forward	16	0	0
William Shires	2	0	0
Edwin Scott	5	0	0
	23	0	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 45, Vol. XIX. **Saturday, November 7, 1857.** **Price One Penny.**

A PARABLE.

BY ELDER E. W. TULLIDGE.

Now it came to pass, before days were measured unto man, or foundations had been given to the earth, that there went forth from a certain great king an everlasting decree, and unto it was affixed the holy and immutable seal. And there was written therein—"Come, we will go to, and stretch out the curtains of creation, and the Omnipotent Spirit, even the minister of the eternal order, shall gather together the elements of life, and out of a fruitful womb there shall leap forth a new kingdom. Let us make man in our own image; in the likeness of the Immortal Ones let us clothe him. And we will command him to multiply and spread abroad upon the face of the new kingdom. And unto the faithful it shall be an inheritance that hath no end, even an inheritance that fadeth not away. Out of the records of existence it shall not be blotted, neither at any time shall the claims of the righteous be disannulled. To them it shall remain an everlasting dominion; it shall be for them throughout all their generations. And there belongeth to the First Born the right to rule over his younger brethren; for he inheriteth all things; and not at any time have I, the Father, found him unfaithful. Therefore his birth-right remaineth; and unto those who keep his commandments shall be given a joint heritage with him. Behold, I also swear with an everlasting oath, that no art, science, or society, shall be acknowledged by me unless after the pattern and spirit of things which exist and are taught in the dominions where dwell the sacredness of my own person, or except it be according to the laws which I shall reveal for the government of kingdoms inferior to a celestial glory. There shall not be anything accounted lawful which does not proceed forth from me, through my own appointed channel. And that which is not according to this shall come to naught; and there shall come a time when all that offend must be cast out, and not anything can remain forever, nor abide my test, except it be after a divine order and pattern. And I will give unto the faithful a watch-word; and when they lift up their voices unto me they shall say, Thy kingdom come, and Thy will be done among men, even as it is done in the place where dwelleth Thy glory. And it shall come to pass, that whosoever doeth my will, shall know of the doctrine that cometh from me."

There were also many other things written in this decree, which in their own due time must be fulfilled; for naught that the immutable seal is set unto can return void and fruitless, neither can there be diminished aught from the words and commandments of this decree.

And the sons of Man began to multiply, and increase upon the face of the new kingdom, according to the proclamation of the Father of spirits, even of the Great King. And for the first four thousand years there lived many distinguished masters of the divine arts and the science of celestial organization, whose lives, genius, and labours were all consecrated to His services, to the teaching of the principles of the noble arts, and to the establishing of a state of society after the order of that which had been revealed to them.

Among these eminent masters was the chief builder of all, who was the First Born of the Great King, and all that the Father did was under the direction of this eldest son. He was a perfect master and teacher in the divine mysteries of creation, the sublime and beautiful arts, and the science of celestial organization; for he had long dwelt in the holy city, where no other order of science and art was lawful to be taught; and from the lips of his Royal Parent had been instructed and perfected in all their branches, even to the highest.

Now there was of old, before the foundations of the new kingdom were laid, an exceedingly cunning and wicked spirit, who rebelled against the Great King, and his name was Lucifer. He sought to introduce into the holy dominion a different class of arts to those divine ones which obtained there, and to establish a society at variance with the celestial order; and he practised in sciences which were unlawful, and many were drawn away by his pernicious teachings. And it came to pass that there was war in the holy dominion, and truth grappled with error; and the mighty ones under the command of Michael flocked to the standard of the Great King. These were eminent masters and chosen warriors of the celestial order, and they were girt with the armour of the holy Priesthood, and swords of power were hung about their loins. Then the fierce indignation of the Father was kindled; his fury grew blacker than the thunder-cloud, and his wrath more impetuous than the whirlwind. And Michael with his host prevailed, and Lucifer with them that rebelled were cast out and driven from the abodes of bliss, even from the glory of that against which they had sinned.

And it came to pass, after they had been cast out of the holy dominion, and from the presence of the Father, that these rebellious spirits entered into an unholy alliance to engage in the new kingdom, in teaching those unlawful arts and sciences, and to oppose the establishment of the order of the Great King, for which they had been cast out of the holy dominion.

And the children of men, in their inexperience and self-will, listened to the cunning of these agents of evil, whose speech was very enticing to the ear, for their words were smooth, and the power thereof more fascinating than the charms of the serpent. And the multitude became converts to the unlawful sciences; and the organization of society grew, in form and spirit, different to the divine pattern.

Now this difference, and this unlawful order, were made up by a mixture of theories contrary to the great primary laws of existence, with a perversion of sacred things; for it happened, from the beginning, that many who had been taught the mysteries of the genuine sciences fell into transgression, and came under the power of Lucifer; their hearts were won over to unrighteousness, and the light which was in them turned into darkness. There were also others who being captivated with the superiority, power, and brilliancy of the celestial order, for a time greatly rejoiced therein. But their hearts were more inclined to that which was spurious, for their tastes had been vitiated by former practices and teachings in unlawful things; therefore their love of the genuine was not deep-rooted. And this order being very pure and holy, they soon found it to be severe discipline to those whose hearts had been given to much evil, and whose eyes were not single to the glory of the Great King, the good of the brotherhood, the regeneration of man, and to the establishing of things in the new kingdom as they exist in the holy city. The exceeding brightness of the light being too great for the darkness within them, their love waxed cold, and they turned again to teaching and practising that which was unlawful.

And it always came to pass that these two classes became the bitterest enemies of the true order, for they did pervert it, and mix it with theories which had no truth for their foundation; they took much from it, and added much, and turned it upside down, and the parts were disarranged. This they did that it might

be better suited to their vicious tastes and evil lives. Some of these were thus reproved by one of the masters of the true order:—"I marvel that ye are so soon removed from him that called you into the grace of the First Born, unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of the kingdom.' But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

Among all the laws and charges of the Great King, there were none more binding than those touching the perversion of the true order. So particular was he in this, that his servants were especially charged concerning the matter, even in the minutest things of his kingdom. Unto one of the greatest lawgivers of his people he gave this charge—"See that thou make all things according to the pattern shewed thee in the mount;" and it is many times recorded of this man, Moses, that he obeyed the commandment given him. Moreover, other great masters have quoted the words delivered to this lawgiver, and have given like charges by the inspiration of the Great Spirit.

Now, the perverters of the celestial order, being led by those cunning spirits, who had of old acted a similar part in the holy dominion, published to the children of men that they taught and practised the legitimate sciences; and they filled the hearts of those who knew nothing of the true order with hatred and malice towards the masters and servants, whom the Great King had ordained and sent forth to teach and organize according to the pattern which He had given. Thus mankind were deceived; wrath was kindled against the divine teachers; they were persecuted and put to death; and generation after generation passed away in darkness, doubt, and confusion. Sometimes the children of men believed that they were building after the true pattern; at other times they became disgusted with their own works; and then they pulled them down, but again commenced according to the perversion, and thus they have continued pulling down and building up until this day.

Nevertheless, the divine masters and their disciples for four thousand years laboured to establish a celestial society, which they did accomplish upon a limited scale: they built temples unto the name of the Great King, and He often revealed His glory, and unfolded to them in vision the beautiful and grand city, even the holy city in which He dwelt, and the holy order of all things as they existed therein.

And the followers of the true order were accounted a peculiar people, and all things among them was after a celestial pattern. In their organization there were Seers, Apostles, Prophets, Elders, and other masters through whom the word and will of the King came. And there was given to them a most wonderful and powerful telescope; but it was only the faithful who could look through it. Now, by looking through this telescope, there could be seen the city of palaces, even the holy city in which the King lived, and the perfect and glorious society which existed there. Therefore, the faithful never were deceived, for they had only to look through this wonderful instrument, and all doubt and darkness, touching the celestial order, at once vanished away. It was also observed, by those who were accustomed to its use, that this gift of the King had the remarkable qualities of giving strength to the vision, and becoming more transparent to the eye of a person the longer he looked into it. It was ever presenting new objects, broader views, and greater glories. Thus they who were skilled in its use were continually making fresh discoveries; their understandings were enlarged, their knowledge increased, and their power with the Great King became very strong. This was the sign and measurement of their spiritual growth, and this growth was caused by their possession of the wonderful telescope. And there went forth a saying among the faithful, that whosoever doeth the will of the Father to them should be given this instrument, and they should thereby know things of divine origin.

And it came to pass, after the First Born and all the eminent masters, who taught and practised the celestial order for four thousand years, had been rejected and destroyed, that the Great King in exceeding wrath withdrew himself for the space of a long season. And the celestial order became altogether lost, and there remained of it naught but the perversions thereof, with also many human inventions and crafts received from the cunning spirits. Therefore, none could behold the city of palaces, for the wonderful

telescope, through which alone it was to be seen, never came into the possession of any but the faithful, and they had been rejected and destroyed by the wicked who delighted not in the pure truth, but in that which was perverted and unlawful.

Then the perverters of the celestial order waxed exceedingly strong, and grew very great; they usurped dignities which did not belong unto them, and they sent forth proclamations into all the world that they were the successors of the divine masters who had been rejected and destroyed; and they arrogated to themselves the name of the First Born. Moreover, they declared that the Great King did not intend that the wonderful telescope should be any longer used, neither would he have any more Seers, Apostles, Prophets, Elders, and inspired masters in the organization of his kingdom. And they said that he never would again reveal the city of palaces unto the children of men, or make known unto his subjects the certainty of his laws. Thus, by their cunning, they deceived the nations, and taught them the practice of the unlawful sciences; and their power became so great that millions were led captive by the usurpers: kings, princes, and mighty men of the earth licked the dust of their feet, and esteemed it an honour to kiss the toe of their chief.

There were in their possession some records of the eminent masters of old, touching the celestial order. Concerning the meaning of these many differences did arise, and private interpretations to them were given; and the heads of the perverted order sometimes assembled from all parts of the earth by the command of their chief. Then they sat in grand and solemn conclave upon matters, which even a child, by the aid of the telescope, could have determined in a moment. Nevertheless, it was only by much labour that this large and learned body, in unlawful things, could come to any decision. And this they obtained by the aid of traditions and the dead letter, for they had not the infallible instrument through which might be seen the pattern of the celestial order; neither had they among them Seers, Apostles, Prophets, Elders, or any inspired master. There were some, however, who had their familiar spirits, and obtained unlawful communications, and practised in the black arts. They also worked upon the superstitions of the people by exceedingly great cunning, and they filled the world with iniquity, and bound the nations with their enchantments and spells, until at length it came to pass that this abominable order was broken by division, and many protested against its iniquities.

But none by human wisdom can find out the Great King, nor by it come to a knowledge concerning celestial things. And as no man can stand justified who takes upon himself the honour of a master, or can organize a society after the pattern of the holy order, unless he be legally ordained and put in possession of the wonderful telescope, so it happened that when the abominable community was protested against, and reformers began to organize other systems, they also did it after a perverted pattern. Neither had they Seers, Apostles, Prophets, Elders, and inspired masters called by the Great King; and, notwithstanding the wide circulation given to the writings of eminent teachers of olden times, mankind continued to depart still farther from the celestial order.

And it came to pass in later times, that the nations ripened fast in iniquity, and society grew continually more disorganized; and the people sought again unto familiar spirits, to unlawful mediums, and the practice of the black arts. Now, many intelligent and honourable men, seeing the iniquity of the perverters, and, knowing the rottenness and danger of priestcraft, would not believe that a celestial order was good for man, because of the corruptions of that which had been called by its name. Neither would they believe in the existence of a city of palaces, for the telescope, through which alone it could be seen, was lost to the earth when the divine masters were rejected and put to death; and thus, by the perversions and abominations of the wicked, the honourable men came to a wrong conclusion. Nevertheless, they were just in their condemnation of the spurious, though they were unacquainted with the genuine. Well might they sicken at the corruptions of society! and their unbelief, doubt, and confusion were the natural results of the departure of the children of men from the true order.

And, behold, it also came to pass in the latter times, that in a certain place there was great excitement among the followers of the perverted order, and it was called by them a time of revival, and they made many converts. But inasmuch as they

were not members of one body, but of many bodies, it happened, when the excitement had passed away, that they began to quarrel concerning the body to which the converts should belong, and they strove together in rivalry. Moreover, after the excitement had ceased, it was remembered that they were teaching many different systems, and that they had many spirits and interests to govern them. Therefore, there did arise disputes and great difficulties in dividing the converts, and then was manifested the real spirit and rottenness of the perverted order.

And, seeing these things, the mind of a certain young man was exceedingly wrought upon, and his soul was filled with strong desire to know concerning the true order. And, it came to pass, that while the young man was reading an epistle of one of the divine masters of old, he found among the sayings therein—"If any of you lack wisdom, let him ask of the Great King, that giveth to all men liberally, and upbraideth not,—and it shall be given him." And the young man believed the saying; and, his faith being exceedingly strong, he went into the woods to pray, nothing doubting that the King would reveal himself.

Then the Great King said unto the First Born, who was at his right hand, "Come let us go down to the young man, and we will return again to the children of men, for the long season of my hiding from them is ended, and the time of the restitution is come, concerning which all my servants have spoken since the beginning of the world. Now will I set up my kingdom again, after the pattern of the holy city. It shall be no more cast down among men, but it shall break into pieces and consume all unlawful kingdoms and orders, and it shall stand for ever. Now beginneth the time when all that offend shall be cast out, and the perverted sciences forbidden to be taught. Truth shall again grapple with error, and triumph, as it did in the holy dominion, when Lucifer was hurled from my presence; and the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to my people, even the Saints of the Most High. My kingdom is an everlasting kingdom, and all dominions shall serve me."

And the Great King and his First Born came down unto the young man; and many of the eminent masters of old administered; and unto him was given the power to restore all things, and to build up the everlasting kingdom, which was to break into pieces all others. And he went forth, according to the commandments given to him, testifying of the things which had been revealed to him, and he began to organize after the celestial pattern. And the divine order waxed very strong, and did mightily increase, notwithstanding the rage and hatred of the cunning spirits, and of the followers of the perverted order. They had, in their organization, Seers, Apostles, Prophets, Elders, and other inspired masters; and all things grew according to the pattern of the holy city: it was even as of old; and they had given to them the wonderful telescope.

And they sent forth proclamations unto all the world concerning these things, declaring unto all people, "Whosoever doeth the will of the Great King shall know of his laws; and unto them that enter into the holy order with purity of heart shall be given the instrument, through which the city of palaces can be seen."

And there were thousands who gave heed unto the proclamation, and did what the King commanded, by the voice of his servants. And they testified that they had received the wonderful telescope, through which was revealed unto their understandings much celestial glory. And by looking through it, their vision became stronger, and to their eyes the divine gift appeared to grow more transparent, for it was ever presenting new objects, broader views, and greater glories. And they declared that they knew of the truth. Moreover, they were exceedingly bold in often repeating the promise, "Whosoever doeth the will of the Great King shall know the truth, and be enabled to discern between divine and perverted things."

A CABIN boy on board a ship, the captain of which was a religious man, was called up to be whipped for some misdemeanour. Little Jack went crying and trembling, and said to the captain, "Please, sir, will you wait till I've said my prayers?" "Well, yes," was the captain's stern reply. Jack, looking up, and smiling triumphantly, replied—"Then I'll say them *when I get ashore!*"

HISTORY OF JOSEPH SMITH.

(*Continued from page 697.*)

[August, 1842.]

Nauvoo City, Illinois, 1 o'clock, afternoon,
Aug. 16, 1842.

Lieutenant-General J. Smith.

My dear Friend,—I have just received and read yours of to-day, and hasten to reply.

There is no movement of any kind going on to-day amongst the enemy, as far as I can see, which helps to strengthen me in my opinion of yesterday; but still it might be a calm before a storm; and if so, we will meet it when it comes. You wish my opinion respecting your absenting yourself for some time from those friends that are dear to you as life, and to whom you are also as dear, and from the place and station to which you are called by Him who ruleth in the armies of heaven and amongst the inhabitants of the earth.

I must confess that I feel almost unworthy to give an opinion on the subject, knowing that your own judgment is far superior to mine; but, nevertheless, you shall have it freely. It is this: I think that if they cannot get you peaceably according to the forms of law, that they will not dare to attempt violence of any kind upon the inhabitants of the city; for they are well aware that they cannot insult us with impunity, neither use violence, only at the risk of their lives; and there are but few men who are willing to risk their lives in a bad cause. It is the principles and spirit of liberty, of truth, of virtue, and of religion, and equal rights, that make men courageous, and valiant, and fearless in the day of battle and of strife; and just the contrary with the oppressor; for, nine times out of ten, a bad cause will make a man a coward, and he will flee when no man pursueth.

Now, if I am right in thinking that it is you alone they seek to destroy, as soon as they find they cannot get you, they will cease to trouble the city, except with spies; and if we knew that you were completely out of their reach, we could either laugh at their folly, or whip them for impertinence or anything else, as the case may be; for we would feel so happy in your safety that we could meet them in any shape.

On the whole, I think it would be better for you to absent yourself till the next Governor takes the chair; for I do think, if you are not here, they will not attempt any violence on the city; and if they should, they will disgrace themselves in the eyes of the world, and the world will justify us in fighting for our rights, and then you can come out like a lion, and lead your people to victory and to glory, in the name of the Lord of Hosts.

I know the sacrifice you must make in taking this course. I know it will grieve your noble spirit to do so; for, when I think of it myself, I feel no desire in life, but to fight, and to cut off from the earth all who oppress, and to establish that true form of government at once which would guarantee to every man *equal rights*. I know we have justice on our side in respect of city laws, and that the acts of the Municipal Court are legal; but the question is, are we *now* able to *assert* them? or had we better wait till we are more able? The latter course will give us peace a *little* while, by sacrificing *your liberty*, and the feelings of your family and friends, and depriving us all of your society and *governing wisdom*.

I will only add, I am ready for either course; and may God direct us to do that that is best. If you should conclude to go for awhile, I must see you before you go; and for the present, I will bid you be cheerful and make yourself as happy as you can, for the right side of the wheel will soon be up again.

And till then, and ever, I remain, under every circumstance, your friend and obedient servant,

WILSON LAW.

General Bennett wrote me from New York as follows:—

Arlington House, Aug. 16, 1842.

Dear Sir,—Your polite and friendly note was handed to me a few days since, by Dr. Willard Richards, who I must say is a very fine specimen of the Mormon people, if they are all like him; and indeed I think him a very excellent representative of yourself, as I find he is your most devoted admirer and true disciple. He spent two days with me, and, from his arguments, and from his mild and gentlemanly demeanor, almost made me a Mormon.

You have another representative here, (who spent a day with me some time since,) of the name of Foster, who is, I think, President of the Church in New York, and most unquestionably a most excellent and good man, and would be so, if he were Turk, Jew, or

Saint. He is *ab initio* a good man, and to you a most true, enthusiastic, and devoted disciple. He has no guile. Dr. Bernhisel, of New York, too, is a most excellent man and true Christian. These are men with whom I could associate for ever, even if I never joined their Church, or acknowledged their faith.

General John C. Bennett called on me last Friday and spent just two hours, when he left, he said, for the Eastern States. Being aware that Elder Richards is here, he had very little to say. He, however, proposed to me to aid him, whether serious or not, in arranging materials for publishing "An Exposition of Mormon Secrets and Practices," which I peremptorily refused, on two grounds:

1st. That I had nothing to do with any quarrel that might arise between you and him, as I could not be a judge of the merits or demerits of the matter: and

2nd. That inasmuch as he himself had proposed to you and your council to confer on me honours which I never sought, yet which I highly prize, it would be the height of ingratitude, as well as inconsistent with every principle of common honesty and propriety, for me to join him in an effort to lower *my own honours* by attempting to lower in public estimation the people from whom those honours emanated.

He gave Bennett of the *Herald* his commission, which I opposed from the very first; and you now see, by that paper, the sport which that man has made of it. I tell you there is no dependence on the friendship of that editor, when his interest is at issue. I am assured that James Gordon Bennett is going to publish, conjointly with John C. Bennett, on half profit, the exposition against you and your people, which is going to contain a great number of scandalous cuts and plates. But don't be concerned: you will receive no injury whatever from anything that any man or set of men may say against you. The whole of this *muss* is only extending your fame, and will increase your numbers tenfold.

You have nothing to expect from that part of community who are bigotedly attached to the other churches. They have always believed and still believe everything said to your disadvantage; and what General John C. Bennett is now saying in the papers is nothing more than what was common report before, throughout this whole community, insomuch that I had to contradict it in the *Herald* under the signature of "Cincinnatus," and even requested the Elders of the Mormon Church to do so long ago. You, therefore, have lost not a whit of ground by it. I must in charity forbear commenting on the course of General Bennett in this matter. Considering all things, delicacy forbids such a course.

There are some things, however, I feel very sorely, and could wish they had not transpired. He and the *Herald* will make money out of the book, and there the matter will end, as you will find that the *Herald* will puff it to the skies.

The books which I sent you, you will retain in your hands for the present.

My respects to your amiable lady and all friends; and believe me, as ever, though not a Mormon, your sincere friend,

JAMES ARLINGTON BENNETT.

P.S.—I know of no reason why the *Wasp* was not continued to be sent to me. *I don't like the name.* Mildness should characterize every thing that comes from Nauvoo; and even a name, as Peleg says in his Ethics has much influence on one side or the other. My respects to your brother, its editor. I would just say that General John C. Bennett appeared to me to be in very low spirits, and I find that many communications intended for you from me have never reached you. Those books were made over to John C. Bennett, on the presumption that he would, in his own name, present them for the benefit of the Temple.

J. A. B.

Wednesday, Aug. 17th. I walked out into the woods, for exercise, in company with brother Derby, where we were accidentally discovered by a young man. We asked him various questions concerning the public feeling, and situation of matters around, to all which he answered promptly. On being requested not to make it known where we were, he promised faithfully he would not, and said time would tell whether he did or no.

Nauvoo City, Illinois,
August 17, 1842.

Lieutenant-General Joseph Smith.

Dear Friend,—Everything is moving along in the city in the usual tranquil and industrious manner. There is no change in the appearance of things that a common observer could see, although to one who knows, and is acquainted with the countenances of the thinking few, it is evident that their minds are troubled more than common; and I know by myself that they cannot help it. And why should it be otherwise, when the Lord's anointed is hunted like a lion of the forest, by the most wicked and oppressive generation that has ever been since the days of our Saviour. Indeed every movement of this generation reminds me of the history of the

people who crucified Christ. It was nothing but mob law, mob rule, and mob violence all the time. The only difference is that the governors then were more just than the governors now: they were willing to acquit innocent men, but our governors now, despise justice, garble and pervert the law, and join in with the mob in pursuit of *innocent blood*.

I have been meditating on your communication of yesterday, and will just add a thought or so on the subject, respecting particularly your going to the Pine country. I think I would not go there for some time, if at all. I do not believe that an armed force will come upon us at all, unless they get hold of you first; and then we rescue you, which we would do under any circumstances, with the help of God; but I would rather do it within the limits of the city, under the laws of the city. Therefore I would think it better to quarter in the city, and not long in one place at once. I see no reason why you might not stay in safety within the city for months, without any knowing it, only those who ought, and that as few as is necessary.

I must close for the present, remaining as ever your affectionate friend and obedient servant,

WILSON LAW.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 7, 1857.

U. S. TROOPS AND UTAH.—The idea that *Uncle Sam* is taking the "Mormons" in hand, and that their polygamy will be done away with, or that they will be broken up,—that Brigham Young will be called to an account for his sayings and doings,—that he cannot be Governor of Utah any longer,—that the United States' laws will be honoured when Governor Cummings gets into power,—that the "Mormons" have got to live like other people, &c.,—with a long list of other very important revolutions that are soon to take place in "Mormondom," affords very extreme joy to our terrible friends. They fancy that that long-looked-for day has at last arrived, and await the issue of the entrance of U. S. troops into Utah with almost breathless suspense.

In the midst of these anxious and exciting days, we wonder if some of the Saints do not feel a little faint at times,—if their hearts do not get beating a little stronger than usual, and get too near the throat to feel comfortable, for fear something awful is soon to take place. Have not some thought, peradventure, that God has forgotten His people, and that they will perhaps be destroyed? Should there be any such, we feel inclined to say to them, whether brother or sister, Calm your fears, lay aside every doubt, and let every anxious feeling subside, for all is well. God reigns both in heaven and on earth, and is doing His pleasure among men. This, indeed, is the only cause there is for all your doubts and fears. They arise because God is commencing to work with a mightier hand, and to reign with increased majesty and power in the earth; and what you require is, to have sufficient faith, and knowledge of God, to be able at all times to discern between the ways of God and the doings of the Evil One. When God works, the power of evil will work in the hearts of the children of men, and thus they are led on to do that which will seal their own condemnation; but they cannot destroy the work of God. To have fears on this point would be doubting God's power to protect His own work; and well did the Apostle say, "He that doubteth is damned;" for those who harbour such fears must be in an awful state of misery.

The wicked nations must do those works that will render them worthy of the judgments of God, as well as the Saints those works that will render them worthy

of His salvation. All will be rewarded according to their works. The cup which John saw filled to reward Babylon with, for all her iniquity, was filled *double*, simply because she had rendered herself *worthy*. The wicked, therefore, must rage, and manifest their desire to destroy the people of God, or His work can never be accomplished; and until the work of God is accomplished, the Saints cannot receive their reward. To every faithful Saint, therefore, it is a matter of great satisfaction to contemplate the present important demonstrations which are being made against the Saints. Our most inveterate enemies, in the bright anticipation of realizing their fondest hopes, cannot possibly feel that unsullied pleasure we take in witnessing those important movements that are destined to test the strength and character of God's work, and hasten the establishment of His kingdom. Truly it has been said, "If they let us alone, we will build up the kingdom; and if they don't, we will do it the quicker."

We certainly feel very thankful to our God that the work is so far advanced as to have power to attract the attention of the world as it is doing; and this is another evidence to us that the Lord is hastening His work; and it will be all that the Saints can possibly do to keep pace with it.

The gathering of the nations against Zion has been foretold by the Prophets. We glory to see the prophecies being fulfilled. It is another positive assurance that this is the work they dwelt upon as destined to usher in the latter-day glory. The angels in heaven, the spirits of just men made perfect, the spirits of our Fathers who wait for the hour of their redemption, the Patriarchs and Apostles of old, the Prophets of our day, and all faithful Saints, rejoice exceedingly at what is now being done in the earth; and the day will soon come when they will laugh and mock at the calamities of the wicked; and God, who giveth the victory, will sit upon His throne and join His children in their exultations. Doubts and fears belong to the wicked and the damned. They betray either a guilty conscience, or a weak and unstable mind,—a mind not rooted and grounded in the knowledge of God; and should form no part of the character of a Saint.

DEPARTURES.—Presidents Pratt and Benson, together with Elders John A. Ray, John Scott, John Kay, and William Miller, sailed from this port on the 14th ultimo, on board the *Baltic*, for New York, on their way to their homes in Utah.

These brethren have laboured diligently, while in these lands, to bear a faithful testimony to the people, and many will bless their names for ever for the light of truth received through their administrations. President Pratt's mighty scheme for distributing the printed word, seconded by the Saints generally, has caused some to rejoice, and others to rage with the fury of demons, all which serves to hasten the great work and accomplish holy purposes. Elder Benson's testimony will long be remembered by the many thousands to whom it has been borne, as a faithful testimony in support of righteousness, and in defence of the kingdom of God on the earth—testimonies which, we fear, will prove the condemnation of many souls at the great day of final retribution; for this is the condemnation of men, that light has come unto them and they have rejected it, simply because it made manifest their evil deeds.

These Elders have all laboured faithfully in their several fields—secured the blessing and confidence of the Saints who know them, and the angels who have guarded them and preserved them. That the God of Heaven, the interests of whose kingdom they have so faithfully served, may go with them to their homes in Zion, and preserve them from all evil, will be the prayer of many thousands who appreciate such faithful servants of the Most High.

WESTERN STANDARD.—Nos. 24, 25, and 26, Vol. II., of this interesting paper are received, from which we learn that a company of Saints left California for Utah on the 28th of August, consisting of sixteen men, seven women, six boys, and nine girls; Elder Zacheus Cheney, Captain. They had thirteen wagons, fifteen horses, and twenty-three mules. This company contained several of the *Brooklyn Colony*, which arrived in California, from New York, in 1846, and were to be joined in Carson Valley by Bishop William R. Smith and others, which would increase their number to about thirty reliable men—sufficient for protection against Indian attacks, which were frequently being made upon small companies of emigrants upon that route. Elders Baxter and Guy arrived in San Francisco, from Australia, on the 9th of August. Favourable reports were being received from the Elders travelling in Oregon Territory, and in some portions of the mines. In Washington Territory, the Elders had generally met with opposition. Elder H. W. Bigler sailed for Honolulu on the 22nd of August. The usual quota of lies, misrepresentations, and false reports about Utah and the "Mormons," were in active circulation, but lost their force whenever they came in contact with *Cannon's* battery, which always had on hand a reserve shot for the enemy, and was never fired amiss.

APPOINTMENTS.—*Elders George G. Snyder and John L. Smith are appointed to travel* under our direction, and communicate with the Pastors and Presidents of Conferences upon matters relative to their respective callings and duties, and impart such instructions as may be deemed necessary. These brethren, we trust, will be warmly received by those on whom they may call, and be freely assisted with all that is necessary to aid and foward them on their mission.

Elder James McGhie is appointed to succeed Elder Scott in the Presidency of the Irish Mission.

Elder George P. Ward is appointed to succeed Elder Kay in the Presidency of the Liverpool Conference.

VALEDICTORY OF ELDER EZRA T. BENSON,

ONE OF THE TWELVE APOSTLES.

To the Saints scattered throughout the European Mission, greeting.

Beloved Brethren and Sisters,—In the mysterious revolutions of God's providence, by which all things are moved according to His pleasure and purposes, my labours in these lands have been brought to a termination. The history of the Church, the signs of the times, and our own individual experience point distinctly to one great fact—that God is cutting His work short in righteousness, and rolling along His strange designs with increasing velocity. He has risen up in power, and put on His strength as in days of old. The nations are being moved to the accomplishment of the purposes of Jehovah. Unwittingly they are verifying the words of the Prophets, and fast filling up the destiny of the world. The God of our Fathers is remembering His covenants unto His people Israel. The Spirit of the Lord moves upon their hearts,—His power invigorates their souls. They trust in Him with great faith, and the still small voice whispers to them, that Jacob shall not wax pale, nor the children of Zion be put to shame. The designs of the wicked, as well as the works of the righteous, tend to one end—the establishment of the latter-day kingdom, and the development of its glory.

I am about, dear Saints, to return to my mountain home. But before leaving these lands, I have felt moved upon to

address to you a few words of comfort and counsel, as well also as to return you my grateful acknowledgments for your many acts of kindness to me, as a servant of the Lord Jesus. Those acts are engraven on my heart. They will be to my remembrance sweeter than honey, and will be dwelt upon as precious manifestations of the love and faith of the Saints in Europe towards the cause of God and His servants. You shall not be forgotten by me; and our Father in heaven will also have your works in remembrance. I bless you in the name of the Lord; and you shall be blest, if you continue in well doing.

Be not cast down, dear brethren and sisters, nor let yonr faith waver. If a cloud gathers for a moment, be assured that, behind every frown of Providence, God hides for *you* a "smiling face." There is no cloud in your future so thick that will not soon pass away and reveal to you a brighter sun.

Though, for the time being, the Emigration is closed, think not that your deliverance is afar off, nor imagine that God has forgotten the gathering of His Saints. In a moment, peradventure, He will open the door again, and lead His people to Zion with an outstretched arm and power, such as heretofore He has not manifested in their behalf. Perchance it will be found that hardly a break will be made in the great chain of gathering. In any case, know that all is well! Fear not; sleep not; but be courageous and awake, O Israel, and behold the salvation of your God!

Let every Branch of the Church keep its organization compact, and its members full of faith. Let all be diligent; cease not your labours, nor fall into lethargy. Go on as heretofore, and let your course be unbroken. Increase, and not decrease. Multiply your works, add to your faith, gather fresh energy and determination, cement your union, and cultivate a double portion of wisdom and prudence. When the Lord again opens the way for your deliverance, brethren, *be you prepared*. In your connexions with the world, return not railing for railing, but seek to conquer by love and kindness, and avoid aggravating the feelings of any. Be not aggressors, but act on the defensive. If you are persecuted, let it be for righteousness' sake, and not the result of unwise conduct on your part.

No weapon formed against Zion shall prosper, nor device against the people of God flourish. I feel to bless all Israel. All who bless them shall be blest, and they who prophesy good concerning God's people shall have good multiplied unto themselves, and the spirit of their words shall not fail. But he who predicts evil against Israel shall be among false prophets; and they who rise up against the work of our God shall wither, and their influence depart. Those who fight against Zion "shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold, he is faint." In the name of the Lord Jesus Christ, I curse, by the authority of the holy Priesthood, every Anti-Mormon association, movement, member, and leader, throughout the world; and let all Israel say, Amen.

Before leaving this land, I feel once more to bear my testimony, through the medium of the *Star*, to the British Saints, and to all who shall peruse this communication. I *know* that God has again established His kingdom on the earth, and that it will never be overcome, but it shall ultimately hold universal dominion, and Jesus shall reign as its King for ever. I *know* that Joseph Smith was called of God to establish that kingdom, and that he accomplished the work given him—even the beginning of the restitution of all things; and that he committed unto the Church the keys and power to continue what he had begun. He was one of the greatest of Prophets, and died a holy martyr of Jesus, sealing his testimony with his blood. I *know* that Brigham Young is his successor, and that he is a man of God, and a Seer and Revelator to the Church of Christ. I *know* that the general authorities have for their object the glory of God and the salvation of man. Finally, I *know* that no one who does not receive this work can be saved in the celestial kingdom, and escape the condemnation of the Lord, the Judge of all. In the Day of Judgment this testimony shall be remembered, to the confusion of those who reject it. I will now close this communication by requesting an interest in your faith and prayers, and invoking the choicest blessings of heaven to be multiplied unto you.

I am your servant and brother in Christ, EZRA T. BENSON.

FEMALE DEGRADATION.

Extract from Elder Jabez Woodard's letter of Oct. 1857.

I have heard and read something occasionally about female degradation, but I can *see* it here. Women are often threshing out the grain, mowing the grass, and even making railroads. But all that is nothing, for the other day I saw in Berne (the political capital of this country,) 30 chained women drawing large waggons through the streets. Prisoners, somebody will say. Yes; and for what? That was my question; and it brought on a conversation, of which the following is an abridgment.

The first woman you see there has committed a great crime. She was seduced by a gentleman (?); and being afterwards sunk in hunger and wretchedness, with a babe at her breast, she committed a most daring robbery; and I do not know but that she broke the policeman's head who tried to arrest her. "And do you not think her seducer ought to be chained to the same waggon?" said I. "Oh no, sir," was the answer; "he would not steal, nor break a policeman's head, although he has probably broken the peace of a dozen families; and some of his victims lie under the green grass of the churchyard."

I answered not, for the speaker was a lady, and the mother of a large family; and this to me was the dregs of degradation—that a woman could look unmoved upon her own chain-bound countrywomen. But I thought, if ever these nations know the will of God, they will find that His ways are not as their ways, nor His thoughts as their thoughts.

N.B.—This was not in Utah, but in Christian, Protestant Berne!

[Whether thirty chained women, prisoners, drawing large waggons through the streets, could be a source of either profit or pleasure to any one, we are unable to say; but, as in the one case particularly referred to above, ninety-nine cases out of one hundred of female wretchedness may be directly traced to men's criminal abuse or neglect. Look at the hundreds of thousands of women in the Christian countries of Europe devoted to lives of prostitution and crime, and then ask who are responsible for all the wretchedness, suffering, and degradation attendant upon such a life, to say nothing of its pernicious tendency upon the rising generation? The answer is—Man. Statesmen, politicians, doctors, lawyers, gentlemen, but more particularly the Christian clergy, have got to account for this woeful state of society, which is the fruit of a misguided, unscriptural, and unholy administration of government. This administration is to a very great extent, under the influence of bishops and clergy. The laws of Christian governments claim to be established upon Scripture basis, and the clergy claim to be the expounders of the Scriptures. This is the presiding genius of the government of Great Britain. No sovereign is admitted to the throne without swearing to maintain it in their administration, and thereby become the head of the Church, and defender of the Protestant faith. Whether they have any religious inclination, or whether they be infidel, it is all the same,—swear they must to defend the Protestant faith, or lose the right to the crown.

Under these circumstances, the nation has a right to expect that the good, wholesome, and just laws of Sacred Writ will be faithfully adhered to, and the administration of government be a righteous administration. But no; both sovereign and clergy forsake the good old Protestant Bible; and by them it is virtually betrayed and held up to scorn, and its holy requirements desecrated with impunity. It was a law in the midst of Israel—a flourishing nation under the administration of a Holy Prophet—that, "If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." To enforce such a law as this now, or even to admit its justice, would be the means, necessarily, of either reforming this ungodly nation or of establing polygamy with a vengeance; and as neither would answer the purpose of whoremasters, plenty of whom are found among both statesmen and clergy, the Divine law must be carefully set aside; and woman, because she is the weaker power, must be sacrificed,

to gratify the beastly lusts and unrestrained passions of the man. Thus it is that men of influence, men of wealth, and men who rule the nation, use their influence, wealth, and power to ruin and destroy woman—one of the choicest gifts of God to man. True, the heathens sacrifice their fellows to gods they worship; but never was sacrifice so great, or heathenism so abominable, as that which reigns in Christian (?) Europe, in sacrificing women—not to death, (for death by thousands would be welcome,) but to lives of misery, degradation, suffering, and despair, without one ray of hope, in this vain world, of being redeemed from such a fall. O man! thou art heaping up to thyself a fearful responsibility against that day when the cries of suffering innocence and virtue shall be redressed. That day will surely come. Your victims will meet you there, and they will go into the kingdom of God before you. Jesus, when upon the earth, went into the Temple and told the chief Priest and Elders to their faces that the publicans and the harlots would go into the kingdom of God before them. What a withering rebuke this must have been to them! But it is just as applicable to those who go into the sacred places, or Christian temples, now, as it was then. The harlots in the streets, who are now your outcasts, will be your judges; and you will be held responsible for the evil that you have licensed and controlled to answer your ungodly ends.

We wish that the infernal spirits that dwell in priests, editors, and gentlemen, who prate so much about the society and morals of Utah, and the baneful influence of Mormonism, could once look at themselves as God looks at them, or even as we look at them. Ignorant, degraded wretches are they, who thus strive with all their might to defame and bring reproach upon a people and place which they have never seen, and which they know nothing about. While they are so glutted with their own abominations, they never dream that there is anything wrong at home upon which to exercise their holy Christian zeal. We wish here to remind all such of that very wise saying, that "Charity begins at home." Cast the beam out of your own eye, that you may see to cast the mote out of your brother's. Any one prominent city in Europe is guilty of more immorality, prostitution, whoredoms, profanity, drunkenness and crime, in one day, than all Utah has ever witnessed since its first settlement by Latter-days Saints; and if you will not believe this testimony, call on the victims which you have subjected to crime at home, and their testimony will be to you like the voice of thunder reaching the ear of the Lord of Sabaoth; and He shall judge between us and the world.—ED.]

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 648.)

OBJECTION: "The only standard of what is true is the word of God, which is to be the object of our faith, and we are only to believe for salvation that which it contains. To the law and to the testimony we are to appeal, and if any man speak not according to these, it is because there is no light or knowledge in him."—"*Mormonism Weighed*," *&c., by S. Haining.*

ANSWER: We readily admit, with Mr. Haining, that "the only standard of what is true is the word of God;" and that it "is to be the object of our faith;" and that "we are only to believe for salvation that which it contains." We readily admit all this. But we by no means agree with him in his limitation of that "standard"—"the word of God"—to the volume called the "Bible." The question, then, between us is—What *is* "the word of God." We grant, without the least hesitation, that the Bible does indeed contain much of the "word of God;" but the idea that it, exclusively, contains *all* "the word of God," never troubles us in the least, because—we know better. Mr. H. seems to have got the notion, common to sectarians, that "the word of God" is to be regarded

simply as an expresssion synonymous with "the Bible,"—that they are convertible terms, and may be used, in any case, the one for the other, indiscriminately. But this is a fallacy. Take, for an instance in point, one of the prophets—say Ezekiel, in almost every chapter of whose book such expressions as the following occur—"The word of the Lord came unto me;" and "Again the word of the Lord came unto me, saying," &c. In many other parts of Scripture, the expression, "The word of God came unto me," occurs in like manner. Now, according to our opponent's notions of the significations of "the word of God," or, what is the same thing, "the word of the Lord," the prophet must have meant, "The *Bible* came unto me!" or, "Again the *Bible* came unto me, saying," &c.! Also when we read, for instance, that "the Gentiles had received the word of God," through the preaching of the Apostles, the meaning is, according to the same rule of interpretation, that the said Gentiles had received each a copy of the Bible! However absurd this construction of the above sentences may appear, Mr. H. is responsible for it, as it is the natural result of his own theory. Our view of the matter is entirely different. We regard "the word of God," or "the word of the Lord," to be neither more nor less than a communication from the Lord to His servants, at any time, or in any place, or under any circumstances whatever. The "word of God" is a message from God, or a revelation from God, upon any subject which He may choose to speak about to His servants from time to time, whether it be afterwards written down, or not. The Bible, as before observed, contains a great deal of "the word of God." It also contains much that is not, strictly speaking, "the word of the Lord; for it contains to some extent the words of Satan, and the words of false prophets, and of lying spirits, and the words of wicked men and women, as well as the words of true prophets and righteous persons, all of which are, nevertheless, recorded for the benefit of the reflecting portion of mankind. In fact, "all Scripture" that is "given by inspiration of God" is "profitable," in one way or another. "To the law and to the testimony we are to appeal," says Mr. Haining; "and if any man speak not according to these, it is because there is no light or knowledge in him." This text, with some slight alterations, he has quoted from Isaiah, one of the Jewish prophets. But, we would ask, what "law" did Isaiah refer to? Evidently the law of Moses. And what "testimony" could he have referred to but that left on record by Moses? Very applicable indeed was this observation of Isaiah's to the Jewish people, who lived under the Mosaic dispensation. But what propriety or consistency is there in such an exclusive "appeal" on the part of our opponent? Here is a professing "Christian" minister, in the middle of the 19th century, virtually shutting out the Gospel laws of the Christian dispensation, ignoring all subsequent revelations of God, and making his "appeal" *exclusively* to the ancient Jewish "law" and "testimony;" thus setting down every thing that cannot be substantiated by that "law," and proven by that "testimony," as entirely false; and hence the man who dares to presume to go an inch further than the Jewish "law" will warrant, is forthwith to be condemned as having "no light and knowledge in him!" (*Judæus credat!*) Truly our Rev. objector would make an admirable Rabbi, and would be quite an acquisition to the modern house of Levi! Now, we believe that the people of God, in all ages of the world, were bound to honour and observe the laws of those dispensations in which they respectively lived. Consequeutly, there is no more consistency in a professed Christian making an exclusive "appeal" to Jewish laws and testimonies, as a "standard," than there would be in a Jewish scribe appealing to the laws that were in vogue in the days of Noah, of Abraham, of Enoch, or of Adam, as an exclusive "standard." Now, to us, as members of the Church of Jesus Christ of Latter-day Saints, the Revelations which the Lord has given in this last dispensation, through His servant Joseph, are just as much the "the word of the Lord" or the "word of God" as any that are contained in the Bible. They constitute our "law," our "testimony," and our highest "standard" of "appeal." And we furthermore say, in reference to the Latter-day Saints, that "if they speak not according to this word, it is because there is no light in them."

(*To be continued.*)

A PSALM.

(From the "Deseret News.")

1. I will sing unto the Lord a new song, even a song of thanksgiving and praise, for the Lord hath dealt bountifully with me.

2. I have remembered the days of my youth, when the springs of life moved elastic within me, and the watchcare of tutors and friends was around me. Thy mercy, O Lord, and thy goodness hath abounded towards me.

3. I have thought of thy providence in delivering me: with a stretched out arm hast thou snatched me from destruction, and thou hast saved me.

4. Thou hast sought after me in Babylon; thou hast brought me out from the pride of priestly power; from a deceitful and corrupt generation, even from the wilds of sin, and the wages of error.

5. Thou hast bound me with covenants of the righteous, O God; thou hast opened mine eyes, yea my eyes have seen the rising of the little stone from the mountains: there have I sat with the princes of thy eople.

6. Where thy flocks feed, have I heard the voice of the good shepherd;

7. Grievous wolves strove to enter therein to devour thy sheep, but at the rebuke of thy servant have they fled; yea their flight was sudden.

8. Thy goings forth, O God, in Zion are wonderful in the eyes of the nation.

9. In Zion hast thou caused peace to spring up; truth hath triumphed. Tyranny had sought a resting place among the dwellings of thy Saints, but it vanished like smoke.

10. Help me, O Lord, to take hold of thy counsels, for therein are the well-springs of life.

11. The wisdom of thy servant Brigham circumscribeth all things on the earth, and his prudence exalteth him among the Gods.

12. His right arm is thy servant Heber; thy servant Daniel is his left; and thy Saints shall lift them up for ever.

13. The Twelve Stars of Zion shall also reflect their glory among the nations.

14. There is Joseph the Elder. On his brow is placed the olive branch. The life of Joseph is a peace offering on the altar of God. The incense thereof ascendeth up for ever and ever.

15. The angel of the Lord came down; He touched his tabernacle, and he was healed. His counsellors are with him; the company of his bands shall lift him up for ever.

16. Thy High Counsellors, O God, are in thy habitation. The Judges of Israel are there also. Thy government, O God, shineth in perfection.

17. Thy mighty men go forth; the angels encamp about them; their chariots are swifter than horses. Their voices shall be heard among the nations. The great ones shall know them. They shall stand before kings.

18. The embattled hosts of the Most High have drawn the sword; yea the sword hath left its sheath; it returneth not again.

19. A cry goeth up from thine altars, O God. The avenger's hand is lifted up. The greedy vulture waiteth for his prey.

20. Execute judgment, O God, in the earth.

21. Let thy mighty men go up with a shout; let the earth tremble before them; let not thy word return unto thee void.

22. Let the nations sitting in Babylon melt like wax. Let earthquakes strike the heart of their cities; let pestilence spread destruction; let war crimson their fields.

23. Let hailstones break in pieces their splendid palaces; let the faces of their sons and daughters wax pale; let their strong men fall, and their inheritance be a desolation.

24. Then shall thy people, O God, take the earth, and possess it for ever and ever. It shall appear as the Garden of Eden. Zion shall spread her habitations abroad, and the righteous dwell therein.

25. When thou, O Lord, shall strike through kings, the people shall fly on the wings of the morning into thy chambers; to the mountain of thy holiness.

26. Rejoice, O ye Rocky Mountains. Be glad, ye snowy peaks; praise Him ye lofty crags; lift up thy beacon tops, and let thy songs be borne upon the winds.

27. Rise up, ye sterile plains; put on thy gorgeous apparel. Gush forth, ye sandy deserts. Dance in your course, ye glittering streams.

28. The valleys of Ephraim hath the

Lord chosen. He hath bowed the heavens; he hath visited the meek. He hath unfurled his standard.

29. Go up into the tops of the mountains, O ye righteous; for there is salvation. Seek unto them, ye honest in heart.

30. Come from afar, O ye that fear the Lord. Come to your rest, ye pure in heart. The light of the Lord shall shine upon thee, and thou shalt be decked with jewels of truth, and righteousness for evermore.

VARIETIES.

When fortune caresses a man too much, she is apt to make a fool of him.

Ancient Egyptian Manufactures.—One of the most remarkable inventions of a remote era, and one with which the Egyptians appear to have been acquainted, at least as early as the reign of the first Osirtasen, upwards of 3,500 years ago, is that of glass-blowing. About 1500 B.C., they made ornaments of glass. Many glass bottles, and objects of various forms, have been met with in the tombs of Upper and Lower Egypt, some unquestionably of very remote antiquity. Such, too, was the skill of the Egyptians in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their improvements in other branches of this manufacture are still unable to imitate; for not only do the colours of some Egyptian opaque glass offer the most varied devices on the exterior, distributed with the regularity of a studied design, but the same hue and the same device pass in right lines directly through the substance; so that, in whatever part it is broken, or wherever a section may chance to be made of it, the same appearance, the same colours, and the same device present themselves, without being found ever to deviate from the direction of a straight line, from the external surface to the interior.—*From Wilkinson's Manners and Customs of the Ancient Egyptians.*

MARRIAGE.

Married, on Sunday, 2nd of August, by President Brigham Young, Mr. Thomas Obray to Miss Caroline Brenchley, from East Kent, England.

QUESTION AND ANSWER.

(*Selected.*)

What is it, man, prevents thy God
From making thee his blest abode?
He says he loves thee, wills the heaven,
And for thy good has blessings given.

I'll tell thee: 'tis thy love of self,
Thy love of rule, thy love of pelf,
Binds thee to earth and all her toys,
And robs thee of substantial joys.

Address.—W. J. Harris, 53 Bentinck Street, Ashton-under-Lyne, Lancashire.

MONEY LIST, OCTOBER 16—23, 1857.

	£	s	d
Benjamin W. Brindle	5	0	0
William Brownlow	10	0	0
James McGhie	1	10	0
William H. Perkes	8	15	0
Carried forward	25	5	0
Brought forward	25	5	0
Henry Brown	8	0	0
Simeon Pickering	6	10	0
	39	15	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 46, Vol. XIX. Saturday, November 14, 1857. Price One Penny.

FALSE REPORTS.

"Thou shalt not raise a false report" was a short but positive law given by God, through Moses, to Israel, in former days. Though very little respect is now paid to any such requirement, and by many none at all, yet in that day, from concurrent circumstances, we are led to conclude that much importance was attached to this law, inasmuch as the violation of it did at times incur the penalty of death. That the very heads of nearly all the tribes of Israel suffered death, in consequence of a violation of this law, is a well-known historical fact. To raise or circulate a false report was evidently a crime in the sight of heaven; and we do not know that the evil of such a thing is any less censurable or pernicious now than it was then. It is also written, "Thou shalt not lie;" and again, "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." But notwithstanding these and many other pointed sayings of Scripture upon this subject, the world are as fond of "false reports" and "lies"—especially about the "Mormons"—as ever a mother was of her children. There is seemingly no more crime attached to publishing, and in every possible way circulating, false reports and lies about the Saints, than if it was a pure act of kindness to some needy fellow-mortal. Both the press and the pulpit, editors and priests have become fully enlisted in the circulation of anything that appears monstrous, and can be used to excite the public mind against that constantly abused and belied people. They have not the least scruple of conscience about what it is. That which will create the greatest sensation in the public mind is the most preferred. The reports that we hear in almost every instance about Utah and the "Mormons" are to us so perfectly ridiculous, that we sometimes actually pause and wonder if mankind have become asses and apes to be duped by every excitement which it is possible for false reports and rumour to create. Possibly our astonishment at these things may arise, partially, from having just emerged from Utah and "Mormon" Society, where all was peace and contentment, into Gentile society, where lying, backbiting, evil speaking, and false reports have been so long current that anything which savours of truth and righteousness cannot be appreciated.

We are becoming every day more sensible that the world have but little relish for anything besides lies, tales of war, murder, and outrages, either at home or abroad, or something that has power to excite the feelings; and fed they must be with that kind of food which is most suited to their depraved appetites. Editors generally seem to understand and appreciate this fact, and it is dealt out with a most liberal hand.

To our very great chagrin, we find that

we did not leave Utah in time to get the news of what has been going on there at anything like a seasonable date! The capture of Brigham Young on a charge of treason and other crimes, by Col. Sumner, with a company of U. S. Dragoons, and their starting with him from Utah for Washington, without opposition on the part of the "Mormons," must have been a very rare exploit! It certainly tells a wonderful tale in favour of the "Mormons," that all this could be done in Salt Lake City *without opposition* on their part. We shall never expect to hear anything more said about "treason of the Mormons," "Mormon resistance to the U. S. Laws," and a thousand other like tales, after what has now been done in G. S. L. City, without resistance by the people! Certainly this question of "Mormon" rebellion must now remain for ever settled. Still, we cannot but have some misgivings about the matter; for all this, we are told, took place on the 25th of June, and we had heard nothing of it up to the 13th of August, which was the date of our departure! We consequently conclude that we were not worthy of having so great a mystery committed to us there, which, no doubt, was quite right, only—*we don't understand it.*

Among other interesting items afloat, we hear of five hundred kegs of powder having been taken from a "Mormon" caravan on the plains,—of the Mormons fortifying at Fort Bridger against the United States troops,—of Brigham Young having determined to resist the entrance of the troops into Utah,—of horrible murders without number having been committed in Salt Lake, at the instigation of Governor Young, &c., &c. None out of the many who leave Utah ever get away without "barely escaping with their lives;" and never before they got away could they write to tell of the horrible doings and iniquity practised at Salt Lake, because Brigham had all the letters searched; and if anybody gets disaffected, he is soon "put out of the way." All these, with the "Danite Band," "Destroying Angels," and ten thousand other things, are every day weapons used to destroy the "Mormons" and excite the world against Utah, and against those who dare to say a word in her defence.

Again, the idea that all "Mormon" places of worship in New York had been closed by imperative instructions from Washington, is evidently the conception of an imagination prompted by the strongest desires for the extinction of "Mormonism." The Saints in New York have lately given up one principal place of worship for the purpose of opening at least four or five others in various districts of the city, which of course is sufficient for all this report of Washington interference with "Mormon" meetings. Now, we are not so particular about those wholesale lies that only concern the "Mormons," but we do not like to have the authorities of our country belied and represented as breaking up "Mormon" meetings, and thereby trampling upon constitutional law, when they have not given the least provocation for it. The Lord knows they are guilty of enough, without being falsely accused; and for the Devil's children to so wilfully accuse one another is entirely unnecessary, while the "Mormons" are in existence. We understand very well that you all belong to the same family, and that your father was a liar from the beginning; but we do not know why there should not be honour among *liars*, as well as among *thieves*. There is another objection the "Mormons" have to these lies and false reports that mix them so with the Gentiles. They want all the glory themselves that will arise from enduring this system of fiendish abuse; for it is written, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you." The Saints expect to inherit this promise, knowing full well that it is for them and applicable to them. As to the report, that one hundred waggons, belonging to the Apostles, had left Salt Lake for the United States, as another indication of "Mormon" explosion, we can only wonder and be amazed at our ignorance of what the "Mormons" have been about, and thank the public for the information. We certainly ought to be thankful that we live in this enlightened age—we endeavour to appreciate it—an age when lies can travel around the world before Truth can get her boots on.

It is well known that false reports and lies are not required to maintain an honourable cause. It is for no good to any one that these weapons are used.

No one need ask the question, Are they used? The conflicting statements which daily occur are enough to destroy the sanity of any mind that should attempt to believe them; still every mail from abroad, and every day's paper is expected to bring something new and startling about the "Mormons;" consequently some one must create reports, or the public would not get fed. Could all this be done, and no possible harm arise from it, it would not be worth our attention; but harm and injury to an innocent people are the intended results. Neither is that the only serious evil arising from such a course. By it, the people cultivate that spirit which leads them to love and believe a lie in preference to the truth, if this can be called an evil. It is, at least, a most woeful condition for the people to be in, although the Apostle declared this should be the state of mankind in the latter days, that because they loved not the truth but had pleasure in unrighteousness, God would send them strong delusions that they should believe lies, and thereby be damned.

Certainly the editors, priests, lawyers, judges, and people are open to the charge of unrighteousness in the eyes of the law, which says, "Thou shalt not raise a false report." When the chief men of Israel returned from spying out the land of Canaan, they all came back with a false report, except Joshua and Caleb. This caused murmuring and confusion in the camp; and, notwithstanding there were ten against two in testimony, those ten were smitten with the plague, and died, that they might not again see, or enter into, the land they had belied. Joshua and Caleb alone were permitted to enter the land because they brought the good report. Other instances of death are recorded in Sacred Writ, wherein God has signally manifested His displeasure against those who have dared to appear as false witnesses against the work of righteousness.

In view of these things, while the ungodly persist in the way of transgression, and thereby hasten the great day of retribution, let the Saints live so as to be able to judge between the false and the true, the good and the evil, and not be among the number that will be deceived with lies, but be found standing aloof from all that can incur the anger of God, for "He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work, and bring to pass His act, His strange act," which is no less than "a consumption, even determined upon the whole earth."

ANTI-MORMON ARGUMENTS.

(*From the "Western Standard."*)

Were it not for the evil effect it has in prejudicing the minds of the people against the truth, and exciting in them hostility and hatred towards its advocates, it really would be amusing to watch the course pursued towards "Mormonism," and the weapons used against it, by those who esteem themselves, and are esteemed by others, to be men of sound sense and ability—the leading men of their day and neighbourhood. Their papers are filled with slang, lies, newspaper stories and flying reports, many of them too absurd for belief, and all of them incapable of proof. Instead of meeting the issue fairly and above board—instead of bringing forth their strong reasons, and showing our principles to be false, they content themselves with concocting, or hiring some one else to concoct, the most malicious and unfounded slanders against us as a people; or, if they do not do this themselves, they give their readers a second edition of some old hashed-up story, purporting to be from some Utah correspondent, who, in all probability, knows as much about Utah and its inhabitants and their feelings, practices, and laws, as a Hottentot does about the character, motives, and policy of the members of the British parliament.

Now, what does all this amount to, even supposing all that is said of individuals to be true? This argument, if such it may be called, may be reduced to the following simple form—The practices of many of the "Mormons" are bad;

therefore the principles of "Mormonism" must be bad also. As, however, no conclusion can be drawn from *one* premiss alone, we are compelled to conclude that the other, though not stated, is in fact admitted by these learned gentlemen, viz.,—that any system must be corrupt, no matter what its teachings or principles may be, if any portion of its followers or advocates are. Although they will undoubtedly be unwilling to admit this last statement, yet it is precisely the reasoning which they adopt in their own minds with regard to Utah. At any rate, they try to palm it off on the public for sound logic and common sense, thinking that they will be unable to detect its absurdity and fallacious sophistry.

If this mode of judging be correct, then we shall be compelled to reject the doctrines and teachings contained in the Old and New Testament; for, according to the testimony of those books, we find that the people of God, or those who professed to be His people, were, on many occasions, guilty of worse crimes than anybody has, as yet, thought of charging the "Mormons" with; and this, not merely in one or two individual cases, but nationally. They were charged with robbery, whoredom, adultery, idolatry, incest, murder, and every other crime which it is possible to think of; and on some occasions the Lord charges them with being worse than the heathen nations which surrounded them; and we are prepared to prove from the Bible, that not only the Jews, but many of the professed Christians were more wicked and corrupt than the heathen nations by which they were surrounded. For a few examples, see Jeremiah v. 8, 9, &c., where we find that this wickedness was not confined to the people, but extended even to the prophets and the priests. (Jer. viii. 10.) There we are told that *every one*, without exception, was corrupt. (Jer. xxix. 20, 23. Ezekiel xxii. 11; also xxiii. Hosea iv. 2, 3. Romans ii. 24. 1 Corinthians v. 1.) It would be impossible, however, to mention all the passages referring to this subject, for the book is full of them from beginning to end.

Now the simple question is, did the wickedness of those professed Jews and Christians prove that they were not the people of God? If not, neither will the evil practices of professed Mormons prove that we are not His chosen people. If the misconduct of a portion of those calling themselves Mormons, proves "Mormonism" to be false, then the wickedness of the Jews proves Judaism to have been false, and the corruptions of the Christians that Christianity was false.

By this same process of reasoning, if such it may be called, we could prove every society and system under heaven to be corrupt—not one would be exempted; and as these wonderfully profound and astute philanthropists have in this way discovered that the Mormons are worthy of utter extermination, we suppose the same portion would fall to the lot of other societies. Let us take, for instance, the Masonic society. All will admit that there are many corrupt men belonging to it; but does that fact affect the principle of Masonry? No. And even though we should suppose that every Mason in the world should violate his obligations and disgrace his profession, still, every candid mind will admit, that the truth and purity of the teachings and doctrines of Masonry, would not be lessened or impaired thereby. It is true, those who knew nothing about its intrinsic merits and its real character, might, by such a course on the part of its professed followers, become prejudiced against it, and imbibe erroneous impressions concerning it; but those who had been initiated would know for themselves, whatever others might do or say, that the system and its principles were truthful and pure. Let us ask any Mason, whose eye may fall on these pages, whether, supposing he should find a great portion, a large majority, or even all of those professing to be Masons at present, to be wicked and corrupt, he would forsake and denounce the system and its principles. If not, why should you expect us to forsake and denounce "Mormonism," because there are many corrupt men who have associated themselves with us?

"O, but," says one, "this is by no means a parallel case: the principles of Masonry are good, while the principles and teachings of 'Mormonism' are corrupt and degrading." This remains to be proven. We deny the charge, and we repeat what we have said before, that we defy the combined wisdom of the world, to prove any one, or all of the principles we teach, to be contrary to reason, common sense, or the laws of God and men.

We have touched upon this subject so

often, that we are almost ashamed to mention it again; but so long as editors, priests, and lecturers will pursue this course, so long we are compelled to have something to say upon it. For heaven's sake, gentlemen, quit such nonsense, drop your toys, throw away your pop-guns, tin swords, and sixpenny bows and arrows, and arm yourselves with the manly weapons of truth and reason—come boldly up to the fight, meet the issue fearlessly, bring forth your strong reasons, show us our errors, and logically prove our doctrines to be false, or else admit their truth and keep silence. You surely cannot be afraid of investigation. If you have the truth on your side, you are sure to conquer. For once, then, for the sake of your credit, cease to be children, think and speak like men.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 712.)

[August, 1842.]

Nauvoo, August 17, 1842.

To His Excellency Governor Carlin.

Sir,—It is with feelings of no ordinary cast that I have retired, after the business of the day, and evening too, to address your honour. I am at a loss how to commence; my mind is crowded with subjects, too numerous to be contained in one letter. I find myself almost destitute of that confidence, necessary to address a person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause.

Was my cause the interest of an individual, or of a number of individuals, then, perhaps, I might be justified in remaining silent. But it is not. Nor is it the pecuniary interest of a whole community alone that prompts me again to appeal to your Excellency. But, dear sir, it is for the peace and safety of hundreds, I may safely say, of this community, who are not guilty of any offence against the laws of the country; and also the life of my husband, who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time infringed upon the rights of any man, or of any class of men, or community of any description. Need I say he is not guilty of the time alleged against him by Governor Boggs: Indeed it does seem entirely superfluous for me, or any one of his friends in this place, to testify his innocence of that crime, when so many of the citizens of your place, and of many other places in this State, as well as in the Territory, do know positively that the statement of Governor Boggs is without the least shadow of truth: and we do know, and so do many others, that the prosecution against him has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of the prosecution is, to throw him into the power of his enemies, without the least ray of hope that he would ever be allowed to obtain a fair trial; and that he would be inhumanly and ferociously murdered, no person, having a knowledge of the existing circumstances, has one remaining doubt: and your honour will recollect that you said to me that you would not advise Mr. Smith ever to trust himself in Missouri.

And, dear Sir, you cannot for one moment indulge one unfriendly feeling towards him, if he abides by your counsel. Then, sir, why is it that he should be thus cruelly pursued? Why not give him the privilege of the laws of this State? When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent suffering of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost,—all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny, my bosom heaves with unutterable anguish. And who, that is as well acquainted with the facts as the people of the city of Quincy, would censure me, if I should say that my heart burned with just indignation towards our calumniators as well as the perpetrators of those horrid crimes?

But happy would I now be to pour out my heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the State, and put down every illegal transaction, and protected the peaceable citizens and enterprizing emigrants from the violence of plundering outlaws, who have ever been a disgrace to the State, and always will, so long as they go unpunished. Yes, I say,

how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans, whom he might have saved, by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.

And now may I entreat your Excellency to lighten the hand of oppression and persecution which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for let me assure you that there are many whole families that are entirely dependent upon the prosecution and success of Mr. Smith's temporal business for their support; and, if he is prevented from attending to the common avocations of life, who will employ those innocent, industrious, poor people, and provide for their wants?

But, my dear Sir, when I recollect the interesting interview I and my friends had with you, when at your place, and the warm assurances you gave us of your friendship and legal protection, I cannot doubt for a moment your honourable sincerity; but do still expect you to consider our claims upon your protection from every encroachment upon our legal rights as loyal citizens, as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that, when you are fully acquainted with the illegal proceedings practised against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there; with many other considerations, which, if duly considered, will justify Mr. Smith in the course he has taken.

And now I appeal to your Excellency, as I would unto a father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies, and beg you to spare me and my helpless children. I beg you to spare my innocent children the heart-rending sorrow of again seeing their father unjustly dragged to prison or to death. I appeal to your affections as a son, and beg you to spare our aged mother—the only surviving parent we have left—the unsupportable affliction of seeing her son, whom she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your Excellency to spare us these afflictions and many sufferings which cannot be uttered, and secure to yourself the pleasure of doing good, and vastly increasing human happiness—secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and veneration of the rising generation.

Respectfully, your most obedient,

EMMA SMITH.

P.S.—Sir, I hope you will favour me with an answer.

E. S.

Several rumours were afloat in the city, intimating that my retreat had been discovered, and that it was no longer safe for me to remain at brother Sayers'; consequently Emma came to see me at night, and informed me of the report. It was considered wisdom that I should remove immediately, and accordingly I departed in company with Emma and brother Derby, and went to Carlos Granger's, who lived on the north-east part of the city. Here we were kindly received and well treated.

Friday morning, 19th. William Clayton presented Emma's letter of the 17th to Governor Carlin at Quincy, in presence of Judge Ralston. The Governor read the letter with much attention, apparently; and when he got through, he passed high encomiums on Emma Smith, and expressed astonishment at the judgment and talent manifest in the manner of her address. He presented the letter to Judge Ralston, requesting him to read it. Governor Carlin then proceeded to reiterate the same language as on a former occasion, viz., that he was satisfied there was "no excitement any where but in Nauvoo, amongst the 'Mormons' themselves;" all was quiet, and no apprehension of trouble in other places, so far as he was able to ascertain.

He afterwards stated, when conversing on another subject, that "persons were offering their services every day, either in person or by letter, and held themselves in readiness to go against the 'Mormons' whenever he should call upon them; but he never had the least idea of calling out the militia, neither had he thought it necessary."

There was evidently a contradiction in his assertions in the above instances; and, although he said "there was no excitement but amongst the Mormons," it is evident he knew better. He also said that it was his opinion that, if Joseph

would give himself up to the Sheriff, he would be honourably acquitted, and the matter would be ended; but, on Judge Ralston asking how he thought Mr. Smith could go through the midst of his enemies, without violence being used towards him; and, if acquitted, how he was to get back; the Governor was evidently at a loss what to say, but made light of the matter, as though he thought it might be easily done. He took great care to state that it was not his advice that Mr. Smith should give himself up, but thought it would be soonest decided It appeared evident, by the conversation, that Governor Carlin was no friend to the Saints, and they could expect no good things from him. He explicitly acknowledged his ignorance of the law touching the case in question.

After spending the day in conversation and reading, in the evening I received a visit from my aunt Temperance Mack, and at night went to the city, and concluded to tarry at home until something further transpired relative to the designs of my persecutors.

Saturday, 20th. Spent the day in my general business office, otherwise called the Lodge, or Assembly Room, or Council Chamber, which is over my store, and the place where most of the business of the city and Church is transacted: my health very indifferent. In the evening had an interview with my brother Hyrum, William Law, Wilson Law, Newel K. Whitney, and George Miller, on the illegality of the proceedings of our persecutors.

The High Council, in session, "Resolved that the city of Nauvoo be divided into ten wards, according to the division made by the Temple Committee; and that there be a Bishop appointed over each ward; and also that other Bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed Bishop in the place of Bishop Vinson Knight, deceased; also that Tarleton Lewis be appointed Bishop of the 4th ward; John Murdock, of the 5th ward; Daniel Carn, of the 6th ward; Jacob Foutz, of the 8th ward; Jonathan H. Hale, of the 9th ward; Hezekiah Peck, of the 10th ward; David Evans, of the district south of the city, called the 11th ward; Israel Calkins, of the district east of the city, and south of Knight-street; William W. Spencer, of the district east of the city, and north of Knight-street."

The City Council instructed the Sexton to report weekly to the editor of some newspaper published in this city, the names and ages of persons deceased, and the nature of their disease, or cause of their death.

The Twelve met in council, and ordained Amasa Lyman to be one of the Twelve Apostles. Amasa Lyman was born in Lyman, Grafton county, N. H., 30th March, 1813, where he received the Gospel through the ministry of Elder O. Pratt, 27th April, 1832; ordained an Elder under my hands, 23rd Aug., 1832, in Hiram, Portage county, Ohio. He was one of my fellow-prisoners, bound with the same chain in Richmond Jail, Missouri.

John C. Bennett was declared unworthy to hold the office of Chancellor of the University, and was discharged; and Orson Spencer was elected in his stead, and received the oath of office. Amasa Lyman was elected Regent of the University, in place of Vinson Knight, deceased.

(To be continued.)

A Mystery Unveiled.—After looking through green spectacles for some time, white paper appears red; and after looking through red spectacles, white paper appears green. There are only three original colours in nature—blue, red, and yellow: all the rest are compounds. White is a mixture of all. Now, in looking long at the red, the eye becomes tired; so that when the white, which contains all the three, is presented to it, it abstracts or overlooks the red; and the blue and yellow alone being left, the paper appears green; for blue and yellow make green. So, after looking through green, it abstracts the blue and yellow (or green) from the paper, and red is left. On the same principle, if you look through yellow spectacles, the white will afterwards appear purple; for blue and red, the complement of the yellow, make purple. After looking through blue spectacles, the white appears orange, or red and yellow; and so on. This is a law of nature, which leads to a knowledge of harmony in colours: blue makes the finest contrast to orange, and red to green.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 14, 1857.

TESTIMONY.—The Elders of Israel especially are required to bear testimony of the truth to this generation. It is their duty to become practically acquainted with the plan of salvation, that they may testify, as did the Apostles of old, of what they *know*, as well as of that which they *most surely believe*. They have been delegated, and on them has been conferred the Holy Priesthood, that, administering by the authority of God, their words should be His words, and their testimony be not in vain. It is also the duty of all Saints to bear testimony of what they *know* concerning the plan of salvation, as it is written—"Let him that has been warned warn his neighbour also;" but we now consider more particularly the testimony of the officers of the Church, who have been ordained and sent forth into the world to testify in the name of the Lord, and whose testimony has a direct bearing upon the salvation of every creature to whom it is borne.

When an Elder or servant of God testifies of the truth—of what he knows, the consequences of that testimony are of the utmost importance. It does not matter whether the testimony be received or rejected by the people. God does not require His servants to convert the people,—not by any means. He requires them to be faithful witnesses of Him, and their reward is sure. The result of that testimony must be left with God. The Elders are not made responsible whether one, many, or none at all receive it. The Apostle Paul understood this, and said truly, "I have planted, Apollos watered, but God gave the increase;" and "every man shall receive his own reward according to his own labour." It is the office of the Holy Spirit to accompany the word, and nourish the good seed, when sown; but, if the word is rejected, and the good Spirit has no place in the hearts of the people, the word will prove a savour of death instead of life. No testimony of the Elders dictated by the Spirit of God can be without effect. No word of the Lord will return void, but will accomplish all for which it is spoken.

Many Elders labour in meekness and great faith, and encounter difficulties, revilings, and often sore persecutions, and feel that their labours are almost in vain, because the people do not believe; but such should not be discouraged. Though the people do not now receive your testimony, the time will come when they will believe your words. The Lord has reserved this honour to himself, to make the world believe, that both Saints and sinners may know and acknowledge His power. After the testimony of His servants, will come the testimony of thunderings and lightnings, earthquakes and tempests, pestilence and famine; and these will make the ears to tingle, and the hearts of men will be penetrated and made to feel. Then shall the world know that the testimony which has been borne to them is true. Sinners will then believe, and be convinced of the fact that they have rejected the servants of God; and great indeed will be the honour of those servants who are thus magnified in the eyes of all nations; and they shall know that their labours have not been in vain in the Lord.

Under these considerations, and in view of the great responsibilities resting upon the Elders, we exhort you, beloved brethren, not to slacken your efforts, but rather to increase your diligence. Some of you may peradventure be released from your

present labours to go home to Zion the coming season. Such especially should feel more and more fervent in your labours as that day of release approaches, that your skirts may be clean from the blood of those among whom you have laboured and borne a faithful testimony. Not one moment before you are officially released, are you free from the obligations of your ministry and calling. Therefore lift up your voices, and cry repentance unto the people, and let your words be words of truth, sobriety, meekness, and salvation,—not of railing, reviling, or of malice, even towards your enemies. Feel that you are the servants of Almighty God, and let every thought, word, and deed correspond with the true dignity of that exalted and holy calling, lest you bring reproach upon the cause of Christ, whose ministers you are.

The Lord has said his Spirit should not always strive with man. He has already commenced to withdraw His Spirit and Priesthood from the nations. An evil day is at hand,—a day awful to contemplate in its consequences to this world,—to the many millions of beings wbo have rejected the servants of God, and, with them, the plan of salvation. Surely no one with the Spirit and power of God upon him can retire from his labours in the vineyard, without carrying with him deep and intense feelings of pity for those who are doomed to share the fate of the ungodly nations, and measurably feel, as their Master did, when weeping over Jerusalem.

PERSECUTION.—We receive frequent communications from the Elders, informing us of the constantly increasing amount of persecution they have to endure. This is, and always was, the natural result of preaching the true Gospel. It has no place in the hearts of wicked and evil-minded men; consequently they must manifest their enmity and hatred of the truth, by persecuting those who do love it.

As the Lord begins to withdraw His Spirit and Priesthood from the nations, this spirit of opposition to the truth, and hatred towards the servants of God will increase: it cannot be avoided. Even if the Elders should stop preaching the Gospel, it would not cause this spirit to cease its fiendish manifestations. The contest has begun; it is not between man and man, but it is between the two great spirits that influence the world for good or for evil; and the struggle must continue until the mastery is gained. The weapons of this warfare are not carnal; the Priesthood and Spirit of God, now upon the earth with His Saints, are the weapons of the Almighty. They are not subject to the will of man, neither can they be overcome by man. That Priesthood must rule, and that spirit must cover the earth.

Notwithstanding this fact, the Devil will rage. From the day that he was cast down to the earth, he has sought to hold dominion over it; and now, knowing that his time is short, he is filled with great wrath, and will ever pursue the Saints while he has power. Though they flee into the wilderness and to the mountains, he will follow them; for he even vaunteth himself, and saith, "I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High."

It does not matter how far away the Saints may be; the distance will not abate his anger. This is manifest from what is now taking place in the eyes of the nations; and it is even as the prophets have foretold.

The Saints retired to the Mountains, thinking to rest from their persecutors for a little season; but they soon found that the peace and prosperity they enjoyed were equally efficacious to stir up the envy and malice of the enemy as to tell them of the error of their ways, and preach repentance to them at home. The warfare is renewed, and

hosts gather against the Saints, but the result is with God. The cause is His, and it will triumph and hold dominion over all the earth. Till then, we cannot promise much peace to the Elders or the Saints who will live their religion. Ye are not of the world; therefore the world hate you; but if ye were of the world the world would love you. In the midst of your persecutions, remember that if you endure to the end, you shall be saved; for it is the promise of the God of battles, whose soldiers ye are.

INDIAN NEWS.—We insert Elder Smith's letter in our columns with much pleasure, full, as it is, of good feeling and sentiment. He evidently has much of the good Spirit with him, that enables him to appreciate the condition of the world, as well as that of the poor scattered Saints. How long the poor Saints in India, or even those in Britain, may have to remain exiles from Zion, we cannot say definitely; but this we do know, that God, Angels, and many good men on earth are engaged in gathering them from all nations, and the *all nations* include India. There is, then, room for hope; and God will control *times* and *seasons* as may best subserve His purposes. It is unquestionably our duty to do all we can, and so live as to be numbered with the Elect, whom the Angels will be sent forth to gather in, and none shall be left. May the favour and blessing of a smiling Providence be upon the Saints in India.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 718.)

OBJECTION: "Mormonism is a new religion, and it claims for its disciples the character of the only true Church."—*Mormonism an Imposture, by P. Drummond.*

ANSWER: In itself, "Mormonism," so called, is *not* a "*new* religion." It is the oldest religion in the world. But it *appears* "new" to modern sectaries, (and, indeed, *is* "new" to them,) because they have so far departed from the ancient order of the Church, as to have lost sight of the true "faith once delivered to the Saints." Thus, what is really old and time-honoured, seems quite a novelty to them. The glorious doctrines of Mormonism are the same as those taught in the Old and New Testament Scripture, which professing Christians venerate as the "good *old* Book;" and yet our opponents, like Mr. Drummond, unable to controvert this fact, will still cry, "Mormonism is a *new* religion!" But pause a moment. What are the leading principles of "Mormonism?" Faith, pure and holy; Repentance, genuine and sincere; Obedience, full and unreserved; resulting in the remission of past sins, and the reception of the Holy Spirit. Are these principles "*new?*" If they are, then is "Mormonism" a "*new* religion." Are the sacred gifts of the Spirit, as enjoyed by the ancient people of God—such as prophecy, tongues, visions, healings, &c.,—are these things "*new?*" If so, then we will admit that "Mormonism is a *new* religion." Is the Scripture order of Church government by the ministry of apostles, prophets, evangelists, pastors, teachers, and others, "*new?*" If it is, then may "Mormonism" be said to be a "*new* religion." Is the ancient principle of revelation—the order of seeking, receiving, and obeying the direct revelations of God,—is this principle which has been practically known by every true servant of God since the world began, a "*new*" principle? If so, then the religion of the Latter-day Saints is a "*new* religion." Our opponents, then, can settle the ques-

tion which way they please. We tell them that the system of religion which they term "Mormonism" is just as "new," and just as old, as Christianity itself,—which, be it remembered, was on the earth, and in its glory, like its Divine Author, "*before Abraham was.*" As it regards the statement that Mormonism "claims for its disciples the character of the only true Church," we unhesitatingly, and without reserve, endorse those asserted "claims," and will endeavour to justify them, by proving that those "disciples," in their organised and collective capacity, are fully entitled (humanly speaking) to that peculiar and distinguishing characteristic. However many professing or nominal churches there may be, there certainly can be "only" ONE "*true*" one; and a "*true*" church must necessarily be *one* in itself, and not divided. To sustain its "true" and exclusive character, it must also be definitely recognised and acknowledged of God. Mr. Drummond cannot point out any one of the professing "denominations" or sectarian churches of so-called "Christendom," as possessing these plain and incontestable marks of a "*true*" church. But they are to be found indelibly stamped upon the Church of Jesus Christ of Latter-day Saints. It thus carries with it its own authentic "claims." In its origin, its constitution, its guidance and discipline, its gifts and powers, its doctrinal and practical principles, and the force of its accompanying evidences, it bears those unmistakeable features, which the honest seeker after truth must admit to be identical with those of the primitive Church of Christ, as delineated in the New Testament. We can, therefore, with all confidence, bear testimony to the fact, that the true and faithful "disciples" of "Mormonism" (which Mr. D. calls a "*new* religion,") *do*, in reality, constitute "the *only true* church" now upon the earth. Taking the Church of Christ in former days, then, as a true standard of comparison, we find the following prominent features to have characterised it:—1st. Jesus Christ himself was its founder. 2nd. The officers of the Church consisted of Apostles, Prophets, Evangelists, Presbyters, Bishops, Priests, Teachers, Deacons, &c., duly authorised to administer the laws, ordinances, and endowments of the Church. 3rd. The Church was guided in all matters of doctrine and discipline by revelation from God through His inspired Priesthood. 4th. The Church was in possession of the various gifts of the Spirit, such as miracles, visions, tongues, prophecy, &c. 5th. The leading or introductory principles of the Church were—faith in God and His Son Jesus Christ, and in the revelations of His Holy Spirit; repentance from dead works to serve the Living God; baptism of the entire body in water, for the remission of sins; and the laying on of hands for the gift of the Holy Ghost, for ordination to the ministry, for the blessing of children, for patriarchal benedictions, and for the healing of the sick. Now, it will, on examination, be clearly evident to all honest-hearted truth-seekers, that the very same features and unmistakeable marks which distinguished the Church of Jesus Christ in former days, identify it also in these latter days: for, 1st. The Church of Latter-day Saints was not set up by any man or set of men. It is called after no man's name, and acknowledges no man as its originator. The Lord alone is its real founder. Joseph Smith was simply the instrument—the honoured instrument in the Lord's hand of commencing the work of the ministry. And, as a true Prophet of God, he was endowed with all the gifts and powers necessary for the accomplishment of the work allotted to him. He was indeed hated and despised, persecuted and reviled—ah, and even foully murdered, by wicked men, who were headed and spurred on to the deed by sectarian preachers. So also were the Prophets and the Apostles of old, and even the Saviour himself. How close, then, appears the parallel! 2nd. The Church of Latter-day Saints is organised with a similar grade of officers to that which characterised the primitive Christian Church. Many persons suppose that the various officers mentioned in the New Testament as belonging to the Christian Priesthood are not needed now: but we believe them to be just as necessary now as they ever were, if not more so. Some imagine that the Lord only designed them to remain in the Church for a short period, as merely introductory helps: but we read, on the contrary, in the written Word, that Apostles, Prophets, &c. were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—(HOW LONG?)—"*till we all come in the unity of the faith*, and of the *knowledge* of the Son of God, unto a *perfect* man,

unto THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST." (Eph. iv. 11, 12, 13.) We also read, in reference to apostolic and prophetic gifts, and other endowments of the Church, that "*when* that which is *perfect* is come, THEN that which is in *part* shall be done *away*," but not *till* "then." (1 Cor. xii. 28; xiii. 8, 9, 10.) We therefore conclude that, until we "all" *do* come to the "unity of the faith," and arrive at the *full measure of perfection*, a divinely-inspired priesthood, of the apostolic and prophetic order, is still essentially necessary; for, without it, the Church is incomplete, imbecile, and powerless, and liable to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. iv. 14.) Such is unhappily the condition of the sectarian churches of the day, which shows that they have departed from the true order of the Church of Christ, and are therefore unauthorised and unrecognised of God. 3rd. The Church of Latter-day Saints, like that of former days, is guided and governed by Divine revelation through its Divinely-organised and inspired Priesthood. God is the same Being now as ever, and He is therefore as ready, as willing, and as able to reveal His will, from time to time, to His acknowledged servants, as he ever was. The Priesthood is His legally-appointed medium of communication to His Church. A Priesthood, therefore, without Divine authority, is altogether powerless and useless. It is, of course, an easy matter for a self-constituted church to assume an apostleship, or for a number of self-elected men to set themselves up as prophets; but how can they truly maintain their position and assumptions without Divine authority, or the possession of apostolic and prophetic *power?* No man has the slightest legal right to act as an ambassador of Christ, unless he has received his embassy from Christ, and is endowed with the requisite qualifications to act in his name. 4th. The Church of Jesus Christ of Latter-day Saints is blessed with the various gifts of the Spirit that are spoken of in the Scriptures as possessed and enjoyed by the ancient Saints. In this Church, numbers of instances have occurred, from time to time, of the miraculous display of God's goodness and power, on behalf of His people. Hundreds, and thousands, and even tens and scores of thousands of Latter-day Saints, have individually experienced the fact, and can testify that the deaf, the dumb, the lame, the blind, the sick, and diseased, have been miraculously healed by the power of God, through the administrations of His recognised servants. This is in strict accordance with the instructions of St. James, who says—"Is any sick among you, let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (James v. 14, 15.) That this is one of the Gospel "signs" is evident from our Lord's own words—"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 17, 18.) Numbers of cases also have occured of the casting out of devils and unclean spirits, in the name of the Lord, through the power and authority of His priesthood, vested in His servants. Heavenly visions, too, by night and by day—open communications with the spirit-world—however rare such occurrences may be among modern professing "Christians"—are by no means rare among the Saints of God. Angelic ministrations may also, in the so-called "religious" world, be very "few and far between;" but it has not been so in the Church of the Saints. And what a glorious and acceptable boon is this to the people of God! Tell us not that "such things are not needed now." Angels are "ministering spirits sent forth to minister to them who shall be heirs of salvation;" *viz.*, those who receive and obey the Gospel, which is "the power of God unto salvation." And as sure as "where the carcass is, there will the eagles be gathered together," so sure is it that where the true "heirs of salvation" are congregated, there will angels love to appear—though, to the world around, unseen and unknown. The gift of tongues, likewise, which is one of the "signs" of the Gospel mentioned by our Lord, in the passage before quoted, is practically enjoyed by the members of this Church. The idea of unlettered men, in the *present* day, speaking in other tongues, the messages of God, as the Spirit gives them

utterance, and of others, under the same superhuman influence, interpreting their words, never enters the minds of *modern* religionists, because they have made up their minds that such things are "done away," and are "not needed now." Prophecy, too,—a gift which has been possessed by different servants of God ever since the world began,—is likewise exercised by its various possessors in this age and dispensation. We do not, by prophecy, mean presumptuous guessing, or hazarded assertions, based on human calculations; but we mean *genuine* prophecy, which is the only kind that will bear the test of time; being that which is uttered by Divine inspiration — that which is spoken under the immediate influence and power of the Holy Ghost. Many other gifts and blessings might be enumerated, as existing in the Church of Latter-day Saints, and corresponding to those experienced by their ancient brethren; but the forementioned are sufficient for illustration, and show to those who have eyes to see, and honesty enough to use them, that this is the commencement of the dawn of that day spoken of by Joel, where he says—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Chap. ii. 28, 29.) 5th. The first principles or leading doctrines of the Church of Latter-day Saints, like those of the primitive Church, are—Faith, not only in God the Father, but in Christ, His Son—that is, in the person, character, work, and teachings of Christ, as made known to us by Revelation; Repentance, or an entire change of heart and mind; implying not only a genuine sorrow for past sins, but a renunciation of the same, and an unreserved determination, with the help of God, to live aright in future: Baptism in water, or total immersion of penitent believers, by a legal administrator, for the remission of sins, and initiation into the Church; Confirmation, or the laying on of hands, by a legal administrator, upon baptized, penitent believers, for the gift of the Holy Spirit, and a covenant-sealing of the blessings of the kingdom. These are the leading or primary principles of the great Latter-day Church of Christ, which, while they distinguish it from all modern sects, identify it in its doctrinal features, with that ancient church which was "built upon the foundation of apostles and prophets," the Great Apostle himself "being the chief corner stone." We have, indeed, now shown that in *all* their prominent features, or leading characteristics, the Church of Latter-day Saints and the Church of Former-day Saints harmoniously correspond. We have raised a standard, to which our bitterest opponents cannot object, but to which they cannot approach, namely, the primitive Church of Christ, as described in the New Testament; and, viewing it in relation to its origin, its constitution or organization, its guidance and discipline, its gifts and powers, and its doctrinal and practical principles, we have shown that "Mormonism," in all these points, strictly corresponds to, and fully agrees with, that scriptural standard. As, therefore, none of the professing churches of the day can either give such kind of evidence in their own favour, or disprove ours, it must follow that the "claims" of the true and faithful "disciples" of Christ in these last days, derisively called "Mormons," are correct and legitimate, namely, that they constitute the *true Church* of Christ, now on earth, and, therefore, the "ONLY *true Church.*"

FOREIGN CORRESPONDENCE.

INDIA.

Bhaugulpoor,
Bengal Presidency, 3rd Sept., 1857.

Editor of *Millennial Star*.

Dear Sir and Brother,—I wrote to you some time in July or August, I believe, telling you of the state of things in this miserable country.

I know not whether I informed you in my last that the native cavalry at this station had mutinied. I do not think, however, that I did. Well, sir, the Sowars (troopers) went off during the

night, only shooting an unfortunate native woman. They were civil, as they were afraid of the detachment of European Fusiliers, who had only arrived here a few days before, and, as it proved, just in time. In fact, it was nothing but downright fear which made them run away—I mean the natives. They had been talking treason for some months past; and knowing that we were cognizant of this matter, hearing that they were to be disarmed, and seeing European troops constantly passing up, it put them in such fear of the vengeance which they knew they so richly deserved, that they ran right away. They proceeded to a place called Bowsee, about 40 miles from hence. News, however, of their approach got there about half an hour before them (1,000 rupees having tempted a native to carry intelligence through the jungle); and so Colonel Burney had just time to get out some of his men, part of whom would not turn out, to make a show of resistance; for, I fear, it would have been nothing more than a show, had the troopers forced themselves into Bowsee. But, finding that they could not at least *make sure* of the 32nd joining them, they made off towards Deoghur, a noted holy place. (?) There, however, was a detachment of the same corps (the 32nd); and the officers coaxed their men out to frighten the Sowars, who then went on to Rohnee and plundered it, and then they left this district Delhi-wards *via* Gya, where they will meet some European troops. A Madras regiment is in their rear, and we hope yet to hear of these mutineers being punished. The Madras soldiers are still faithful; and I have no suspicion regarding their steadfastness; but really, when we remember what has been prophesied regarding this country, we cannot have many hopes for its welfare and peace,—at least, not until Babylon has received her full reward from the Lord God Almighty. The sooner that takes place—dreadful as its effects will necessarily be—the better, in the long run, for Saints and sinners also.

Besides levying a contribution of some 12,000 rupees from the wealthy natives of Deoghur, robbing a few mail bags, and forcing grain, &c., from the villagers, we have not heard of any mischief that has been done by these wicked men, whom "evil shall hunt to overthrow them." I could honour men who would fight for freedom (not murder women and children) with men; but neither patriotism nor any other manly feeling dwells in the bosom of a native of India, whether he be Hindu or Mussulman. The native Christians are nearly as bad. Indeed, they are generally addicted to drunkenness, from which the others are generally free. The whole people have lived in an atmosphere of lies for ages; and you cannot separate their inborn treachery and untruthfulness from them. They are deceitful to a degree of which you have no conception; and even I, who have dwelt among them for 16 years, do still sometimes marvel at their frequently useless and unblushing lies, often told without any object in view. A man who has a good cause and *bona fide* evidence in his favour will often ruin both by some gratuitous lie. "They are of their father the Devil, and his deeds they will do: he was a liar from the beginning, and abode not in the truth, because the truth is not in him." Oh, how full of meaning are these words! I just know that no man, even if he embraces the Gospel, will stand firm amid temptation to the *end*, unless the truth dwells in him. If one who has not the love of truth in him does embrace the faith, it is only to outward seeming. He may, indeed, deceive even himself, but he will not stand for ever. These things are not new to you, but I write them as they come into my mind.

These covenant-breakers—who forced them to take service under the Government of India? Clearly no one. Yet they have *broken their covenants*. Truth is evidently not in them. These Mussulman Sowars, however, think they are pleasing God by killing their masters.

These men have long been meditating murder and mutiny; and the "greased cartridge" is only an excuse, as many of them allow. At any rate, they can use them readily enough against us, our wives, and children. We dreaded having the 32nd here from Bowsee along with the Sowars, whom we thought they would join. We do not care much, however, for them; for they are broken up into detachments in a difficult and jungly country; and it is now the rainy season, when the black skin has not much courage to spare. Moreover, they (the 32nd) are in the midst of the Southals, who I think could be easily aroused against them *en masse*, as they remember the cruelties

perpetrated by the Sepahis during their rebellion in 1855-56, and would like to avenge them. Some Europeans, as I have already observed, are here too, and troops are passing up the Ganges every day; so our friends see that it may be as well to remain quiet.

Things are not bright out here. A regiment of Europeans was kept uselessly knocking up and down the river for a month and upwards! You see these Gentiles *cannot*, for the very life of them, act in unison, or with energy and decision. The imbecility here is extreme; the selfishness betrayed is vast; carriages and horses crowding up; steamers coming down from disturbed districts; while women and children (for whom Government has ordered a free passage) cannot get down, and are left to perish. I am an Englishman; but I am ashamed to confess that, as a nation, I believe we are the most intensely selfish people under the sun, taking us all in all. Meantime, our arrogance is vast, our stupidity most extensive, in persisting to legislate for the men of dark complexion as for the men of white skins, and in fancying that the blacks think as do the whites.

The hireling priests say they have sown the good seed broadcast. They have sown considerable, but there may be doubts about the description of seed used. The crop is not good by any means. I fancy the seed must have been bad! They say no, and appeal from our dictum to the Lord of the harvest. They won't make much by the motion, I expect.

The Saints in this land are looking out for deliverance; but from whence it is to come they do not well see; nor indeed do I, at present. Certainly they will never get away of themselves, but they live in hope. The Lord may give them some unforeseen lift; but, without a miracle, they certainly never will get away, unless their brethren help them. To redeem them, I would even sell myself into bondage; but, alas! at present I cannot deliver myself, though I have some hope of obtaining release; but when it shall be given me to realize this hope, I cannot say, as every thing depends on the holding out of an infirm and sickly man, who may be obliged to take his pension next month, or who may hang on and keep me out for a year, as he has done already. My hopes, you see, are not splendid, by any means; but, as far as I know, they are better than those of any other Saint in this country. I am aware of the many thousands of poor Saints in Europe who are looking for salvation from Babylon; but I guess there are none poorer than those in this land; and here they have absolutely no means of *gaining* anything. Moreover, the Saints in Europe have not the sword at their throats at this moment.

I evidently long to go myself, but I would willingly forego any assistance which might be offered, on my own behalf, if it were not sufficient for us all; for I really pity the hopeless bondage of my brethren. I, at least, am in vigour, and have a definite prospect before me, however long the vista may be; but they have none.

You will understand me, dear brother, and will not attribute what I say to any desire to remain in Babylon. I love the faithful Saints, and would die, if necessary, to save them. God is witness; and I think some of them know it. If assistance can be given, and I can be included, then indeed I shall be happy.

I have now brought my subject about to an end with the end of the paper allowed me to write on; so I conclude by wishing that the blessing of God the Most High may rest upon you, and upon your labours, and upon all the Israel of God.

I remain your brother and servant in the bonds of the Covenant of God,

W. H. C. Smith.

VARIETIES.

On Saturday, August 29, a company of one hundred Mormons arrived at Stockton, (California,) on their way to Great Salt Lake City. They stopped at Stockton, for the purpose of purchasing their outfit, and were to have gone by the Big Tree Route.—*New York Weekly Herald*, Oct. 14.

Delhi was assaulted on the 14th September, and taken by the British on the 20th. Reported loss, 40 officers and 600 soldiers. Since the news of the Indian mutinies reached England, 84 ships have sailed, carrying a force of 32,664, up to Oct. 27; and

with those then embarking, and ready for embarkation, it was expected full 40,000 would be landed on Indian soil before the close of the year.

WHOLESALE DESERTION OF WIVES AND FAMILIES.—The guardians of the City of London Union offered, in one day, rewards for the apprehension of no less than fifty men, who have gone off leaving their wives and children, numbering 300 individuals, to be permanently maintained by the ratepayers.

HUMBOLDT found, in possession of the Indians on the Amazons, engraved green stones, exactly like the Ethiopian and Babylonian, or Sabean signets, described by Mr. Landseer. They are real Jade, perforated, and loaded with inscriptions and figures. They open new fields for investigation. Did the Amazons pass from Africa to South America? Rude figures, resembling the sun and moon, and different animals, are found also sculptured in granitic and other hard rocks.—*Sir R. Phillips.*

LORD Ashley, before he charged, at the battle of Edgehill, made this short prayer—"O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me!"

A TEMPLE PSALM.

What is like unto thee, O thou Temple of the living God?

All nations shall hear of thy greatness; and from all lands the chosen seed will come to worship in thy courts.

We will wash in thy pure waters, and drink from the cup that is blessed by the Holy Priesthood.

Thou art far from the nations of the earth, that thou should'st not be breathed upon by the breath of their defilement, nor be stained by the mire of their crimes.

Happy are they that build thy walls, and that guard thy sacred gates. Their children shall inherit their glory, and they shall be allowed to pass by the sentries, and to partake of the enjoyment in the celestial world,

The sunbeams of a cloudless summer shine upon thy head; and thy foundations are firmly laid among the everlasting mountains.

As eternity is greater than time, so art thou greater than the dwelling-places of men; for thy covenants shall endure for ever and ever.

The rocks that are hewn to build thy courts are more precious than the jewels of a royal crown; for their utility will endure to all generations.

The living and the dead look for thy completion. My forefathers and my children's children shall rejoice in thy ordinances.

The angels of God shall stand by thy altars, and the Holy One of Israel shall fill thee with His glory.

JABEZ WOODARD.

ADDRESSES.—Isaac Higbee, } 45, Hope Street, Derby.
Amos Taylor, }
William T. Cromar, 19, Dock Street, Leeds.
John G. Pinder, Seaman's Yard, Old Spittlegate, Grantham, Lincolnshire.
William Dallin, Reform Cottage, Beechen Cliff, Bath.
George Teasdale, 14, Bradmore Street, East Road, Cambridge.

MONEY LIST, OCTOBER 23—30, 1857.

	£	s	d
P. Q. McComie	3	2	0
John Kessell	1	7	8
Thomas Parkes	15	0	0
John Holsall	3	0	0
	£22	9	8

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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MAN THE OFFSPRING OF GOD.

The subject of man's relationship to his God is one worthy of consideration. To properly understand and appreciate this relationship will enable man to form a more just conception of the true character of God and the righteousness of His requirements. If the declaration of the Apostle be true, that we are the offspring of God—the children of "one God and Father of ALL, who is above all," His right to rule and control us cannot consistently be questioned.

To be a son or daughter of one of the most powerful monarchs on the earth might be considered a great honour; but to share in all the advantages and distinctions of the royal family might indeed be esteemed an enviable position. If so, how infinitely greater must be the consideration that we are ligitimately-born members of the Royal family of the Eternal One, with Jesus Christ for our elder brother.

That man had an existence in a spiritual sphere or organization, previous to his present temporal existence, has been questioned, though it cannot reasonably be doubted. The Apostle evidently makes a distinction between our *spiritual* and *temporal* parentage, and reasons very conclusively upon the subject of obedience to our heavenly Father, as being more necessary than obedience to our earthly parents. He says, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" We are here given to understand that obedience to an earthly father is a matter of less consideration than obedience to the Father of our spirits—that if we cannot obey both, we should rather be in subjection to the Father of spirits. By so doing, he promises that we shall live—that our spirits shall live, which fully implies (spoken of, as it is, in opposition to the flesh,) that our spirits shall have eternal life. The Apostle's reasoning upon this subject is not only consistent in itself, but it is perfectly consonant with the instructions of Jesus, which were, "He that loveth father or mother more than me is not worthy of me."

Again, according to Paul's declaration, "we are the offspring of God," which could not have reference to our flesh, but to our spirits,—that we were spiritually begotten of Him. It is also declared that things spiritual are in the likeness of things temporal, and that the earthly is in likeness of the heavenly. In his earthly form and creation, man was made in the express image and likeness of God—the great Father who had begotten the *spirits* of all flesh, but, concerning the flesh, has said that Jesus was his *only* begotten.

The fact that when the spirit leaves

the body, it returns to God who gave it, and there renders an account of all the deeds done in the body, is sufficient to prove that the spirit has its own individuality—that it is an intelligent organized being, capable of reasoning and giving an account of all it had caused the body to do, while it inhabited the body; and this spirit, thus intelligent and thus accountable, is the same that God gave to man at his creation. Hence it is that spirits—those same spirits that fought in heaven with Michael (Adam) and prevailed against the dragon, come into this world and take upon themselves tabernacles, or mortal bodies, which, through their obedience and faithfulness, will become sanctified and susceptible of immortality in the glorious resurrection. As the spirit and body united can alone partake of a fulness of glory, those spirits which do not keep the body, while in this probation, in subjection to the laws by which they can be sanctified, must fail to receive a celestial glory; neither can they, as heirs, inherit all things. If they cannot inherit a celestial glory, they cannot become Gods, even the sons of God, in the sense which includes the body with the spirit. Notwithstanding spirit, in its primitive organized state, is the legitimate child or offspring of the Father of spirits, the body which it inhabits in this world has also to pass through an ordeal, and conform to the dictates of the same parent, that, in the natural as well as spiritual sense, those that are saved may be the sons of God. He does not recognize our natural birth as a sufficient test, but has ordained another birth for the creature to undergo, when the spirit and body united shall be so far developed as to become accountable for the deeds of the body; and that is, to be born *again*, of the water, and partake of the Spirit of God, that is given to all who will ask, to light them through the world.

In view of this act of obedience, which constitutes the *new birth*, and testifies of our submission to the law of righteousness, in this probation, having been faithful in our former estate, we are promised an heirship co-equal with that of Jesus, who is the *first* begotten according to the spirit, and the *only* begotten according to the flesh.

These and many other testimonies of Sacred Writ are before us, showing that man had his origin with God in the eternal worlds, and that his existence here is only a period of probation, or a mission in which he is required to prove his fidelity to his heavenly Father, for certain great and eternal purposes. There are also other reasons apparent to every reflecting mind, which are of weight, and demand our attention.

In the undisturbed order of known laws, "like begets like," both in form, organization, and character: consequently, if we are begotten by God, we may justly expect this rule to be applicable to man,—even more so, if possible, than to all the lower orders of creation which we know conform to and demonstrate this law.

In reference to God's person, form, or likeness, we are told (Gen. i. 26, 27,) that the very first proposition of the eternal council was, "Let us make man in our own image and after our likeness;" and, in the execution of this design, we are told that God created man in His *own* image; and, in creating man in his own image, he was made male and female. What, says one, was there a female personage—a mother, in Heaven? Startling idea! Then let us pass on, only pausing to wonder how a father can beget children without a mother,—told, as we are, that the earthly is in likeness of the heavenly. And, that we might know that this likeness spoken of had reference to the body, and not to the spirit of man, we are told that Jesus Christ was not only the express image of God's person, (Heb. i. 3.) but was also in the likeness of *sinful flesh*. (Rom. viii. 3.) Thus, these, and many other witnesses testify that man's *body* of *sinful flesh* was formed in the image and likeness of God's *person*, just as it was first proposed to form him.

This point being determined, that man is like God in person, we must next inquire, Is man like God in his spirit or attributes? And, upon careful examination, we shall find that there is a very striking analogy, or likeness, even in the very attributes that form his character.

God is represented as a Being possessing the attributes of justice, judgment, mercy, and truth; and in the exercise of these attributes are displayed the power, goodness, virtue, excellency, and majesty that characterize all His wonderful dealings with His children upon the earth. Man is also a being possessed of precisely the same attributes in a smaller degree. View man in the capacity of a father, presiding

with proper dignity over his family, and we find him every day of his life exercised in all the attributes that pertain to the Godhead. He hourly feels the necessity of being *just* in his ways; and a conciousness of having been unjust in the discharge of his parental stewardship fills his soul with remorse and shame. He has continually to exercise his powers of *judgment*, not only for himself, but for those around him; and in this we find him equal to almost every emergency. *Mercy* and its accompanying train of virtues become a prominent feature of his life, and we find him full of tenderness, love, sympathy, patience, and forbearance towards his offspring; while the bright rays of filial love that cast their benign influence over the intelligences that constitute the new-born kingdom, beget a confidence that renders obedience, on the part of the child, an act of pleasure and delight. Man is also as fully qualified to be a *truthful* being as to exercise the principles of justice, judgment, and mercy. To receive and communicate truth, he finds, has a tendency to increase the potency and development of every other faculty of his soul. He finds it is the very groundwork of the mighty superstructure he is rearing. He finds God has made him capable not only of being true, but of loving the truth and living in it; and, in the love of the truth, he practises righteousness and holiness in the fear of God. Thus we find man, while moving in the sphere that God has allotted to him, daily and hourly actuated, in a greater or less degree, as circumstances may demand, by all those attributes that constitute his Father an almighty and eternal Being. Man is, indeed, like his Creator, to the extent that his being is developed. He is a child of God—a God in embryo, possessing the germs of every virtue that characterizes the Great Eternal upon His throne. As those germs mature —as his character becomes developed—as he travels the road of eternal progression, we find him expanding and embracing all the powers of eternity.

That there is a God, man's own being declares the eternal truth. That we are His children — creatures of His creation and almighty power, every day's experience proves. That we possess intelligence and faculties like His, our own consciousness and sense of right and wrong demonstrate. That there is a Great First cause to which our present being must be ascribed, we readily conceive, for we go and come at another's bidding. The intelligence, the spirit within, teaches us that we have affinity with a higher, holier, and nobler sphere than this—that we are, in short, children, in the highest sense of our being, of an Almighty God, whose right and power to rule over us is unquestionable. It is His prerogative to command; it is our duty to obey. His command is imperative—"Son, give me thine heart." The requirement is just. Honour it, therefore, with all thy soul,—thy purest affections, and thou shalt live. Refuse to comply, in this thy day of trial, and thou shalt be refused admittance to the presence and glory of that Father whom thou hast dishonoured.

Such is man, who, being but a little lower than the angels, is linked to all that is good and great above. Seek then, O man, to know thyself, thy destiny, and the purposes of thy God. Honour thy Father in heaven, and thou shalt again behold His face and dwell in His presence, crowned like Him with exaltations and eternal lives.

THE COMMERCIAL PANIC OF AMERICA.

England has met a serious visitation in her Indian rebellion, and before she has time to recover from the agitation and embarrassment consequent upon such an event, America is overtaken by a great calamity in the form of a terrible money panic. The correspondent of the *Times* thus describes it:—"New York was in a state of convulsion. A financial earthquake was rocking its moneyed institutions to the centre. One fell after another; shock followed shock; and, in the panic, no one felt sure that, at the day's close, anything would be left to tell the tale of the wealth, the commercial credit, and the mercantile honour of this community.

. . . . Confidence is so entirely destroyed that the farmer will not sell to the local dealer; and the local dealer cannot forward to New York. At this moment Chicago is filled with grain, which the machinery of commerce affords no means of moving to New York, although Chicago owes to New York and wishes to pay the debt, and New York is suffering, dying I might almost say, for want of the remittance."

We do not for a moment believe that any mere commercial crisis, unaided by other causes, could bring the United States, with her immense natural resources, to a state of national calamity from which it would not recover. Nevertheless the event in question affords food for much thought and serious reflection. While to the ordinary observer, to the eye of trade, and to those who imagine that the destiny of the world should be moved by a golden lever, this panic will be merely suggestive of a defective monetary and commercial system; the true social philosopher will read in it a broader lesson, and see it big with a more important meaning. The first will carry results back to it as a cause, and there rest; the latter will take the event itself to causes more remote, and see in it the result of a great, radical, moral and social defect.

The great secret is, society has an imperfect basis; and its relations are unnatural, unjust, and artificial. Some nations will illustrate this in one way, while others will illustrate it in a different manner. In the end, however, their developments amount to the same, and their history establishes the same truth. The financial panic of America has given us another illustration of an illegitimate social relationship. A despotic nation will show us undue relations, as they exist between the tyrant and the serf, the master and the slave. A military people will give them to us in another form; but the ties of ambition, glory, and conquest, which bind them together, are not less unnatural and unjust than those which bind the necks of the conquered to the chariot-wheel of the conquerer. Priestcraft will vary the illustration according to its different spirits and systems; and commercial and democratic communities have developed, in their own way, relations for their members that are also illegitimate; and which are found cold, brittle, and delusive.

The United States, as a great commercial community, are to a considerable extent bound by trade and commerce; while the English nation, especially the working classes, have hardly any other relations. The Americans, however, are not dependent for subsistence on commerce, but have social relations which the English masses have not. The great majority of the working men of England have no political power, or party connexions and interests. The religious sects and mechanics' institutions of the land are but little more than a name to the English working classes. They have done almost nothing towards uniting their interests; and have not even been as much to them as the basis of a casual acquaintance. In fact, the masses of England, in their capacity as part of a national community, can hardly be said to have any other relations than those of trade.

Of all relations, those of commerce are the most precarious and ephemeral. Every one can understand how hollow and uncertain are the relations between the master and his men. They are *merely* the connexions of trade, and are literally bought and sold in England, at an average of the entire mass, for the year round, of not more than fifteen shillings per week. Moreover they are almost literally ephemeral, being generally contracted only for the day or week. Their continuance depends on the fluctuations of trade and other casualties; and they are often abruptly terminated to the misery and want of tens of thousands. If we ascend the scale, we still see hollow and uncertain relations existing between the master and his customers. Indeed, they are more capricious, and are shorter of duration, than those which exist between him and his men. The master and seller derive their principal support, not from the regular customers, but from the casual buyer. The relations of trade and commerce, as illustrated by this class, are chaotic, fickle, and evanescent in the extreme. If we carry the investigation still higher to the banking world, we find it bound by the same kind of ties. The connexion between the banker and the invester is merely one of convenience—a covenant of pounds, shillings, and pence. As long as it can be turned to the pecuniary advantage of both parties, the connexion is continued. But the idea of their being interested in the welfare and

prosperity of one another, farther than it affects their pecuniary interests, none think of entertaining. And when we see bankers breaking, to the ruin of thousands, and depositors remorselessly making a run on the banks, we cannot but feel how unnatural, cruel, and merciless, from the beginning to the end, are the relations of trade and commerce, when *made the basis and principal bond of social intercourse and wellbeing*.

To a nation, then, that depends on commerce and trade, especially when, like England, its millions would have no other resource to fly to, were they to fail, a commercial crisis and stagnation is awfully ominous and frightful. With her almost inexhaustible natural resources—with a thousand outlets, and millions of acres of land inviting cultivation, America could live through any *mere* commercial crisis, and bid defiance to calamities of this nature which would overwhelm England in ruin and wreck her institutions. Indeed, what would destroy the one would result in the growth and glory of the other, as a nation; for it would force it to develop its immense natural resources, and make the people more self-dependent, and less the creatures of trade and commerce. Had the American nation not have put to death the Prophets whom God had sent, and not made the blood of innocent Saints smoke to heaven for vengeance—had they been true to themselves, and kept the firebrand of disunion from their midst, with a popular government, their glorious constitution faithfully administered, and God and nature at their back, what a splendid destiny would they unfold for themselves in the eyes of all mankind! Other nations would sink into insignificance before them. They would become first in all things—as giants to pigmies, compared with the rest. The United States might have had for their work the remodelling of society, and have become the benefactors of the world. Their constitution came from God; and, under theocracy, it is almost incomparable. It is the most perfect basis of human government: and, though all mortal things must come to an end, the institutions of America, continued in their integrity, might have aspired to the honour of running out the last sand allotted to human systems. But alas! the United States have sacrificed their chances, and are still travelling in the high road to destruction. Yet, thank God, that bright destiny is not lost to the world; for He will give it to His people, and enhance the glory by Divine government.

But to return to the point in question. A commercial crisis in England would be far more ominous than one in America. That which would force the latter nation to develop more fully its own internal resources would stagnate the vitality of the former, and perhaps bring about a revolution. Indeed, were there no other causes working to this end, commercial convulsion would ultimately wreck the institutions of England, and that at no very distant period. In making this statement, we do not claim for it a prophetic insight. Space will not allow us to enter fully into this matter; but the following are some of the reasons for our conclusion:—Every year England becomes more dependent on trade and commerce, and less self-supportive. Consequently it grows more dependent on these sources for its *very existence*. Exportation feeds it with vitality. Now, as long as England can find a market, and can compete with other nations to advantage, it is comparatively safe. But in proportion as other nations grow strong in commerce and trade, even though they should still remain behind the English, England will become weak, and its very existence more precarious; for it derives its vitality from their weakness, and its wealth from their deficiencies.

Ask any English mechanic, and he can tell you how much cheaper goods are than they were twenty years ago,—how much more have to be produced for the same money, and often, too, by hand labour. He will tell you that, almost in proportion as the manufacturer has to lower his prices, to enter the field of competition, the workman has to lower his wage and work himself up to greater activity. What will be the result in another twenty years? Let us look also at the condition of the English working classes in ordinary times. In the summer, and in their days of harvest, they have enough to do to live; while, in the winter, thousands are out of work, and with millions it seems almost a miracle how they survive it. What will it be when trade is stagnated, foreign markets flooded, and a commercial crisis overtakes the country? England has seen such times, with thousands of its working-classes

thrown out of work and home, wandering through the country, appealing to public charity. It is far more speculative to expect that England will escape these stagnations and crises than to look for them attended with all their direful consequences. Come when they will, the English workman will be found unprepared.

It must not, however, be understood that we are declaiming against trade and commerce. No nation can be truly great without both. But when they are out of their place, and form the principal basis of the relations of a community—when nations almost depend on them for existence, then, perchance, they will be found as a sharp razor with which a man commits suicide. When a nation has no relations more sacred and reliable than those which are derived from trade; no faith more divine than that which commerce teaches,—and when it worships no greater god than gold, its foundations are based as on sand, and its superstructure is ever in danger of a terrible catastrophe.

Neither let it be thought that we are dreamers who would throw aside individual interest—that we aim to establish a state of society of such an imaginary spiritual nature that interest would have no place therein. Such a state of being we cannot comprehend. Could such a state exist, we should expect to continually hear echoed a similar sentiment to that expressed by Hamlet—"What's Hecuba to him, or he to Hecuba, that he should weep for her!" But the actor had an interest in her, a professional one, or he would not have wept for her. The great desideratum is to *blend* every interest in one. This was the design of the Gospel, as understood by the Apostles and people of God of old. With them it was *one* body, *one* spirit, *one* system, *one* hope, *one* Lord, *one* faith, *one* interest, *one* destiny. Some modern reformers have tried to work out the problem of just social relations by a system of communism and co-operation. But, though partially in the right direction, it has hitherto fallen far short, and will in the future be still ineffectual to cure the social evil, and much too narrow for the true basis of society. Not only is it founded on trade and commerce, which is not the great rock on which community should stand, but it leaves too much of major importance almost altogether out.

Truly it might be a source of rejoicing to the Saints that they are establishing their community on a divine system; and that it is a basis broad enough for society to build upon, and firm enough to endure for ever. Our institutions will develop relations more sacred than those derived from trade; our faith is more divine than that which commerce teaches; and our God is greater than gold. The kingdom of the Most High will never pass away; but the kingdoms and systems of men will crumble into the dust. The time will come when confidence will be altogether lost in human institutions; but the stability of Zion will increase in all her interests. Then will the rich men of all nations come up to her to invest their wealth, and the poor to find succour. Her resources will be inexhaustible, and in her will be found a bank which no "run" can endanger, or commercial panic break!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 727.)

[August, 1842.]

August: Sunday 21st. I continued in the Assembly Room.

This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he

seen the dead raised; yet this was a thing that had actually taken place in his own family.

His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her, and bade them all farewell, with a composure and calmness that defies all description, still impressed with the idea that she was to go back.

Up to the time of her death, she expressed a great unwillingness to die; but, after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." She said to her sisters that the Lord had great blessings in store for them, if they continued in the faith; and after delivering her message, she swooned, but recovered again.

During this time, she was as cold as she will be when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when she called her father unto her bed, and said to him that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well: that the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would restore her back to him again.

This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her that it was because of this that she must go back to her Father again, though she herself desired to stay.

She said, concerning George W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another; and concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith; but he would take the opportunity to state that his faith was, and had been, unshaken in the truth. It has also been rumoured that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state, that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time. He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that. through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore, come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show that, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts, and not in theory.

President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, &c.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfilment of the revelation.

He then proceeded to show the folly of any person's attempting to overthrow or destroy Joseph, and read from the Book of Mormon in various places concerning the Prophet who, it was prophesied, should be raised up in the last days, setting forth the work he was destined to accomplish, and that he had only just commenced; but, inasmuch as we could plainly see that the former part of the prophecy had been literally fulfilled, we might be assured that the latter part would also be fulfilled, and that Joseph would live to accomplish the great things concerning him, &c.

He concluded his address by calling upon the Saints to take courage and fear not, and also told Elder Rigdon that, inasmuch as he had seen the mercy of the Lord exerted in his behalf, it was his duty to arise and stand in the defence of the truth and of inno-

cence, and of those who were being persecuted innocently; and finally called for all those who were willing to support and uphold Joseph, and who believed that he was doing his duty and was innocent of the charges alleged against him by our enemies, to hold up their right hands; when almost every hand was raised, and no opposite vote when called for.

This meeting was productive of great good, by inspiring the Saints with new zeal and courage, and weakening the hands and hearts of the treacherous, and of evil and designing persons disposed to secret combinations against the truth. Elder Rigdon visited brother Hyrum in the course of the day, and manifested a determination to arouse his energies in defence of the truth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 21, 1857.

THE SALVATION OF ISRAEL.—Sacred history abounds with evidence that, when they were led by God's anointed ones and living in obedience to His commands, Israel flourished and triumphed over all their enemies. When they were in bondage, the Lord delivered them with signs and wonders, by His out-stretched arm and with fury poured out. Pursued by their tyrants and oppressors—with the host of Pharaoh behind, and the Red Sea before, like a grim sentinel forbidding their passage—the God of Jacob was near and waiting to save them. Israel appeared to the mighty ones of Egypt as an easy prey, and the fugitives were troubled, and fain would have been in bondage again. But the angel of God became to the one a cloud of darkness; to the other, a pillar of fire. By an east wind He divided the threatening sea, and His people passed over its bed dryshod. When the Egyptians pursued Israel in the dangerous path, the Lord rolled the billows over their head, and the words of Moses were fulfilled—Pharaoh's host was seen no more. Again, when the chosen people were in the wilderness, and burning thirst parched their tongues, from the solid rocks gushed forth cooling streams. When famishing for food, God sent them manna from heaven. If their enemies strove against them, the Lord fought their battles; endowed with His might, one man has put to flight a thousand. Did victory tarry, a Joshua would command the sun to stand still and hide not its face till Israel had conquered. Though the chosen people were often stiff-necked, rebellious, and given to hardness of heart, God ever sought occasion to help them; and, by abundant favours and manifestations of great power, He endeavoured to inspire them with confidence, and prove to them that they might trust in Him. There is abundant evidence that He was more willing to help them than they were to depend on Him.

Brethren and sisters, we have the same God. He has received us as His people—chosen us, that He might again manifest His power in the eyes of the nations and fill the world with His glory. Let the history of ancient Israel, and God's dealings with them, be to modern Israel a source of comfort and unshaken confidence, on the one hand; on the other, a warning against ingratitude and a lack of reliance on the Mighty One of Jacob, and the Prophets whom He has given to lead them. The experience of this Church affords ample proof than we can trust in Him. Never yet has He failed to help us in time of need, nor let an opportunity pass without displaying His providence to augment the power of the Saints. If a cloud for a moment has overshadowed the children of Zion, and adversity overtaken them, the

one has rolled away to show the increased glory of the Latter-day Kingdom, and the other has speedily fled from the grasp of the growing giant. That which our enemies have expected would destroy us has developed our strength; that which they imagined would nip our life has filled us with vigour. Had we walked in flowery paths, our constitution would have been feeble, and our feet delicate. But the storms have made us strong for the fight, and the rocks on which we have trod given stability to our footsteps. Our experience proves that we can trust in God, and that the glorious destiny of Israel is not to be cut short.

It seems from the history of this Church, as well as from the history of ancient Israel, that God has brought His people into strait places to show His power and to magnify His name. When Israel has been surrounded with difficulties, then His might has been most displayed; and when the wolf has sought to devour the flock, the Shepherd has been near to deliver. Therefore, when dangers threaten, let the Saints rejoice. Let them fear not, but "stand still and see the salvation of the Lord."

FINANCIAL.—From the reports lately received at this Office, we discover that the financial condition of the Conferences generally require the particular attention of both Presidents and Pastors. We expect that all on whom any degree of responsibility rests in this matter will give the subject their immediate attention, that the end of the present quarter may not find them deficient in their amount of Temple Fund and other requirements. It is supposed that all Pastors and Presidents know what is expected from their respective jurisdictions; and we sincerely hope no one will have occasion to plead lack of attention or inability by way of excuse.

Some Conferences and Elders we find much too free in the use of tithing money. Retrenchment in many respects is indispensible; and even then, we fear, there are those who will find themselves unable, at the close of the year, to meet the demands upon them. Economy will be regarded by every wise steward; and he that is not faithful over the earthly mammon cannot expect to have stewardship over the welfare of souls.

A Branch President, when asked why he employed such an expensive Hall for meetings, when the few that attended it would be even more comfortable in a much smaller room, replied that the Tithing collected in the Branch *nearly* paid for the Hall. The answer was conclusive. Anything in the world that the Tithing would *nearly* pay for, though actually disadvantageous, seemed to justify the expense. This illustrates the spirit too much indulged in. A spirit of extravagance and prodigality which leads to an excessive and unreasonable squandering of money, is the reigning spirit of the age; and some Elders and Saints are not as clear from it as we wish they were. This is a mighty evil. It is breaking up and bringing ruin upon the haughty and proud nations that have been led by it to indulge their lustful pride. The WISE will observe the command, "Shun even the appearance of evil."

When Hall Rents are reduced one-half, Elders travel and labour in the ministry, instead of paying weekly board, and as many excuses sought for to save the Tithing funds as there is now to expend them, it will place something to the account of REFORMATION.

It should not be left optional with Branch and Conference Presidents to appropriate funds at the mere diction of circumstances, but there should be a definite understanding with the Pastor for what purposes alone they can apply them; and in no case should they exceed those limits without special authority.

Money to a considerable amount, which is now reported at the end of the quarter as being in hand, should be forwarded to this Office.

Neglect, inattention, and indifference often become a crime, and incur lasting responsibilities. Some appear to make it an object to consume the tithing money, so that it shall not reach this Office; but all are not so. When important Pastorates have been long punctual in forwarding regularly their full amounts to the various funds, and, upon change of ministerial functions, there is a serious falling off, amounting to almost a total failure, the delinquency is very likely to be attributed to those in charge. From these smaller circumstances, an Elder's ability to manage the affairs of those committed to his care is often judged.

All true and worthy Saints will take pleasure in paying their Tithing, knowing it to be a requirement of the Lord; and as a law of the Gospel which we have embraced, it must be observed, or we do not live our religion.

PREPARE.—One of the best and wisest maxims of life is, to prepare. Whether it be in common everyday affairs, or in those which affect the present and future interests of the kingdom of God and the welfare of the Saints, it still holds good. When a certain negro was informed by his master that the latter was going to that "undiscovered country, from whose bourne," the poet says, "no traveller returns," the simple fellow expressed his surprise that his master had made no preparation for so long a journey. Whether the anecdote be true, or is merely a lesson of the moralist, it is full of pith and wisdom.

Let the Saints ever be prepared to take advantage of every opportunity to righteously advance their personal interests, and also the interests of the kingdom of God. Let them prepare themselves, intellectually, mechanically, and spiritually. The destiny of Latter-day Israel is to become the head of universal empire; and the Omnipotent has decreed that Zion shall not be accounted as a tail to the nations. The bright anticipation of its great destiny often fires us with fervid inspiration; and, in the visions uf futurity, we revel in the glories of eternity and celestial worlds. With such a hope as an anchor to our souls—with an assurance deeply grounded, and the truth of the great latter-day work made tangible by the revelations of God, we feel to exclaim—Who shall separate us from the cause we love? What can extinguish our refulgent faith? What a blessing it is to have such a religion! What comfort that we possess so bright a hope! What recompense it will be for all our trials, when we are made partakers of the destined glory of Zion! Yet the Saints must PREPARE for this, and, assisted by Divine government, must create their own heaven. They should remember that Zion has to be built, and that they have to accomplish a great deal, at least, on natural principles. They have, therefore, to prepare for every good work. Even the skill of the artizan will be needed. But, more especially, let them be prepared to spread the Gospel, warn their neighbours, bless and comfort one another, and be prepared for the development of the latter-day work. Let them also be found preparing to flee to Zion, when the way shall open.

It would be profitable were the Saints in Britain to ask the question, How many of us would be now in England, had every one been making preparation for gathering from the time they entered the Church? We believe not many. Let them, then, now prepare to obey the great command of God to gather. Instead of imagining that, because the door of emigration is for the present closed, they ought to be less diligent than heretofore, let them double their diligence and make up for past negligence. "Now is the appointed time; now is the day of salvation," or the day of preparation.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 733.)

OBJECTION.

"After patiently examining this strange production [Book of Mormon,] we find that it is founded on a notion that the American Indians are the descendants of the lost ten tribes; but instead of bringing *the ten tribes* to America, the author has fixed on *a Jew*, living in Jerusalem a hundred and thirty years after the ten tribes had been carried away captive by Shalmaneser, king of Assyria; clumsily making this *Jew* a descendant of *Joseph*, which no Jew could be."—*The Doctrines of Mormonism, pub. by the Rel. Tract Society.*

ANSWER.

If our opponent had as "patiently" examined the Book of Mormon as he professes to have done, he would certainly have learned the fact that it is *not* "founded on a notion that the American Indians are the descendants of the lost ten tribes." No such "notion" as that is held by any Latter-day Saint; nor is such a "notion" taught or even hinted in the Book of Mormon, or in any other book belonging to this Church. The direct *contrary*, however, is most plainly taught. Our patient examiner, therefore, has for once in his life made an extraordinary discovery! We are sorry to have to say anything that may tend to throw discredit on his professed discovery, or to tarnish the honour which he has, with such industry and praiseworthy "patience," won for himself! But, for truth's sake, we beg to inform our readers that, according to the plain teaching of the Book of Mormon, the aborigines of the land which we call America were *not* the descendants of the ten tribes, but *a remnant of the seed of Joseph.*

"But, instead of bringing the ten tribes to America," says our objector, "the author has fixed on a Jew, living in Jerusalem 130 years after the ten tribes had been carried away captive by Shalmaneser, king of Assyria; clumsily making this Jew a descendant of Joseph, which no Jew could be." We answer, that "the author" had no intention of "bringing the ten tribes to America." That is a "notion" that has been generated in the objector's own cranium. And as to the imaginary difficulty of Lehi being "a Jew," and yet "a descendant of Joseph," which, he affirms, "no Jew could be," we reply, that all the Israelitish inhabitants of Judea were Jews, *nationally* considered. For example, Mordecai, who belonged to the Jewish nation, was of "Benjamite" descent; yet he is called "a Jew." (Esther ii. 5.) Sceva, a Levitical chief priest, is also called "a Jew." (Acts xix. 14.) St. Paul was "of the tribe of Benjamin;" yet he designates himself "a Jew." (Phil. iii. 5; Acts xxii. 3.) Ample evidence is obtainable, both from Scripture and other sources, in corroboration of the fact that the Israelites of the Jewish nation, from whatever tribe they may have sprung, were considered as Jews. Lehi, therefore, though a lineal descendant of Manasseh, might, with propriety, be regarded as a nationalised Jew, being a native of Jerusalem, in the land of Benjamin, in the kingdom of Judah.

But the fact of the matter is, after all, that the Book of Mormon nowhere states that Lehi was a Jew. Our opponent appears to have a peculiar *penchant* for making wonderful discoveries. But, unfortunately for him, those discoveries will not bear the light. He asserts that Lehi was "a Jew," and then reflects on Nephi for "clumsily making this Jew a descendent of Joseph," which, he affirms, "no Jew could be." And in another part of his tract, speaking of what is recorded "at the beginning of the Book of Mormon" concerning Lehi, he asserts that "*there it is said* that Lehi, the father of Nephi, who is said to have written the first book, was *a Jew.*" Now, we beg to say that this is neither more nor less than a "clumsy" *falsehood*, for nothing of the kind is "said" in the Book of Mormon, either "at the beginning" or anywhere

else. He must indeed have "patiently" examined the book, to have thus found out what is certainly not to be found *in* it! Supposing that such a statement *could* be found in the book, we have shown that there would be nothing at all unreasonable in it. But as that "notion," like the other concerning the ten tribes, is entirely the work of his own imagination, though falsely palmed upon the Book of Mormon, it shows pretty plainly that even a "Reverend" can tell lies, and that a "Religious Tract Society" can publish them.

(To be continued.)

HUMAN FREEDOM.

"Know this, that every man is free
To choose his life, and what he'll be."

It is a principle of both ancient and modern revelation, as well as of reason and common sense, that the mind of every man is free. The Bible—the universally acknowledged arbiter in all matters of doctrinal disputation—teems with the plainest and clearest of proofs that every member of the human family has full liberty of choice between good and evil, and that the exercise of such choice determines his character, and constitutes him a responsible being.

In Deuteronomy xxx. 19, this doctrine of human freedom is plainly inculcated by Moses, the man of God and leader of Israel—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore, CHOOSE life, that both thou and thy seed may live." Of what possible use could this exhortation have been to the people addressed, if they had possessed no freedom of choice? None whatever. Why should man be called upon to choose between life and death, blessing and cursing, good and evil, if he has no *power* of choice (as some theologians believe)? The very fact of his being called upon to "choose," shows that he has the *faculty* of free choice; for if God, directly or indirectly, called upon man to do that which he has not the power of doing, He could not with propriety be regarded as an allwise, just, and righteous Being. It is a favourite tenet, among some classes of sectarian religionists, that man is *not* endowed with the faculty of freewill—that in spiritual things he is no more a free agent than a stock or a stone—that he contributes nothing, and in no way co-operates in the great work of regeneration and salvation. Such are the views which are entertained by a large portion of so-called Christendom. But, alas, what awful fallacies! How derogative to the holy character of Jehovah! How repugnant to the finer feelings of humanity!

The question before us, then, apart from the perversions of a corrupt theology and the erratic traditions of men, is this—Has man, or has he not, freedom of choice in spiritual things? Do we search the Scriptures for an answer, we shall find every page beaming with the same truth, and returning the same reply. Indeed, from the Genesis of Moses to the Apocalypse of John, we find the Bible to be one grand charter of human liberty. Do we investigate the Book of Mormon and the Revelations of modern date, we shall find them teeming with similar indications. Do we ask enlightened reason and common sense, we shall hear an affirmative response. Do we question our own experience, 'twill echo back the same reply. Thus, whether we turn to Divine revelation, to human reason, or the every-day experience of life, we shall find that all will unite in confirming the same fundamental truth—that man is the arbiter of his own destiny—in short, that

"Every man is free
To choose his life, and what he'll be."

If man were not perfectly free, he would not be a responsible agent, and could not, therefore, be regarded as entitled to either merit or blame, let his character and conduct be what they may. If he has no freewill, or power of choice and determination, of what utility are the many warnings, invitations, and exhortations of sacred writ? Take, for example,

such passages as these:—"Put away the evil of your doing from before mine eyes. Cease to do evil; learn to do well."—"Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool."—"If ye be WILLING and obedient, ye shall eat the good of the land."—"Turn ye, turn ye from your evil ways; for why WILL ye die, O house of Israel?"—"If ye WILL keep my statutes, ye shall live by them."—"If ye WILL enter into life, keep the commandments."—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—"Ye WILL not come unto me, that ye might have life."—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price."—"And the Spirit and the bride say, come: and let him that heareth say, come; and let him that is athirst come; and whosoever WILL, let him take of the water of life FREELY!"

Again,—if man has no freewill, or liberty of choice and action, what can possibly be meant by such texts as the following?—"And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a FREEWILL offering." (Deut. xvi. 10.)—"I will FREELY sacrifice unto Thee." (Psalm liv. 6.)—"I have CHOSEN the way of truth;"—"I will walk at LIBERTY, for I seek thy statutes;"—"Accept, I beseech thee, the FREEWILL offerings of my mouth, O Lord." (Psalm cxix. 30, 45, 108.)

Now, let common sense dictate an answer to the following questions:—If man has no freewill, how can he give a "freewill offering" to the Lord? If he has no freedom, how can he "freely sacrifice" to the Lord? If he has no freedom of choice, how can he be said to have "chosen the way of truth?" If he has no liberty, how can he "walk at liberty?" If he has no freewill, how can the Lord accept the "freewill offerings" of his mouth? Surely a man cannot *freely* sacrifice to the Lord, *choose* the way of truth, walk at *liberty*, and offer a *freewill* offering, if he *has* no freedom, choice, liberty, or freewill? Not only, then, have we the still small voice of conscience and of reason whispering from within, but we have the mighty voice of Revelation loudly proclaiming the divine and universal truth, that man is free—free to live, or free to die—free to accept the Gospel of salvation, or free to reject it—free to rise to eternal life in the kingdom of God, and to inherit thrones, principalities, and powers, in the celestial worlds,—or, on the contrary, to become a slave to sin and Satan, and thereby to sink into the depths of perdition and unutterable woe.

H. W.

GENERAL HAVELOCK IN THE CHARACTER OF A PRIEST.

The following anecdote of General Havelock, related by the Rev. Mr. Graham at a meeting of the Hibernian Bible Society, held at Belfast, is very characteristic and significant:—

He had to tell them that General Havelock, who is now so distinguished in India, although a Baptist, was a member of his (Mr. Graham's) missionary church at Bonn; and his wife and daughter were members of it for seven years. He could also narrate an anecdote regarding that great and good man, which he had heard from the lips of Lady Havelock. When General Havelock, as colonel of his regiment, was travelling through India, he always took with him a Bethel tent, in which he preached the gospel; and when Sunday came, in India, he usually hoisted the Bethel flag, and invited all men to come and hear the gospel—in fact, he even baptized some. He was reported for this at head quarters, for acting in a non-military and disorderly manner; and the Commander-in-Chief, General Lord Gough, entertained the charge; but, with the true spirit of a generous military man, he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list: there was less drunkenness, less flogging, less imprisonment in it than in any other. When that was done, the Commander-in-Chief said, "Go and tell Colonel Havelock, with my compliments, to baptize the whole army."

We honour General Havelock for his

good intentions and efforts to moralize the English army. A righteous man will never depreciate the disposition to do good. But it is a great inconsistency—unworthy the dignity of a Divine plan—to suppose that a simple desire to do good will give a man authority and qualification to officiate in sacred things—in what he likes, where he likes, and how he likes. In the common affairs of life, such a basis of action no sane person would receive; and authority derived from no higher commission would be treated with general contempt. It is true that, according to the eternal laws and requirements of God, it is enjoined upon us to bless, comfort, and exalt our fellow man, and to do unto others as we would wish them to do unto us. This is applicable to the whole human family, throughout all time, and in every place. It is a great standing, universal commission. Conscience also supports it. Nor can we well resist the force of a generous interest in our well-being, or withhold our gratitude from the man who nobly labours for our good. But who, because of this, would be foolish enough to imagine that he had authority to administer every law of society, act in every office of government, and meddle with the business of everybody. Let society act according to such principles, and it would soon be thrown into anarchy. How much less, then, should we be meddlers in holy things, and administrators in the sacred ordinances of the Gospel, without Divine appointment. Such conduct, even when misguided, is still approaching too near presumption and profanity.

With their military training and experience, Havelock and his Commander-in-Chief must have learnt pretty well to perfection that no person has a right to officiate without a commission; and they would have put in irons or have shot a man under their command, who had presumptuously violated this order in military matters. However, both General Havelock and General Lord Gough have given us another illustration that the Holy Priesthood is not in the bodies of sectarian Christendom, and that none of its ministers hold authority from God either to preach the Gospel or administer its ordinances. Though the sects do not boldly acknowledge this, but endeavour to hide their emptiness by sophistry, and escape from this conclusion by subterfuge, they act as though they felt the full force of it. Indeed, they do feel the hollowness of their professions and their lack of Divine authority. They are ever giving practical illustrations of the fact. Though they endeavour to stifle the sense of their defect, and impose upon themselves, when their faith reaches actual dependence, they either stop short or lay down their profession, till the difficulty is past, and depend on their own strength and judgment. Hence, when a layman has a desire to officiate as a priest, he will take the honour upon himself; and when a congregation object to an established minister, with all his pretensions to Divine authority, they will dismiss him. Thus the lay members manifest, by their works, their real impressions that their ministers have no more authority than themselves; and, by judging their priests, a tacit declaration is made that the claims of sectarian ministers to a Divine commission are worthless.

If the above be true, it is evident that General Havelock considered his authority to preach and administer holy ordinances to be as valid as that of the professional priests of the day. There is no question in our minds that he was correct in his views! But a demonstration that his commission is as good as theirs amounts merely to the fact that neither he nor they are Divinely appointed, and that none of their commissions will stand the test. We value the administration of the General in the holy ordinance of baptism at as high a rate as any administration in sacred things by His Reverence the Archbishop of Canterbury, or by His Holiness the Pope of Rome. They are all equally without authority.

All who officiate in the ordinances of the house of God, without having received a commission from Him, dishonour those ordinances, and their administrations are of non-effect. Thus the people are led astray into a form of godliness without the power. But, though we have no faith in the General as a priest, as a *man* endeavouring to better the morals of those under his command, we honour him.

It is with narrow-minded people as it is with narrow-necked bottles,—though they have but little in them, they make great noise in letting it out.

TERRIBLE EARTHQUAKE IN AMERICA.

(*From the "St. Louis Democrat."*)

Our citizens were startled yesterday morning from those deep slumbers which ever precede approaching day, by an earthquake such as has seldom, if ever before, visited the United States. We are as yet unadvised of the extent of soil over which it has exercised its rage, and of the intensity of its violence in other localities. Rumours prevailed in the streets yesterday of disasters occasioned by it to various cities along the lower Mississippi, which were of course discredited, as the telegraph, up to a late hour, gave us no information of any such misfortune. These reports probably grow entirely out of those *a priori* reasonings which are apt to mislead and dupe the mass of men, even when they pride themselves on a strict adherence to the laws of evidence and experience. Over the adjoining regions of Illinois and those portions of the State lying contiguous to St. Louis, it is certain that the commotion was not less severe than it was in this city. In Illinois it was accompanied by a tempestuous sky and electrical phenomena of an unusual character; while with us it was preceded by freaks of electricity, variously described as vivid flashes of lightning, and as the descent of a blinding meteoric ball from the heavens. The interval between the two shocks, the first of which occurred at a quarter-past four o'clock, was one of a painful suspense to such as had aroused themselves to a full consciousness of the nature of the danger, and who adverted to the fact that ordinarily, at least, in the earthquakes of the tropics, the violence of the convulsions succeeding the first, of which there are commonly two, was that of a progress nearly equaling geometrical ratio. The staunchest houses swayed to and fro with an undulating motion, very much resembling that of a ship labouring under an angry see, now seeming to stop still and bid defiance to the towering waves, and anon bounding forward, quivering in every plank, and imparting to the voyager that ineffable sensation which is to the mind what sea-sickness is to the body. The rattling of windows, the displacement of furniture, the gleaming of lights from bedrooms, which suddenly illuminated the pitch darkness which prevailed,—the wild terror of some, and the bewilderment of others, whom the threatening phenomenon had startled from their dreams, form a scene more easily imagined than described. The second shock took place about five minutes after the first, but was of brief duration and inferior violence.

VARIETIES.

November and December are the *embers* of the dying year.

Curious Discovery.—A copper kettle has been found seventeen feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, how could it come into a solid bed of coal?

The Wandering Jew.—A New York paper of recent date has the following:—"A sensation was created in William street, on Thursday morning, by the appearance of a man on the pave, with a long floating beard, and dressed in loose pantaloons, with a turban on his head. He carried in his hand a little manuscript Hebrew book, out of which he read to the crowd which gathered around him. He represented himself as the veritable Wandering Jew. Nobody knows who he is, or where he came from. A learned Jewish Rabbi was sent to converse with him, which he did in the Hebrew language, and the stranger was found to be perfect in his knowledge of that most difficult tongue. The Rabbi tested him in the Arabic, in Phenician, and in the Sanscrit; but soon found that the aged stranger far surpassed him in intimacy with them all. The Rabbi invited him to his house; but the stranger said, 'Nay, I cannot stop. The Crucified One of Calvary has pronounced the edict, and I must not rest. I must move on—ever on!' He was last seen on Thursday, but to where he has departed no one can tell."

An Editor, whose subscribers complained that he did not give them news enough, told them "to read the Bible, which would doubtless be news to most of them."

Religious Conspiracy.—The Philadelphia papers say:—Anna Meister, Caroline Mueller, and Caroline Werner, were placed on trial, charged with conspiracy to extort money and valuables from various persons by deceitful and fraudulent practices. The evil practices consisted in representing that Anna Meister was Divinely inspired, and was the repository of a revelation from God to man. The Commonwealth alleges that the defendants, Caroline Mueller and Caroline Werner, were the agents of Anna Meister; that the latter held meetings on the Sabbath in the district of Southwark, and there preached that she was a prophetess, speaking with God's voice. Her doctrines were that she had absolute power over the life of every individual, and souls were saved or lost as she directed; that through her only could mortals see God and enjoy the blessings of Paradise. Meetings were regularly held for a period of six months, when Miss Meister announced to her followers, numbering nearly one hundred, that the time was drawing near when she must re-ascend to her home in Heaven, and that God, her Father, desired to see her arrayed in a particular kind of silk, a gold watch, chain, &c., and that it was the duty of her followers, under the pains of perdition, to supply her with these articles, in which she was to go to Heaven. The testimony disclosed that a Mrs. Zimmerman and family had given to Anna Meister a silver goblet and silk dress. She showed a paper to her disciples, which she read to them, with the remark that it was an order from God. The paper directed each one of the society to give so much money for the purpose of purchasing for Anna Meister a gold watch and chain, in which to appear before God. Other witnesses were examined, who testified to attending Anna Meister's meetings, and contributing money and goods for her use, under the belief that such a contribution was necessary to secure their salvation.

THE GREAT STRUGGLE.

Zion's glory—see it gently rising;
Night rolls up his sable-tinted shrouds;
Honest hearts celestial laws are prizing;
Light is breaking error's thick-set clouds.

Troubles gather; Mars' dread voice is booming;
Soon 't will echo throughout every land;
Distant woes and horrors dire are looming;
Pluto musters all his ghostly band.

Foes now grapple. Mark the contest raging;
Right and Wrong, and Truth and Error meet:
Who will conquer? All are fast engaging.
How determined each the other greet.

Victory hovers! see the day is fleeting!
Yes—'tis Zion that the laurels wear!
Christ has conquered; holy ones are greeting;
Saints dominion with their Captain share.

E. W. T.

Address.—William H. Kelsey, 1, Royal Place, New Road, Peckham, London.

MONEY LIST, OCTOBER 30—NOVEMBER 6, 1857.

Willet Harder	£3	12	0
Michael Vaughan, per James Taylor	10	0	0
Benjamin W. Brindle	5	0	0
Edward D. Miles	2	0	0
	£20	12	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XIX. Saturday, November 28, 1857. Price One Penny.

CONDITION OF THE WORLD.

The world of mankind seems to present some very peculiar features in its workings; but, however unaccountable to us they may appear, they evidently belong to the world; consequently no one need be concerned. A slight convulsion just now is feeling a little tenderly after the foundations of her social fabric; which, as a matter of course, makes her appear a little confused for the moment to those who are so immodest and presumptuous as to look her in the face. This shaking has evidently very much paralyzed her powers; and possibly it may have a serious effect upon the brain, if it do not prove destructive to the entire nervous system. Old age is evidently creeping on, reminding us that all earthly things are subject to dissolution. Yet the least disposition to accuse her of imbecility would unquestionably be resisted with as strong a plea in self-defence as that urged by a certain noted General, in India—"*Although, from my gouty feet, I am physically unequal to active bodily exertion, I assert that, in judgment and intellect, I am fully equal, if not superior to any.*" The fact of her feet being gouty, and of her being, in consequence, unable to get about much, compels us to admit that she undergoes a fearful amount of agony while she does stand; and we think her strength of judgment and intellect may be determined, and no doubt appreciated, from the following facts, as the result of her mature deliberations, systematic policy, and superior strength of intellect:—

The present money crisis shows the rottenness of a system that has long influenced the nations, and is now plunging them into the vortex of innumerable evils. Hundreds of thousands of people are thrown out of work, and the nations are filled with terror and fearful apprehensions of the extent of crime which must necessarily result from this vast amount of indolence and unemployed labour. To avert, if possible, the calamity at home, 140,000 men, or more, are announced as being on hand, in the United States, waiting for a chance of employment in foreign wars—one of the most prominent Christian employments of the age. Foreign nations are accused of being impolitic, and of evincing but little forethought, in not employing a few hundred thousand men to kill one another. As safety-valves to ease a groaning nation's pains, fillibustering expeditions to any of the adjacent countries that may be inclined to revolutionary measures are recommended, to keep the nation from exploding. Among these, St. Domingo, Mexico, Central America, Cuba, Nicaragua, and Costa Rica are included, as affording ample room for revolutionary enterprize. Constant war with the Indians, and Indian depredations in the Western Territories, are mixed up with warlike demonstrations against Utah. Bolivia,

Peru, Chili, and nearly all the provinces in South America are convulsed with civil war and revolutionary intrigues among Government officials. England is engaged in the generous and humane work of destroying a few millions of natives in India. To accomplish this, scores of thousands of young men at home, who are out of *other* useful employ, are gathered up and sent to India—most of them, probably, never to return. Thus war virtually becomes a happy circumstance to the country,—the elements of a revolution at home passing off to other climes. India, in turn, does her best to redeem her nationality by slaying as many Europeans as possible, showing her good will towards their extermination from her borders. Lands most desirable, and proverbial for their untold wealth, are made a desolation for generations to come; while the remnants of the nation that are left will find themselves in perpetual servitude and bondage to a nation that has overpowered them, with their burdens increased a hundredfold, and their religion equally invaded with their national rights. China—that ancient and mighty nation that minded her own business at home—can no longer find peace on earth. It has actually been discovered that she is a member of the great universal family, and her die is cast. The devil to her kingdom enters every port, and plunders when he can. He gnashes his teeth and spits forth fire; his voice is like the voice of thunder; and the innocent, filled with terror, quail at his presence.

Nations not at war with arms are at war in policy, and the constant negotiations, designed to adjust differences, only divert for a moment the pending calamity, while the seeds of controversy, disunion, and rebellion are taking deeper root, and are undermining for a more terrible disruption. The powers of earth have become so impotent and infirm that they have neither energy nor skill to settle their own difficulties or terminate their own controversies.

The weaker powers among all nations watch with jealousy the doings of the stronger, while their approach is more dreadful than the devouring pestilence. The eye that seeks for liberty is as the eagle's eye watching for its prey, it wearies not; but, alas! peace and liberty are not even visible in the distance beyond the yawning gulf.

Man is the real enemy of man, his kindness is as the kindness of the hungry wolf that descends from the mountain for its prey. His generosity is betrayed in the envy he feels at the prosperity of another. He stretches out his strong arm and plucks from other members the wealth his greedy eye beholds in their possession. Like the grave and the barren womb, mankind are never satisfied; they never say it is enough.

All these are but a very few of the innumerable symptoms of old age and incompetency that appear on the wrinkled and haggard features of the world. It is true that she yet stands, but it is on gouty feet—an inveterate chronic disease, from which there is no hope of recovery. The items we have enumerated are only the outward visible evidences of approaching dissolution; the inward symptoms, observed only by the well-informed student, are far more alarming, and exhibit an entire constitutional derangement, from which recovery is impossible. Her staggering efforts fully indicate the unharmonious action of her social machinery, which fails to produce the peace, life, and power intended in her organization. The original design of her existence was extremely magnificent, worthy of the designer; and the throes of her agony, which already precede her disorganization and end, indicate that her fall must be magnificently grand. Long ago, the prophets foresaw the day, and declared the fall of Mighty Babylon; but it is now close at hand.

Such is the state and condition of mankind, who are all members of one great family, children of one Father, who made of one blood all nations. To the same tribunal all must render their account. A black and fearful one it will be with many. Men, families, communities, societies, sects of different orders, republics, nations, kingdoms, and empires will find much unsettled in their accounts with one another in that day when the great Judge and Arbitrator of wrongs will adjust all differences according to the strictest rules of equity and right. Outward appearances will not govern the judgment that will then be rendered. The secret motives of the heart, which have prompted deeds of cruelty, oppression, and wrong, will no longer be hid. They will have their full weight in the scales of justice, by which we must all be tested. Happy, indeed, will those be, in that day, who are not found wanting.

THE WHEAT AND THE TARES.

"Let both grow together until the harvest."—JESUS CHRIST.

The words above quoted form part of a parable contained in Matt. xiii. 24—30. And by a parable is simply meant a comparison, a simile, or resemblance. In accommodation to the state of the people whom he addressed, the Lord often familiarised his instructions to their minds by means of such outward similitudes as the surrounding objects of nature afforded.

In this parable, he likens or compares the "kingdom of heaven," or the kingdom of God, to "a man who sowed good seed in his field,"—not to the man himself, but to his sowing of the seed in the field, and the other circumstances related as connected with it. According to the Lord's own explanation of His parable, we find that the "field" typifies "the world;" and that by the "man who sowed good seed in his field" is represented Jesus Christ, who came, as "the Son of Man," to establish his Church and kingdom in the "world." The "good seed" is emblemacical of the word of God, which, when received into the hearts and lives of men, constitutes them new-born "children of the kingdom"—genuine disciples, or true Saints of the Lord. By his sowing the good seed is evidently meant the preaching of the word, or dissemination of the Gospel, and by that means raising up members of his Church and kingdom.

But "while men slept, his enemy came and sowed tares among the wheat, and went his way." Now, the "enemy," as contradistinguished from the man who sowed the good seed, or "wheat," is said by the Lord to signify "the Devil," who is the great adversary of the Saints, and the declared enemy of all righteousness. And those evil principles which, when imbibed in the minds of men and practised in their lives, constitutes them "the children of the wicked one," (or, in other words, merely professing members of the Church—merely nominal, but not real Saints of God,) are here represented by the "tares" which the enemy sowed and mixed up with the wheat; and the fitness and force of the illustration are obvious from the fact that what are in our version called "tares" were a species of bastard wheat, common in Palestine,—a sort of plant similar to wheat in appearance, but of a very different nature. Although at first, during their growth, they cannot, at a distance, be readily distinguished from wheat, they may afterwards be clearly discerned; and though, for convenience' sake, they may be allowed to remain and be reaped with the wheat, they can be easily separated and burned. We therefore see, by the nature of the allusions made in the parable, the force and propriety of the comparisons drawn.

The "harvest," or time of reaping and gathering-in of corn, is here used by our Lord to signify "the end of this world,"—the termination of this *αιον*, or age,—denoting the time of the General Judgment, at the Second Advent of the Son of Man, when he shall come in the clouds of heaven, accompanied by a retinue of holy angels, to "gather out of his kingdom all things that offend, and them which do iniquity."

In gathering a field of wheat, each ear is not taken up, as it ripens, and transferred to the granary; but the farmer waits till he sees all ready for the sickle, and then the general crop is reaped and the field cleared. Just so will it be with that great harvest of the kingdom of God, which is representatively alluded to in this interesting parable. It is precisely the same, whether we speak of the Church of God as it existed in former days, or as it exists in these latter days; for the kingdom, with all that pertains to it, is the same now as then. The good and the bad are mingled now as then; the righteous and the wicked are mixed; the true children of the kingdom and the children of the Wicked One congregate together; Saints and sinners assemble and unite in outward brotherhood; the wheat and the tares—the genuine and the spurious plants—grow together until the harvest; but then a separation must take place. "The harvest," says the Lord, "is the end of the world; and the reapers are the angels." The work of final judgment and separation, then, will be effected through the instrumentality of angels. "The Son of Man shall send forth his angels, and they shall gather

out of his kingdom all things that offend, and them which do iniquity." This shows the fallacy of the notion entertained by many persons, that the Church and kingdom of God upon the earth, in order to be entitled to such a name and character, must necessarily be pure and perfect, and uncontaminated with unworthy members. They who look for and expect to find such a Church and such a kingdom, will never see the object of their search this side the Millennium. The general tenour of the parable before us is utterly inconsistent with such an idea. The specified object of the Saviour's coming implies the existence of two classes of members—the good and the bad, the false and the true.

The same lesson is taught and the same fact declared in other parables; as, for instance, in that concerning the Ten Virgins. The kingdom of heaven is likened by our Lord to ten virgins, five of whom were wise, and five foolish. The former made due preparations for meeting the bridegroom at his coming; the balance, being unprepared, found themselves too late for their anticipated admission into the presence of their Lord. The door was shut, and they were rejected. (Matt. xxv. 1—13.) The kingdom of heaven is also likened to "a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So (says the Lord) shall it be at the end of the world (*αιον*, or age); the angels shall come forth and sever the wicked from among the just." (Matt. xiii 47—49.)

While, then, it is perfectly vain and futile to expect the Church and kingdom of God on the earth to be found free from such characters as are represented by the tares of the field, it is, on the other hand, quite certain that a complete and final separation of the tares from the wheat must ultimately take place. The latter will be garnered, and the former burned. The wicked will be assuredly cast into the "furnace of fire;" and "THEN shall the righteous shine forth as the sun in the kingdom of their Father."

H. W.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 744.)

[August, 1842.]

Tuesday, 22nd.

I find my feelings of the 16th instant towards my friends revived, while I contemplate the virtues, and the good qualifications, and characteristics of the faithful few, which I am now recording in the Book of the Law of the Lord, of such as have stood by me in every hour of peril, for these fifteen long years past,—say, for instance, my aged and beloved brother, Joseph Knight, senior, who was among the number of the first to administer to my necessities, while I was labouring in the commencement of the bringing forth of the work of the Lord, and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful, and true, and even-handed, and exemplary, and virtuous, and kind, never deviating to the right hand or to the left. Behold he is a righteous man: may God Almighty lengthen out the old man's days; and may his trembling, tortured, and broken body be renewed, and the vigour of health turn upon him, if it can be Thy will, consistently, O God; and it shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.

There are his sons, Newel Knight and Joseph Knight, junior, whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.

There is a numerous host of faithful souls, whose names I could wish to record in the Book of the Law of the Lord; but time and chance would fail. I will mention, therefore, only a few of them, as emblematical of those who are too numerous to be written. But there is one man I would mention, namely, Orin Porter Rockwell, who is now a fellow-wanderer with myself, an exile from his home, because of the murderous deeds and infernal fiendish disposition of the indefatigable and unrelenting hand of the Missourians.

He is an innocent and a noble boy. May

God Almighty deliver him from the hands of his pursuers. He was an innocent and a noble child, and my soul loves him. Let this be recorded for ever and ever. Let the blessings of salvation and honour be his portion. But, as I said before, so say I again, while I remember the faithful few who are now living, I would remember also the faithful of my friends who are dead, for they are many; and many are the acts of kindness—paternal and brotherly kindnesses—which they have bestowed upon me; and, since I have been hunted by the Missourians, many are the scenes which have been called to my mind—many thoughts have rolled through my head, and across my breast. I have remembered scenes of my childhood. I have have thought of my father, who is dead, who died by disease which was brought upon him through suffering by the hands of ruthless mobs. He was a great and a good man. The envy of knaves and fools was heaped upon him, and this was his lot and portion all the days of his life.

He was of noble stature, and possessed a high, and holy, and exalted, and virtuous mind. His soul soared above all those mean and grovelling principles that are so congenial to the human heart. I now say that he never did a mean act, that might be said was ungenerous, in his life, to my knowledge. I love my father and his memory; and the memory of his noble deeds, rest with ponderous weight upon my mind; and many of his kind and parental words to me are written on the tablet of my heart.

Sacred to me are the thoughts which I cherish of the history of his life, that have rolled through my mind, and have been implanted there, by my own observation, since I was born. Sacred to me is his dust, and the spot where he is laid. Sacred to me is the tomb I have made to encircle o'er his head. Let the memory of my father eternally live. Let his soul, or the spirit, my follies forgive. With him may I reign one day, in the mansions above, and tune up the lyre of anthems, of the eternal Jove. May the God that I love look down from above, and save me from my enemies here, and take me by the hand, that on Mount Zion I may stand, and, with my father, crown me eternally there.

Words and language are inadequate to express the gratitude that I owe to God for having given me so honourable a parentage.

My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breath the free air.

Alvin, my oldest brother—I remember well the pangs of sorrow that swelled my youthful bosom, and almost burst my tender heart, when he died. He was the oldest and the noblest of my father's family. He was one of the noblest of the sons of men. Shall his name not be recorded in this book? Yes, Alvin, let it be had here, and be handed down upon these sacred pages, for ever and ever. In him there was no guile. He lived without spot from the time he was a child. From the time of his birth he never knew mirth. He was candid, and sober, and never would play; and minded his father and mother, in toiling all day. He was one of the soberest of men, and when he died, the angel of the Lord visited him in his last moments.

These childish lines I record in remembrance of my childish scenes.

My brother Don Carlos Smith, whose name I desire to record also, was a noble boy; I never knew any fault in him; I never saw the first immoral act, or the first irreligious, or ignoble disposition in the child, from the time that he was born till the time of his death. He was a lovely, a good-natured, a kind-hearted, and a virtuous, and a faithful, upright child; and where his soul goes, let mine go also. He lies by the side of my father.

Let my father, Don Carlos, and Alvin, and children that I have buried be brought and laid in the tomb I have built. Let my mother, and my brethren, and my sisters be laid there also; and let it be called "the Tomb of Joseph, a descendant of Jacob;" and when I die, let me be gathered to the tomb of my father.

There are many souls whom I have loved stronger than death. To them I have proved faithful—to them I am determined to prove faithful, until God calls me to resign up my breath. O Thou, who seeth and knoweth the hearts of all men—Thou eternal, omnipotent, omniscient, and omnipresent Jehovah—God—Thou Eloheim, that sitteth, as saith the Psalmist, "enthroned in Heaven," look down upon thy servant Joseph at this time; and let faith on the name of thy Son Jesus Christ, to a greater degree than thy servant ever yet has enjoyed, be confered upon him, even the faith of Elijah; and let the lamp of eternal life be lit up in his heart, never to be tken away; and let the words of eternal life be poured upon the soul of thy servant, that he may know thy will, thy statutes, and thy commandments, and thy judgments, to do them.

As the dews upon Mount Hermon, may the distillations of thy divine grace, glory, and honour, in the plenitude of thy mercy, and power, and goodness, be poured down upon the head of thy servant. O Lord God, my heavenly Father, shall it be in vain, that thy servant must needs be exiled from the midst of his friends, or be dragged from

their bosoms, to clank in cold and iron chains; to be thrust within the dreary prison walls; to spend days of sorrow, and of grief, and misery there, by the hand of an infuriated, incensed, and infatuated foe; to glut their infernal and insatiable desire upon innocent blood; and for no other cause, on the part of thy servant, than for the defence of innocence; and thou a just God will not hear his cry? Oh, no; thou wilt hear me—a child of woe, pertaining to this mortal life, because of sufferings here, but not for condemnation that shall come upon him in eternity; for thou knowest, O God, the integrity of his heart. Thou hearest me, and I knew that thou would'st hear me, and mine enemies shall not prevail; they all shall melt like wax before thy face, and, as the mighty floods and waters roar, or as the bellowing earthquake's devouring gulf, or rolling thunder's loudest peal, or vivid forked lightning's flash, or sound of the archangel's trump, or voice of the Eternal God, shall the souls of my enemies be made to feel in an instant, suddenly, and shall be taken, and ensnared, and fall backwards, and stumble in the ditch they have dug for my feet, and the feet of my friends, and perish in their own infamy and shame, be thrust down to an eternal hell, for their murderous and hellish deeds. I design to renew this subject at a future time.

Received an interesting visit from mother and aunt Temperance Mack. My health and spirits good.

This afternoon, received a few lines from Emma, informing me that she would expect me home this evening, believing that she could take care of me better at home than elsewhere. Accordingly, soon after dark, I started for home, and arrived safe, without being noticed by any person. All is quiet in the city.

Wednesday, 24th. At home all day; received a visit from brothers Newel K. Whitney and Isaac Morley.

Quincy, Aug. 24, 1842.

Dear Madam,—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long; but be assured, madam, it is not for want of regard for you and your peace of mind that I have postponed, but a crowd of public business, which has required my whole time, together with very ill health since the receipt of your former letter; and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes; but my duty in reference to all demands made by executives of other States, for the surrender of fugitives from justice, appears to be plain and simple, consisting entirely of an executive, and not a judicial character, leaving me no discretion or adjudication, as to the innocence or guilt of persons so demanded and charged with crime; and it is plain that the constitution and laws of the United States, in reference to fugitives from justice, presumes and contemplates that the laws of the several States are ample to do justice to all who may be charged with crime; and the statute of this State simply requires, "That whenever the executive of any other State, or of any territory of the United States, shall demand of the Executive of this State any person, as a fugitive from justice, and shall have complied with the requisitions of the Act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his *warrant* under the seal of the State, to apprehend the said fugitive," &c.

With the constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the right of adjudication. I am aware that a strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in hardships to those involved; and to you it doubtless appears to be peculiarly so, in the present case of Mr. Smith.

If, however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attribute to me, that I "would not advise Mr. Smith ever to trust himself in Missouri," I can only say, as I have heretofore said on many occasions, that I never have entertained a doubt that, if Mr. Smith should submit to the laws of Missouri, the utmost latitude would be allowed him in his defence, and the fullest justice done him; and I only intended to refer (in the remark made to you, when at my house.) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me, in reference to General Smith, that is without foundation in truth; a knowledge of which fact enables me to receive what I hear, as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious, when I assure you that all my official acts in reference to Mr. Smith have been prompted by a strict sense of duty, and in-

discharge of that duty have studiously pursued that course least likely to produce excitement and alarm, both in your community and the surrounding public; and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions when at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOS. CARLIN.

To Mrs. Emma Smith.

August: Friday, 26th. At home all day. In the evening, in Council with some of the Twelve and others. I gave some important instructions upon the situation of the Church, showing that it was necessary that the officers that could, should go abroad through the States; and, inasmuch as a great excitement had been raised, through the community at large, by the falsehoods put in circulation by John C. Bennett and others, it was wisdom in God that the Elders should go forth and deluge the States with a flood of truth, setting forth the mean, contemptible, persecuting conduct of Ex-Governor Boggs, of Missouri, and those connected with him in his mean and corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation.

I advised the Twelve to call a Special Conference on Monday next, to give instructions to the Elders, and call upon them to go forth upon this important mission: meantime, that all the affidavits concerning Bennett's conduct be taken and printed, so that each Elder could be properly furnished with correct and weighty testimony to lay before the public.

Great distress prevails in England on account of the dull state of trade.

Saturday, 27th. In the Assembly Room with some of the Twelve and others, who were preparing affidavits for the press.

Nauvoo, Aug. 27, 1842.

To his Excellency Governor Carlin.

Dear Sir,—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart for the interest which you have felt in my peace and prosperity; and I assure you that every act of kindness and every word of consolation have been thankfully received and duly appreciated by me and my friends also; and I much regret your ill health, and still hope that you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself with the illegality of the prosecution instituted against Mr. Smith. And I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we, at this time, wish your Honour to swerve from your duty as an executive in the least.

But we do believe that it is your duty to allow us, in this place, the privileges and advantages guaranteed to us by the laws of this State and the United States. This is all we ask; and if we can enjoy these rights unmolested, it will be the ultimate end of all our ambition, and the result will be peace and prosperity to us and all the surrounding country, as far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law, but honourably and honestly to fulfil all of the laws of this State and of the United States; and then, in turn, to have the benefits resulting from an honourable execution of those laws.

And now, your Excellency will not consider me assuming any unbecoming dictation; but recollect that the many prosecutions that have been got up unjustly and pursued illegally against Mr. Smith, instigated by selfish and irreligious motives, have obliged me to know something for myself. Therefore, let me refer you to the eleventh section of our City Charter—"All power is granted to the City Council to make, ordain, establish, and execute all ordinances, not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary for the peace and safety of said city." Accordingly there is an ordinance passed by the City Council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance, he claims the right of Habeas Corpus, under section 17 of the Charter, to try the question of identity, which is strictly constitutional.

These powers are positively granted in the Charter over your own signature. And now, dear Sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy, and Springfield, and many other places, where the citizens enjoy the advantages of such ordinances, without controversy?

With these considerations, and many more which might be adduced, give us the privilege, and we will show your Honour, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo;

for he was not in Missouri; neither is he described in the writ according as the law requires; and that he is not a fugitive from justice. Why, then, be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice?

It is not the fear of a just decision against him that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended he should have a fair trial.

And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson County, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody. Also those two men from Missouri that were here with Messrs. King and Pitman divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time, if required.

And, dear sir, our good feelings revolt at the suggestion that your Excellency is acquainted with the unlawful measures taken by those engaged in the prosecution—measures, which, if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy.

I admit, sir, that it is next to an impossibility for any one to know the extent of the tyranny, treachery, and knavery of a great portion of the leading characters of the State of Missouri; yet it only requires a knowledge of the Constitution of the United States and statutes of the State of Missouri, and a knowledge of the outrage committed by some of the inhabitants of that State upon the people called "Mormons," and that passed unpunished by the administrators of the law, to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions.

If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it, and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable?

And now I entreat your Honour to bear with me patiently while I ask what good can accrue to this State or the United States, or any part of this State or the United States, or to yourself, or to any other individual, to continue this persecution upon this people, or upon Mr. Smith,—a persecution that you are well aware, is entirely without any just foundation or excuse?

With sentiments of due respect, I am your most obedient servant,

EMMA SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1857.

UTAH NEWS.—We have received letters from our friends in Utah, with dates to September 14th, among which are communications from President Young, Elders W. Woodruff and F. D. Richards, and from our family, all which afford us the most cheering intelligence. In addition to Elder Woodruff's letter, which appears in another column, we extract the following from President Young's letter of the 12th September:—

"Since the departure of brother Samuel W. Richards, events of some moment have transpired in relation to the future of 'Mormonism.' My last to you supposed General Harney on his way to this Valley with a command of 2,500 soldiers. More recent advices state that he is detained in Kansas; and one Colonel Johnson, of Texas, is appointed in his stead. In place of three full regiments, about 1,400 men only were collected; of those, although they reached Lamarie about the 31st ultimo, nearly one half had deserted. By express, this morning, we learned that 700 men left Laramie on the 3rd instant for Salt Lake. Captain Van Vliet, of Harney's Staff, arrived here on the 8th instant. He left his escort on Ham's Fork, and came in with Elders Bryant Stringham, and N. V.

Jones. We have decided to send Doctor J. M. Bernhisel down this fall. He leaves here on Monday, 14th instant, with Captain Van Vliet, and, by special invitation, will accompany him directly through to Washington. . . . . All is well with us in the Valley. We have an abundance of grain, vegetables, and fruit. Health, peace, and faithfulness are universal; and at no period of our Church history have the Saints had so much occasion for rejoicing as at present. The Temple and other public improvements are progressing finely. In fact, the brethren throughout the Territory continue to build and improve with the same degree of interest that would be manifested, were there no prospect of trouble in the future."

By letter from brother Franklin, we learn that the object of Quartermaster Van Vliet's visit to Salt Lake was to ascertain if forage, lumber, and fuel could be obtained for the troops ordered by the Government to Utah, and report to the Department at Washington thereon; also to learn the facilities for a proper cantonment of the troops sufficiently near the city to efficiently aid the new Governor in executing the civil law, and in extending the laws of the United States over the Territory. Elders Little, Dana, Martin, Evans, and all forward of the St. Louis Company had arrived September 14th. Elder G. A. Smith had returned from a tour through the southern settlements, and brought a very flattering report of their condition and prospects. Brother Franklin says—"I wish to be remembered with much love to the brethren in the ministry, as well as all the faithful Saints; for the memory and prayers of the just are precious, after having laboured so long in those islands."

From the information before us, it is evident that Governor Young fully intends to pursue that policy in the present crisis with the United States which will make the General Government show their true colours in reference to their designs with Utah. A system of double dealing and disgraceful partiality has so long characterized the conduct of the General Government towards the Saints, that it is quite time the mask was torn off, and the grim visage of a shame-faced monster made to appear, if there is one. From the settlement of the Saints in a town, city, or county capacity, they have been grudgingly permitted to enjoy the common rights and privileges of citizens; and, in almost every instance where any chartered rights have been given, they have been soon repealed, because of that fear and jealousy toward the Saints which have actuated the authorities of the land. Utah cannot now be admitted to the Union, for fear she would have too much power. The General Government must fill every office in the Territory, which from usage, they can claim any right to fill, so as to keep the "Mormons" under, or they will soon usurp powers and prerogatives as monstrous as themselves. Consequently, civil officers must be sent, sworn to suppress "Mormon" institutions, and troops must go to help to do it. That the "Mormons" may be kept ignorant of their intentions, until perfectly in their power, troops must march under *sealed orders*, lest the Saints should get wind of the determination to make them like their civilized (?) neighbours, and plant a force strong enough to keep them so. This kind of conduct implies a belief that such intentions might be objected to on the part of the people of Utah, as unreasonable and unjust; and a little stratagem must be used to avoid a formidable oposition. This *modus operandi* may be necessary where there is a want of strength or a want of justice in the cause; but as there is no lack of strength, we necessarily conclude that a want of justice demands this hitherto hypocritical policy to accomplish certain unjustifiable ends.

An almost utter disregard has been shown, by the General Government, to the petitions of the people of Utah for seven years past, in relation to their rights and interest in that Territory; and it is a source of untold satisfaction to us to see a disposition on the part of Governor Young to make the Parent Government declare

her intentions towards the people which he has for so many years faithfully and wisely presided over. When those intentions are understood and are before the world, they will receive that response which will show to the world that the spirit and blood of '76 are as warm to-day as then, and that constitutional liberty is worth maintaining. When *Uncle Sam* wants troops in Utah to protect the country, and defend constitutional liberty, he can find them right on the ground, ready at a moment's warning; and he had better bless the country at home with the money expended in such expeditions, than to spend his millions to curse the country and people who are so far away. No one can reasonably expect the people of Utah to be satisfied with anything less than their constitutional rights, so long as they are a part and portion of the great political structure built upon that basis.

ANTI-MORMON MOVEMENTS.—There, perhaps, never was a time when Satan, the great adversary of the work of God, was more busily engaged in his work of opposition that he is at the present time. "Mormonism" is alive, a great reformation and revival has taken place, and the true Saints of God are up and doing, and are unitedly exerting their utmost energies to forward the interests of the great cause to which they are espoused. This the Devil knows right well, and it rouses his ire. Hence his fierce counter-work: hence his bitter enmity, malice, and revenge, as displayed in the many efforts now being made by his agents in different parts of his domain to pull down "Mormonism," and to build up, on its anticipated ruins, their invisible master's kingdom. Anti-Mormon lectures are being delivered here and there by the notables of his sable Majesty's clique: Anti-Mormon Societies are springing up in all directions, and menacing the "Mormons" with their meditated exposures and unveilings: the Priesthood are being continually challenged to discussion; and if they presume to exercise their judgment and freedom by refusing to comply with the calls made upon them, they are forthwith stigmatised as cowards and impotents. "What, then," some may ask," are we to do in such cases?—Are we to reject such challenges, or to accept them?—Should the Saints attend the Anti-Mormon meetings, and listen to the statements there made or the arguments there used, or should they absent themselves from all such lectures and debates?" Our answer and counsel in this matter is—Keep away from such meetings of opposition and strife. Use all your efforts to *build up* the kingdom of God, and do not countenance, by your presence, your example, or your means, any of the stratagems of Satan and Co. to *pull down* or *undermine* that kingdom. Many of our opponents are endeavouring to make a trade of discussion and lecturing upon "Mormonism." Encourage them not, but rather lend your efforts to make known the truths of the Gospel to all who come within the sphere of your influence by all laudable means in your power, which is the easiest and best way of counteracting error. This is our general counsel; to which cases worthy of exception will rarely occur; and when they do, they should receive the attention only of wise and competent Elders.

Saints, be wise, and do not help to create public excitement against our holy religion either by word or deed; but rather direct your energies, exert your talents, and use the time at your disposal, in making known to those around you those glorious principles of "Mormonism" of which you are yourselves the happy possessors.

Brethren of the Priesthood, you stand in a responsible position before God, before the world, and before your brethren. Maintain your position and integrity, as servants of the Most High, by resisting every temptation to swerve from your duty as up-builders of the Latter-day kingdom. Be careful, in all your public

administrations, not to excite feelings of anger and animosity in the minds of your auditors, by injudicious and unnecessarily harsh remarks or offensive taunts. Be wise as serpents, yet harmless as doves. Let your address be courteous, and dignified with humility; and let your whole deportment be such as becomes the servants of God. Discharge your duties in the spirit of meekness and love, which is the spirit of the Gospel and the Spirit of God. By wearing the "breastplate of righteousness," and carrying with you the "shield of faith," you will be equal to every emergency, and will be able thus to "quench all the fiery darts of the wicked." Wield manfully the two-edged "sword of the Spirit, which is the word of God," and you will come off conquerors; for that word cannot return void. It must and will result either in the salvation or the condemnation of those to whom it is sent.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 748.)

OBJECTION.

"They say that the Holy Spirit, the Spirit of Truth, inspired them to write what they did; and He who never caused anything to be penned that is not true is said to be the author of this production [the Book of Mormon]; and the Holy Spirit instigated Nephi to take away the life of Laban. 'And it came to pass that the Spirit said unto Nephi, Slay Laban, for the Lord hath delivered him into thy hand.' If this be not blasphemy, I know not what it is. It is almost, if not altogether, the sin against the Holy Ghost." —"*Mormonism Weighed*," *&c., by S. Haining.*

ANSWER.

Yes, we *do* say that "the Holy Spirit, the Spirit of Truth," who inspired the Prophets and Apostles of old, has also inspired the Prophets and Apostles of this present dispensation to speak and write the truths of heaven for the good of mankind; and that it was the selfsame Spirit that dictated the truths of the Book of Mormon to the minds of those who wrote them; and also that it was by the aid of the same Spirit that the Prophet Joseph was enabled to translate the hieroglyphic contents of that sacred book into the English tongue. We likewise believe, and dare to affirm, that it was the same Holy Spirit who, in the words of our objector, "instigated Nephi to take away the life of Laban." Laban was a wicked man, who sought to rob and destroy the servants of the Lord, and (Pharoah-like) to frustrate the purposes of Jehovah; and Nephi, under peculiar circumstances, and contrary to his own personal feelings, was "constrained by the Spirit," when the Lord had delivered Laban into his hand, to "smite off his head with his own sword." This act of Nephi's (performed, we presume, in a similar way to that of David's, who borrowed Goliath's sword to cut off that worthy's own head therewith, after the Lord had delivered him into David's hand,) has given no small umbrage to Mr. Haining, who forthwith designates Nephi's account as *blasphemous!* Says he, "If this be not blasphemy, I know not what it is. It is almost, if not altogether, the sin against the Holy Ghost."

Now, if our horror-struck opponent were to carry out his principle fairly, he would necessarily condemn as blasphemous in the extreme that very book (the Bible) which he professes so highly to venerate. If we were to cite the case of Moses, who "slew the Egyptian, and hid him in the sand," (Ex. ii. 12,) Mr. H. might object to it, on the ground that nothing is said about God sanctioning the deed. To accommodate the objection, however, we will cite a few cases that bear a closer affinity with that of Nephi's.

What, then, will Mr. H. say to the procedure of Ehud, the Benjamite, who,

after introducing himself privately to Eglon, the king of Moab, (Israel's enemy,) drew out a two-edged dagger, which he had made for the purpose, and "thrust it into his belly," which caused his immediate death? Of this man, Ehud, it is said that the Lord had raised him up as a deliverer for Israel. (Judges iii. 15—25.) In connection with this, we will cite the case of Jael, Heber's wife, who "took a nail of the tent, and took an hammer in her hand, and went softly" to Sisera, the captain of the Anti-Israel host, who lay asleep in her tent, whither he had fled for safety, and "smote the nail into his temples, and fastened it into the ground;" and "so he died." To show that the deed was approved of God, it is recorded—"The Lord shall sell Sisera into the hand of a woman," and "the Lord hath delivered Sisera into thine hand;" also "Blessed above women shall Jael, the wife of Heber the Kenite, be." (Judges iv. 9, 14, 21; v. 24.) In addition to these cases, we will also instance that of Phineas, who "rose up from among the congregation, and took a javelin in his hand," and went after Zimri and Cozbi, (the former a Simeonite prince, and the latter a Midianitish woman,) and "thrust both of them through," for committing whoredom; and they died. The Lord approved of this deed of slaughter, which is evident from His own words to Moses:—"Behold I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel." (Num. xxv. 1—13.)

Here, then, we will pause, and ask our objector what he thinks of these recorded acts of slaughter? Not to mention Moses or David, what does he think of Ehud stabbing Eglon with a dagger? of Jael driving a nail through Sisera's temples, with a hammer? and of Phineas stabbing Zimri and Cozbi with a javelin? All these are recorded in the Bible as actions sanctioned by God himself! Will he cry "Blasphemy!" to this? Will he say that this is "almost, if not altogether, the sin against the Holy Ghost?" If he does, he is decidedly wrong; and if he does not, he is inconsistent with himself. Take, therefore, which of the horns he may, he is still impaled; and the only way to extricate himself from the dilemma is, by acknowledging that he is entirely in error upon the subject on which he has expressed himself so pointedly and strongly.

But, having little hopes of any such recantation taking place, we proceed to adduce other instances from "Holy Writ" of persons having been instigated by the Spirit to take away life. There is the account of Samuel, the acknowledged prophet of God, who, according to "the voice of the words of the Lord," commanded king Saul to "go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul went and "utterly destroyed all the people with the edge of the sword." Thus far he obeyed the word of the Lord, given through the Prophet Samuel; but he spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." Because he had thus spared alive "Agag, the king of the Amalekites," and a portion of the flocks and herds, he incurred the displeasure of the Lord, who, in retribution, took from him his throne, and gave it to David. Samuel, however, obeyed the voice of the Lord, which Saul had in part neglected to do; and we read that "Samuel hewed Agag in pieces before the Lord in Gilgal." (1 Samuel xv. 1—33.) What, then, can Mr. H. say to this sanguinary transaction? He cannot plead that God did not sanction the deed; for it was all done expressly by Divine command. Will he say this is "blasphemy?" To be consistent with himself, he must do so; for, if it be blasphemous to represent Nephi as striking off the head of one man, with his own sword, by the instigation of the Spirit, what must it be in the case of a whole city being slaughtered, and their king "hewed in pieces," by Divine instigation?

Again: Take the account of Jehu's exploits. We find that he "slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left none remaining." (2 Kings x. 11.) Lest, however, Mr. H. should put in, as a plea, that Jehu did not do this by Divine approval, we refer him to what is said in verse 30:—"And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast

done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." Is this "blasphemy?" Is this "almost, if not altogether, the sin against the Holy Ghost?"

Then again, there is the slaughter of the prophets by Elijah. The word of Elijah was—"Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there." (1 Kings xviii. 40.) Surely our objector will not for a moment think of calling in question the inspired character of Elijah! How, then, will he harmonize this account of that man of God with his own notions of "blasphemy" and the unpardonable "sin?"

There is also the case of Moses *v.* the Midianites. Israel "warred against the Midianites, as the Lord commanded Moses; and they slew all the males; and they slew the kings of Midian, beside the rest of them that were slain." "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire; and they took all the spoil, and all the prey, both of men and of beasts." And we find that the word of the Lord, through His prophet, was—"Kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children, that have not known a man by lying with him, keep alive for yourselves." (Num. xxxi. 7—18.) Now, what would Mr. H. say to it, if such an account as this occurred in the Book of Mormon? If it were recorded in the 1st Book of Nephi, instead of the "4th Book of Moses, called Numbers," how awfully blasphemous would it appear in the eyes of our opponent! It would then be not "almost," but "*altogether* the sin against the Holy Ghost."

Leaving, however, the matter of Moses and the Midianites, let us glance at the exploits of his successor. What will our objector think of Joshua, who, according to sacred Scripture history, "burnt" the whole "city" of Jericho "with fire, and all that was therein," except "Rahab the harlot;" "set the city" of Ai "on fire," "slew the men of Ai," and "hanged on a tree" the "king of Ai;" uncaved the "five kings of the Amorites," and "smote them, and slew them, and hanged them on five trees;" attacked a number of other cities — thirty-one altogether — slew all their inhabitants and their kings, and "left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." (Josh. vi. —xii.)

What, then, we repeat, will our objector, Mr. Haining, be able to say to all this? Will he cry "Blasphemy!" to these recitals of Joshua's deeds? They certainly throw Nephi quite into the shade! If it be "almost, if not altogether, the sin against the Holy Ghost," to represent the decapitation of one man as effected by Nephi at the suggestion of the Holy Spirit, what must it be to represent the destruction of thirty-one cities, with all their inhabitants and kings, by the Divine command, and under Divine approbation? Compare the case of Nephi with those of Ehud, and Jael, and Phineas, and Saul, and Samuel, and Jehu, and Elijah, and Moses, and indeed many others that might be mentioned, if necessary—and how considerable does the difference appear! Surely, then, the account of Nephi is of all the others the least entitled to the opprobrious epithet of "blasphemy!"—that is, supposing such an expression at all applicable—which it is not, it being entirely out of place. Our impetuous opponent has evidently yet to learn the truth of that Scripture which says—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

(To be continued.)

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office, Great Salt Lake City,
September 12, 1857.

Editor of *Star*.

Dear Brother,—In consequence of the annulment of our postal arrangements by the United States Government, we are obliged to write by such opportunities as may present themselves for communicating with our friends. Dr. J. M. Bernhisel,

our delegate, and Captain Stuart Van Vliet, assistant quartermaster of the United States army for Utah, start on Monday for Washington, by whom I forward this.

You have, no doubt, heard of our celebration of the 4th July by a grand military review, and of the 24th July party at Big Cottonwood kanyon. While at the head waters of Big Cottonwood, Elders A. O. Smoot, O. P. Rockwell, and Judson Stoddard arrived from the States, bringing the news that General Harney and an army of 2,500 men were fitting out for Utah.

Many companies of emigrants from and to California, have passed through our city this season. The Indians north have robbed and killed many of the emigrants, in consequence of the cruelty of one company from California, who, it is reported, shot every Indian they could see on the route. This party were journeying from California to the States.

August 13th. S. W. Richards and G. G. Snyder started as an express, taking letters to the States.

14th. Brother William Cooke arrived from his mission to Australia; also Brother Jennings, with a company of brethren from Carson Valley.

15th. Brother J. W. Cummings and R. T. Burton, with a company of brethren, started out to help in the emigration, and report proceedings eastward.

We have reaped the largest crops this season ever known in these valleys. The Tithing office begins to receive new Tithing, having 11,000 bushels of last year's wheat on hand. Peaches are becoming very plentiful; and Doctor Willard Richard's family yesterday carried in 100 apples as their Tithing apples. The currants were a mammoth crop this season. Brother Hemanway brought me a specimen which were larger than cherries, and of a very fine flavour.

We have much cause to be grateful to our Heavenly Father for His abundant goodness to us as a people this season, the elements have conspired to favour us. We have had several excellent showers this summer; and hay lots, on which two and three tons of hay were cut last season, have produced this season ten and twelve tons.

September 4th. Thomas B. Marsh, with a part of Brother Walker's immigrating company, arrived.

6th. Thomas B. Marsh, formerly President of the Quorum of the Twelve, but who has been away from the Church nearly twenty years, was on the stand today, made his confession, and, by vote of the Church, was received for baptism.

8th. Captain Van Vliet and Brother Stringham arrived. The Captain is sent on by General Harney to buy forage and subsistence, and prepare quarters for the army.

11th. Brother Israel Evans' hand-cart company arrived at 2 p.m. in very good condition. 154 souls, 31 carts. Evening Elder James A. Little arrived.

12th. Jesse B. Martin's waggon company arrived.

W. WOODRUFF.

AN EDITOR'S REVIEW OF AN ANTI-MORMON BOOK.

We insert the following from *Reynolds's Newspaper*, which shows that the Editor, in his Review of Hawthornthwaite's work against the "Mormons," justly and properly appreciates the extent to which such evidence is entitled to our credence and regard. As almost all opposers of "Mormonism" fall back upon the testimony of apostates as the basis of their objections, we recommend to their consideration the fact that all such evidence is from those who have unblushingly forsworn themselves, and who take pleasure in making themselves notorious for denying their own previous testimony, to which they have used the sacred name of God and that of His Son Jesus Christ, in order to enforce it upon the people. Arguments and statements from such a source are seldom worth notice: neither have they a claim upon the consideration of any sensible person.

REVIEW.

ADVENTURES AMONG THE MORMONS.—The evidence of a discharged servant against his master is invariably viewed with the utmost suspicion. In fact, all kinds of

what may be termed "Queen's evidence" should be subjected to the strictest analyzation before a particle thereof is believed. Pure water does not flow from putrid sources, and irreproachable testimony seldom comes from the mouths of informers. We make these remarks in order to guard the reader from accepting all Mr. Hawthornthwaite tells us of the infamies, deceits, &c., practised by his former associates — the Mormons; of which body he was a preacher, or elder, as they are termed. The author is now an apostate from Mormonism, and has turned a betrayer of their confidence, and denunciator of their alleged profligacies. Mr. Hawthornthwaite assures us he does so from purely disinterested and philanthropic motives. But he was a Mormon and a preacher eight years! Surely he could not have been thus connected with the sect without long since becoming familiar with those practices he now thinks fit to denounce and decry. Why not, then, have separated himself before from such a "desperate combination of villains?" When a man, who is constantly boasting of his honesty, is seen perpetually in the society of thieves, doubts naturally arise as to the sincerity of his professions and of the vaunted integrity of his character. Mr. Hawthornthwaite has for eight years been an associate of persons he now brands as "villains," and he asks us now to ignore, for his own special behoof, the old adage which saith, "You cannot touch pitch without being defiled." So much for the character of its author; now for the book itself. It is a brief history of the origin and progress of Mormonism —more particularly in this country. The heads of the Mormon sect, from Brigham Young downwards, are denounced throughout as a pack of ruffians, hypocrites, and profligates. They must, however be very clever knaves, or Mr. Hawthornthwaite a great noodle, if it took him eight years to penetrate their real character. We shall, however, extract copiously from his work, and leave the reader to form his own judgment upon the truth or falsity of the statements these extracts contain.

VARIETIES.

Shallow streams are always the most noisy.

Libel.—Count Mazarin kept a complete collection of the libels written against him. It amounted to forty-six quarto volumes.

A melting sermon being preached in a small country church, all fell a weeping except one man, who was asked why he did not weep with the rest. "Oh," said he, "I belong to another parish!"

Ancient Ruins in Texas.—We have been informed by a gentleman, who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fé and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puero, and on the Colorado of the west. He says that on one of the branches of the Rio Puero, a few days travel from Santa Fé, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone, regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for human habitation. Our informant was unable to describe the style of architecture; but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From this description, we are induced to believe that it resembles the ruins of Palanque or Otulun. He says there are many similar ruins on the Colorado of the west, which empties into the Californian Sea. In one of the valleys of the Cordilleras traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of delapidation; and were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct, part of which is, however, in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquary, who is desirous to trace the Aztec or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.—*Simmonds's Colonial Magazine.*

HUMBOLDT states that fragments of ancient painted pottery are found in the woods of both Americas, far from the residence of man, exhibiting crocodiles, monkeys, and some large quadrupeds.

ANCIENT BOOKS.—In early times books were generally rolled, not folded as at present, being made of palm leaves, the inner bark of trees, the Egyptian papyrus, (whence comes the name of paper,) and the skin of animals. In the very earliest times writing seems to have been on stone, wood, lead, iron, linen, and copper. God's law was written on stone; Hesiod's poems on tables of lead; Solomon's laws on planks of wood. The printing of books was invented in the year 1450. *To eat a book*, signifies to digest it well in the mind; Jer. xv. 16; Ezek. iii. 8; Rev. x. 9. This expression may have arisen from the fact that a very common kind of book was formerly made from an eatable plant. *A book written within and without*, or on the back side, may signify one containing a vast amount of instruction, as the ancients did not write on the back of the roll, unless when there was a great deal of matter to record. *A sealed book* is one whose contents were not to be known, until by competent authority the seal was removed. Writings were often hidden in the earth in times of war and confusion, and were consequently enclosed in boxes or jars to preserve them from the dampness.—*From the Bible Class Magazine.*

LET US BE FAITHFUL AND TRUE.

TUNE:—*Red, White, and Blue.*

Up, awake, ye defenders of Zion!
The foe's at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and proud as he roams.
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo:
When the God-hating foe is before ye,
Stand firm, and be faithful and true.

By the mountains our Zion's surrounded;
Her warriors are noble and brave;
And their faith on Jehovah is founded,
Whose power is mighty to save.
Opposed by a proud, boasting nation,
Their numbers, compared, may be few;
But their *union* is known through creation,
And they've always been faithful and true.

Shall we bear with oppression for ever?
Shall we tamely submit to the foe,
While the ties of our kindred they sever?
Shall the blood of the Prophets still flow?
No! The thought sets the heart wildly beating;
Our vows, at each pulse we renew,
Ne'er to rest till our foes are retreating,
While we remain faithful and true!

Though, assisted by legions infernal,
The plundering wretches advance,
With a host from the regions eternal,
We'll scatter their hosts at a glance!
Soon "the Kingdom" will be independent;
In wonder the nations will view
The *despised ones* in glory resplendent;
Then let us be faithful and true!

CHARLES W. PENROSE.

ADDRESSES.—William Bayliss, Gwynn Street, 2 doors from Thurlow Street, Bedford.
George P. Ward, 6 Clevedon Buildings, Clevedon Street, Toxteth Park, Liverpool.

MONEY LIST, NOVEMBER 6—13, 1857.

Josiah Holmes, (per J. Cook)	£10	0	0	Brought Forward	£24	0	0
George Teasdale	2	0	0	Richard Holt	1	15	0
Edwin Scott	2	0	0	Josiah Holmes	5	0	0
W. B. Child	5	0	0	B. W. Brindle	5	0	0
John Davies	5	0	0	William Shires	2	0	0
Carried Forward	£24	0	0		£37	15	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XIX. Saturday, December 5, 1857. Price One Penny.

SAVING FAITH.

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved."
Acts xvi. 30, 31.

The question above cited was put by the Macedonian jailer to Paul and Silas, as recorded in the Acts of the Apostles. We find that these men of God were cast into prison for preaching the Gospel. Their clothes were rent from them, their bodies beaten with stripes, and their feet made fast in the prison stocks. Notwithstanding this unmerited treatment from those whom they had desired to bless with the light of divine truth, they were heard at midnight singing praises to God. Suddenly the earth quaked, the prison shook, the doors flew open, the prisoners' hands unloosed; and the affrighted jailer, fearing that his prisoners had escaped, was about to terminate his own life,—which, according to the Roman law, would have been forfeited, had he permitted the escape of the prisoners committed to his charge. Paul, however, arrested him by crying out with a loud voice, "Do thyself no harm, for we are all here!" This produced the desired effect; and the unhappy jailer, who had no doubt previously heard of Paul's testimony to the truth of the Gospel, came trembling before Paul and Silas, and, after having brought them out of the prison into his own house, asked them the important question—"*Sirs, what must I do to be saved?*"

The jailer evidently felt alarm for his own state. He realised his lost condition as a sinner before God. He felt his own unworthiness and ignorance; and, from a desire to obtain salvation, he earnestly sought instruction from those who had the power and means of administering it. And what was the Apostle's answer to his all-important inquiry? It was—"*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

Now, this question and this answer are just as applicable to persons living in these latter days as they were to those in former days. We need salvation as much as the Phillippian jailer did. Salvation is as accessible now as it was then; it is to be obtained in the same way now as it was then: and hence, to those who, like him, feel the reality of their lost and ignorant condition, and their actual need of instruction in the way of salvation, the direction is the same now as ever—"*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

There is no ambiguity here. Faith, or belief, is a principle simple in its nature and easy to be understood. It is the first or leading principle of the Gospel; it involves all others, and stands as their initial representative. In itself, faith may be considered as belief based upon satisfactory evidence. In order to illustrate

this, we will suppose a case. We will suppose a man to have a certain important fact stated or laid before him. Now, before he can really accredit it, he must exercise his judgment. He does not know it to be a fact: he must, therefore, examine the evidence which may be adduced in its support. If he has sufficient confidence in the veracity of his informant, or if, on examination of the evidence advanced, he is satisfied with it, and can rely upon all the testimony given in support of the alleged fact, he *believes* it—he has *faith* in it; but if not, he *dis*believes it, or has little or no faith in it. It may be that the alleged fact is stated, and no evidence given to substantiate it, so that he can neither prove it nor disprove it. In such case, (if he has not a sufficient personal knowledge of the character of his informant to warrant a reliance upon his bare word,) he is not bound either to believe or to disbelieve it, but remains simply neutral. He doubts—that is, is undecided. Faith may be true or false, strong or weak, &c., according to the nature of the evidence or the amount of reliance to be placed on it. A man may believe a lie, or he may give but a cold assent to a well-established truth. Belief in error is false faith; partial acknowledgment of a truth is weak faith; mere gullibility is no faith at all. True faith, however, is the belief of truth arising from a conviction of the accuracy of the testimony or evidence adduced. This is the kind of faith which, when directed towards the Great Saviour of the world, is alluded to by the Apostle as being of a *saving* nature:—"*Believe on the Lord Jesus Christ, and thou shalt be* SAVED.

We now proceed to show what is to be understood by faith in Jesus Christ. To believe on the Lord Jesus Christ is to believe on him as the Son of God—the Messiah—the great Mediator of the New Covenant, whose blood alone can atone for human guilt,—who, in the flesh, "died for our sins," and, quickened by the Spirit, "rose again for our justification." This implies, therefore, our full acceptance, by faith, of the great vicarious sacrifice, or atonement, which he, as the choice Lamb of God, made for us upon Calvary. To believe on him is also to acknowledge him as the Divinely-appointed Teacher of the Church of God; and this necessarily implies faith or belief in all the principles of the Gospel which he revealed, all the doctrines of divine truth which he taught, and all the divine commandments which he gave. Hence, we conclude that true saving faith in Jesus Christ is nothing less than a full and firm belief in the *entire* system of Christianity, doctrinal and practical, from first to last.

Whoever thus believes in Jesus Christ as the Son of God and the great Mediator between God and man, acknowledging hereby his great sacrificial work, his divine teachings, and commandments,—whoever thus believes in him, as the Sent of God, will undoubtedly also believe in *Him who sent him*—even the Father. The Apostle says, "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi. 6.) Faith in God, we thus learn, implies, first, a firm belief in His Divine personal *existence*—a belief that "*He is.*" This is a point which is too often overlooked. Many, it is to be feared, who call themselves Christians, and profess to believe in and worship God, the Father of our Lord Jesus Christ, do it with little or no evidence as to even His actual existence *as* God. With such professors, it would really appear that "ignorance is the mother of devotion." Ask them what solid grounds they have for believing in the personal existence of the God they profess to worship, and it will be found that they have none in reality. They may believe, or rather assent to, the declared fact, simply because they cannot contradict it or disprove it; or they may do so because *others* have believed or do believe it. At best, however, it is with them a matter of *mere tradition.* Such a faith, (if it were not a misnomer to so call it,) having no substantial or reasonable basis to rest upon, and being, therefore, uncertain and unstable in its character, will tend more and more to wavering and doubt, and finally to utter unbelief and despair. The true Saints of God, however, who possses and enjoy a sound, enlightened faith in God their Father, can at all times approach Him with humble boldness, as the God of their salvation, and the "rewarder of them that diligently seek Him," firmly relying upon His mercy and goodness, ever confiding in His parental love, and trusting continually in his Divine wisdom and power.

To believe on Jesus Christ implies also true faith in the dictations and influences of the Holy Spirit, which he promised to bestow upon all His true disciples. It implies, therefore, faith in all his inspired servants—apostles, prophets, and others, who held the holy priesthood; and this of necessity involves faith in all those principles which they taught, in his name, by the power of that Holy Spirit. When he ordained his apostles, and commissioned them to go from house to house, from town to town, and from nation to nation, to make known to mankind the glad tidings of the Gospel, he told them that whoever received or rejected *them* received or rejected HIM; and that whoever denied or believed them and him, denied or believed his Father also.

Inasmuch, then, as Jesus Christ is "the same yesterday, to-day, and for ever,"—inasmuch as the Gospel is the same in character, power, and importance now as ever,—and as the nature, necessity, and operations of faith are the same now as ever, it will follow that believing on the Lord Jesus Christ, in the present day, will include a belief in the power and efficacy of his authorised Priesthood which is *now* upon the earth, faith in all the revelations of the Spirit, and all the principles of life and salvation, which emanate from him through that channel. As said Jehoshaphat to Israel of old, so say we to Israel now, "Believe in the Lord your God, so shall ye be established: BELIEVE HIS PROPHETS, so shall ye prosper." (2 Chron. xx. 20.)

Further: Faith in Jesus Christ, to be genuine, and of saving efficacy, must be a living and active faith—vital and operative in its nature and character, its tendency and effects. Any other kind will condemn instead of save. Indeed, no man can be said truly to believe in Jesus Christ who does not obey him, by conforming to the requirements of his Gospel, and by carrying out the authorised instructions and counsels of his servants. Those who take upon them his name, and yet disregard his precepts, his commandments, his example, and his servants, may say they have faith, but such faith will be of no avail in effecting their salvation. St. James says—"What doth it profit, my brethren, though a man may say he hath faith, and have not works? Can faith save him?" "Faith, if it hath not works, is DEAD, being alone. Yea, a man may say, Thou hast faith and I have works. Shew me thy faith without thy works, and I will shew thee my faith BY my works." (Ch. ii. 14, 17, 18.) We thus see that although faith is a necessary means of salvation, it is not the *only* means. Salvation by faith alone is a false dogma of the sects. Faith, if alone, is a *dead* faith, having in it no salvable virtue. Of what possible utility, we would ask, can a *dead* faith be in the attainment of eternal *life?* None whatever.

When, therefore, the Apostle Paul told the jailer of Phillippi to believe on the Lord Jesus Christ, and he should be saved, he did not mean that he was simply to believe abstractedly, and nothing more. He well knew that acceptable, saving faith was the reception of Christianity as a *whole*—a living, practical belief in all the truths and requirements of the Gospel of Christ; and that whoever had such a faith would manifest it by due obedience to his will and unreserved conformity to his laws and commandments. True obedience is the outward act or activity of the impulsive faith within, even as words are the expression of ideas, or speech the embodiment of thought. As thoughts and ideas can only be expressed by language, written or spoken, so, by comparison, faith can only be manifested and proven by acts of obedience. Hence, those who thus believe on the Lord Jesus Christ will be saved; but those who believe not will as surely be damned.

H. W.

MORMONISM A PRACTICAL RELIGION.

What is there in heaven or on earth worth knowing, doing, or possessing, that is not comprehended in Mormonism? Nothing. It embraces every good and true principle which has ever been or ever will be revealed; and it involves and enjoins every duty which man owes to God, to his fellow-beings, and to himself. It is not a merely intellectual, but a practical religion, and can therefore be developed

and manifested in every station and department of life. Whatever is estimable in character, correct in principle, or useful in life, belongs to Mormonism. Love and charity, goodness and truth, faith and intelligence, knowledge and wisdom, meekness and virtue, art and science, industry and sobriety, all the moralities and proprieties of life,—indeed whatever is good and true, just and holy, pure and beautiful, on earth or in heaven, may with the strictest propriety be said to be involved and comprehended in Mormonism. It is thus, in the fullest sense of the words, a practical religion, which can be manifested and experienced as well at home as abroad, in the workshop as well as the chapel, and can be practised from Sunday morning till Saturday night, from one year's end to another, as much one day as another, through all time, and through the countless ages of eternity. Hence, a true Saint of God will continually let his light so shine before men, that they may see his good works, and be led thereby to glorify the God of Israel. This can only be done by the Saints faithfully discharging the various duties of life incumbent upon them, whether public or private, political or social. It is applicable to all the circumstances of daily life. It is competent to adjust and regulate all the transactions of business, all recreations and enjoyments, and all the relative positions and duties of parent and child, husband and wife, master and servant, friend, neighbour, and stranger. As the blood of the human body flows through a thousand channels, warming and vitalizing the entire system, that it may live and fulfil all requirements, so do the living, practical principles of Mormonism, when properly understood, appreciated, and obeyed, vivify and strengthen the mind of every true Latter-day Saint, and enable him to fill up the complete measure of his creation.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 765.)

OBJECTION.

"Notwithstanding the warnings contained in the New Testament, there have been many pretenders to new revelation since the days of the Apostles. It is clear that there can be no more witnesses of the resurrection of Jesus Christ, like the Apostles. In this sense, their office died with them, and so did the 'signs' of the office. No power was given by Christ to any others at the time when they disappeared from the world to take their place."—"*Mormonism*," *published by the Religious Tract Society*.

ANSWER.

We are not aware of any "warnings contained in the New Testament" against "new revelation." In fact, we know that there are none. Neither our opponent nor any of his abettors can point out one single passage in the whole Bible which can, by any fair means, be brought to bear against the principle of new direct revelation from heaven in the present day. There are some few texts, it is true, which our anti-Mormon objectors *imagine* will tell mightly in their favour, when quoted against us; but, on examination of these pet texts, they will be found to be quite irrelevant to the point in dispute. The principal ones we have already commented upon in our previous "Answers." The others, having still less connection (or rather no connection at all) with the subject in hand, need not now be cited; but some of them may perhaps come under our notice in subsequent "Answers," if pointedly (mis) used by our objectors.

We readily grant that "there have been many pretenders to new revelation since the days of the Apostles." This, however, affords no warranty for the assumption that no divine revelations have been given to the people of God "since the

days of the Apostles." As well might it be argued that, because many counterfeit coins have been passed with her Majesty's profile stamped upon them, there have been no genuine coins issued from the Mint since Victoria Guelph became Queen, as to argue (inferentially) that there has been no direct revelation from heaven since apostolic times, simply because "there have been many *pretenders* to new revelation since the days of the Apostles." In fact, the very existence of "pretenders" to "new revelation" is, to some extent, corroborative evidence in favour of the principle of revelation to which they make pretence. As the illegal utterance of spurious coin implies the legality and utility of the true coin of the realm, so do the falsely-pretended revelations of impostors show the necessity, and importance, and indispensable utility of genuine revelation from heaven, through a Divinely-authorised and inspired Priesthood.

With regard to the next objection, we can assure our opponent that it is quite as "clear" to us as to himself that "there can be no more witnesses of the resurrection of Jesus Christ like the Apostles." But he will do well to remember that it was not their witnessing of the "resurrection of Jesus Christ" which constituted their apostleship; for Jesus called and ordained them as Apostles in the early period of his ministry, long before his death and resurrection took place.

Our opponent also entertains the notion that the apostolic office ceased with the bodily life of the Apostles. "In this sense," says he, "their office died with them." To this, however, we demur; for, as we have shown, they were not Apostles in any such "sense." The objection is evidently based on the assumption that none but Apostles were "witnesses of the resurrection," which is altogether fallacious. Mary Magdalene was the first witness of her Lord's rising; and certainly she was not an Apostle. At different intervals during the forty days of his sojourn on earth, between the periods of his resurrection and ascension, other disciples as well as the Apostles, beheld him. Indeed, St. Paul speaks of his appearance, on one occasion, to "five hundred brethren at once;" and certainly they were not all Apostles. To suppose that these numerous "witnesses of the Lord's resurrection" all "died" before the Apostles—however necessary the supposition may be to make good the objector's case—would indeed require a great stretch of the imagination!

Having thus shown the objection, that "in this sense, their office died with them," to be at best but mere verbiage, we proceed to test the worth of the author's next assertion—viz., that "so did the 'signs' of the office." This statement (which is closely akin to the other,) is based on the false notion that the miraculous "signs" were exclusively peculiar to the *apostolic* "office." But they were not. Why, then, should they be said to have "died" with the "Apostles?" The signs of the gospel, some of which are enumerated by our Lord in Mark xvi. 16, were to follow *believers*, and not merely the Apostles. It is undoubtedly true that the Lord empowered His twelve Apostles to work miracles, but not them exclusively. He "appointed other SEVENTY also," and gave *them*, in *that* respect, similar powers and authority, as may be seen in comparing Mat. x. with Luke x. Will our opponent, then, take upon himself to declare that these "*seventy*" all "died" before the apostles, and with them the "signs" of the everlasting Gospel? If he does so, the *onus probandi* will necessarily rest upon his shoulders, which he will find it somewhat difficult either to sustain or to shake off. These miraculous "signs" which accompanied the "Apostles" and "the other seventy also," were likewise to "follow them that believed" the Gospel. Did, then, the *believers* "in all the world" die before the Apostles? To be consistent with his own theory, without coming in direct contact with Scripture facts, he must (without the slightest evidence in hand,) maintain that they did; or otherwise, without faltering or paltering in the matter, he should honestly and candidly cede the point.

He adds—"No power was given by Christ to any others at the time when they disappeared from the world to take their place." How, then, we would ask, in reply, was *Matthias* "appointed" and "ordained" to the "apostleship," in the place of Judas, who had "died?" (See Acts i. 15—26.) Will the objector presume to affirm that the Lord did *not* "shew" that He had "chosen" Matthias to "take part of this ministry and apostleship from which Judas, by transgression, fell?"—and that "no power was given by Christ" to him, to be "numbered with

the eleven Apostles," after Judas had "disappeared from the world?" And, we would further ask, if others of the twelve had apostatised or died, would not the surviving Apostles have had equal power to appoint and ordain others in their place? Undoubtedly they would. Christ had really "given" them full "power" to act in his name, and to do even as he had done. To them he had given the keys of the kingdom; and a key signifies official power. They were his servants—his ministers—his agents—his ambassadors—his inspired representatives on earth; and whoever rejected them in their apostolic capacity, with their collective instructions and discipline, *rejected Him that sent them.*

(To be continued.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 760.)

[August, 1842.]

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received. That which is wrong under one circumstance may be, and often is, right under another.

God said, "Thou shalt not kill;" at another time He said, "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which, in reality, were right, because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite: there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with his children. Every thing that God gives us is lawful and right; and it is proper that we should enjoy his gifts and blessings, whenever and wherever he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—the happiness of all his creatures, he never has—he never will institute an ordinance or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant: the proffered good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

> Be wise to-day; 'tis madness to defer:
> Next day the fatal precedent may plead.
> Thus on till wisdom is pushed out of time
> Into eternity.

Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way, than we are apt to suppose him to be. He will be inquired of by his children. He says, Ask and ye shall receive, seek and ye shall find; but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your

deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who still listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

Sunday, 28th. At home. James Whitehead, Peter Melling, Tarlton Lewis, and Ezra Strong were received into the High Priests' Quorum at Nauvoo.

The British convict ship, *Waterloo*, was wrecked at Cape Town, during a gale. Hundred lives lost.

Monday, 29th.

This being the day appointed for the Conference referred to on the 26th instant, the Elders assembled in the Grove near the Temple. About 10 o'clock in the forenoon, President Hyrum Smith introduced the object of the Conference by stating "That the people abroad had been excited by John C. Bennett's false statements, and that letters had frequently been received inquiring concerning the true nature of said reports; in consequence of which it is thought wisdom in God that every Elder who can, should go forth to every part of the United States, and take proper documents with them, setting forth the truth as it is, and also preach the Gospel, repentance, baptism, and salvation, and tarry preaching until they shall be called home. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions, by which the tide of public opinion will be turned. There are many Elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go East (not West); and if a mob should come here, they will only have women and children to fight with. When you raise churches, send the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished, that we may have a suitable place wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built, that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offering, and get our endowment. The Gospel will be turned from the Gentiles to the Jews. Sometime ago, almost every person was ordained, the purpose was to have you tried and ready to receive your blessings. Every one is wanted to be ready in two or three days, and I expect there will be a liberal turn out."

Near the close of Hyrum's remarks, I went upon the stand. I was rejoiced to look upon the Saints once more, whom I have not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on that point, we were now all filled with thanksgiving and rejoicing.

When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel.

Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Hauns' Mill, the brethren went contrary to my counsel; if they had not, their lives would have been spared.

I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally, and they will whip themselves physically. The brethren cannot have the tricks played upon them that were done at Kirkland and Far West. They have seen enough of the tricks of their enemies, and know better. Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the Devil, what we have felt and seen, handled and evidenced, of this work of God? But the Devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome.

We don't want or mean to fight with the sword of the flesh, but we will fight with the broad sword of the Spirit. Our enemies say our Charter and writs of Habeas Corpus are worth nothing. We say they came from the highest authority in the State, and we will hold to them. They cannot be disannulled or taken away.

I then told the brethren I was going to

send all the Elders away, and when the mob came there would only be women and children to fight, and they would be ashamed. I don't want you to fight, but go and gather tens, hundreds, and thousands to fight for you. If oppression comes, I will then show them that there is a Moses and a Joshua amongst us; and I will fight them, if they don't take off oppression from me. I will do as I have done this time, I will run into the woods, I will fight them in my own way. I will send brother Hyrum to call Conferences every where throughout the States, and let documents be taken along and show to the world the corrupt and oppressive conduct of Boggs, Carlin, and others, that the public may have the truth laid before them.

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed; and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them.

I concluded my remarks by saying I have the best of feelings towards my brethren, since this trouble began; but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them.

During the address, an indescribable transport of good feeling was manifested by the assembly, and about 380 Elders volunteered to go immediately on the proposed mission.

Treaty signed between Great Britain and China, Chinese to pay $31,000,000, throw open five ports for trade, and cede Hong Kong to Great Britain.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 5, 1857.

GOVERNMENT. — Eighteen hundred and fifty-seven is fast approaching its final period, and the time is rapidly rolling round when the administrative functions of the Church in Europe will undergo a change. In the waning of the old year, it has been the rule for the presiding Elders in these lands to be released to gather home to Zion with their flocks, or else they have received appointments to new fields of labour. It has also oftentimes been the case that those who have not presided before have been appointed as Conference Presidents, while they who have held that office have been entrusted with the more responsible duties of the Pastoral charge. The closing of every year, therefore, brings a momentous epoch to the Church in Europe. Though 1858 might not see a large gathering of the Saints, it is probable that changes will be made in the ministerial organization of this mission, at least as important as any that have yet taken place. For this reason we deem it needful to offer some general instruction to the Priesthood under our charge, and to treat upon a subject suitable to the occasion.

In the establishment of the kingdom of God, it is obvious that the first great qualification of the Priesthood is, if we may so express ourselves, the art of convincing; and the first duty of the Saints is to warn their neighbours and to preach the Gospel of Christ to the unbeliever. But, as the kingdom grows, the art of *government* comes in, and its internal interests and organization become the most prominent matter for attention. Not only is this the case with the kingdom of God, but it is also true of all earthly kingdoms. Nations have been powerful, and have sent their glory afar to the ends of the earth, while they have travelled the path of conquest. But kingdoms, whose glory has increased while they have conquered others, have

been broken into atoms; and their greatness has departed, when they have been thrown upon the strength of their internal organization and left to their home policy. But it is by home policy and its internal organization that the real strength of a nation is tested. Sooner or later this test must come, and none as yet have been able to abide it. It has been the history of empires, that while they have conquered they have flourished. But ambition and worldly conquest will in time be sure to hear that startling command to halt—"Thus far shalt thou go, and no farther." Then comes the danger of human institutions—the test of national strength. The great kingdoms of the earth have been wrecked by their international policy and the impotence of their rulers. The mission of conquest, then, any more than that of proselytizing, is not the greatest mission: that belongs to the government.

The organization of the Latter-day Kingdom is wonderful. Its union is fast growing terrible to the nations, and its internal policy is the most remarkable that the history of the world affords. Indeed the latter is startling to established customs, and it actually sets the brains of astonished lookers-on into an extraordinary whirl. In nothing has the strength of Zion been seen so striking as in its organization. Nothing has manifested the power of endurance and vitality of the Kingdom of Saints so much as its internal and peculiar policy. Society has had tens of thousands engaged in the work of proselytizing, and millions enlisted in the mission of conquest. The Elders, in multiplying disciples and adding subjects to the kingdom, are, therefore doing no more than others have done. Excepting that they are working for another master, they are in this, figuratively speaking, merely engaged in a trade in which all the sects are proficient, and travelling in a path with which every nation is more or less familiar. But, in their government and internal policy, they are continually solving new and wonderful problems.

The time has come for the Priesthood in England to demonstrate something more than the mere fact that they are in a kingdom whose organization and general policy is superior to that of all others. They must show that they are inspired by the same administrative power and spirit which is manifested by the authorities in Zion, and that the wisdom which the Prophet Brigham displays in his movements has flowed in streams from the Great Fountain, and has been imbibed copiously by them. Let the Elders and every officer of the Church in these lands prove that they know how to *govern* in their various callings as well as they do to proselyte. If they cannot now do this, let them hasten to cultivate the great art of government. Let the native Priesthood in this mission prepare themselves so that, should they be called upon to bear the part of self-government in a Church capacity, they may be found equal to the task.

We intend, before the close of the year, to treat on several branches of government, either in the shape of editorials or as articles. We hope attention will be specially directed to them, as they will be on financial administration and general economy. However, we cannot defer impressing upon the minds of the presiding officers especially the following duties and facts; for they cannot be understood and appreciated too soon:—

Let all the Priesthood in the mission use every effort to place their Pastorates, Conferences, Districts, and Branches in the best possible working condition. Let every Pastor or President who anticipates being removed or released make it a point of honour to give his field of labour into the hands of his successor in as flourishing a state as he can, and not leave it to him groaning under disease and burdens. Let it be also understood that the resources of the Church should be husbanded and appropriated to the best purposes, and in the most economical manner! If a Pastorate,

Conference, District, or even Branch of any size, unless in very peculiar cases, finds itself involved in difficulties, or barely out of debt, at the end of the year, it is a ready conclusion that such has had bad financiers and rulers—men neither competent to govern nor to be entrusted with the means of the Saints. Although we do not wish any to cultivate a niggardly and ungenerous spirit, let it be distinctly understood that the resources of God's kingdom are not to be squandered on individuals, but to be used for the building up of that kingdom and the gathering of Israel. Especially let it be understood that it is not for the Elders to buy personal favour with the funds of the Church. We would impress on the minds of those who buy or sell favour through the means of the Church that God will not hold them guiltless.

THE SPIRIT OF THE TIMES.—We have again received letters from our brethren in the Mountains, and also Numbers 24, 25, 26, and 27 of the *Deseret News*. The latest date of the News received by us is September 9th. We have also received a variety of American papers. From these sources we gather the "spirit of the times" relative to the great latter-day work as illustrated by the people of the United States on the one hand, and our brethren at home on the other. We hardly need inform the Saints that there is a vast difference between the feelings and intentions of the two parties.

On the one hand, the United States manifest a disposition to continue in their course of injustice and oppression towards the people of God. Instead of redressing our wrongs and giving us our constitutional rights, after having endured so much from the hands of our enemies, and with the extraordinary history of our settlement in the wilderness to prove how nobly the Saints have won their claims to self government, they are determined still to add insult to insult, injury to injury, and oppression to oppression. Instead of letting us alone to develop the kingdom of God and the vitality of its institutions, they are determined, if possible, to crush the Saints and every thing of "Mormon" origin. Be it so! It is the greatest compliment that our enemies can pay us and our holy religion. If it is a fact that this kingdom is filled with the seeds of dissolution, so that, untouched, it would dwindle to decay,—if its inherent strength will not bear up its body, and its light is so flickering that it would soon expire of its own accord, why is there such an effort made to destroy us, such gigantic arms put forth to grapple with us, and such a whirlwind blown up to put out that light? All this is an acknowledgement of the stability of the work, a proof of the vigour of young Israel, and a glorious omen of his rising star.

On the other hand, the authorities in Zion are determin d to be no longer oppressed, insulted, and trodden under foot by those who hate the Saints. They will no longer see the spirit of republican government violated, which says that the people shall choose their own rulers, and that a community capable of self-government shall have that privilege. This is obviously the tenor of a republican spirit. We defy the world to show a community which has such claims on self-government as that of the Saints. Their history—more especially since their exile to the Mountains—is full of evidence of this fact. They are evidently no longer inclined to receive every rascal that Government is pleased to send to pick quarrels with the Church; neither to have an armed force in the territory to worry the people and embarrass the men of their choice in the discharge of their callings. Neither will they allow the community to be subdued and exterminated, without giving strong evidence that the fire of '76 burns in the heroes of '57. In this the Saints nobly second their leaders, and the whole Territory is unanimous in the heroic demonstration.

A Prophet in Israel.—Every one of our readers who is at all conversant with the Bible must often have been struck with the peculiar and extraordinary history of Israel under the Prophets. They were then, indeed, a peculiar people. A common standard would not measure them, nor was their history to be understood by ordinary minds; for Israel revolved in a higher sphere than that in which the other nations were accustomed to travel. Many extraordinary events in their experience will rush to the memory—many examples of the superior wisdom and deep insight of the Prophets could be cited. But just now we have in our mind's eye one particular case.

The king of Syria was troubled because the king of Israel knew of his stratagems, and by some means discovered, and was thus enabled to escape, the traps laid to ensnare him. And the Syrian king called together his servants, "and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha the Prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

Latter-day Israel, like Israel of former days, are also a peculiar people. Neither they nor their institutions are to be measured by a common standard. This all the world who are brought into contact with the Saints realize, and they are continually acknowledging the fact. They feel that "Mormonism" is altogether an innovation, and that the movements and developments of this Church are as novel and strange to their every-day experience as though beings from another world had come to take part in the great drama of this earth. Notwithstanding the enmity that exists in the hearts of the Gentiles against the Saints, one fact they all seem to realize—namely, that this Church and the world are revolving in two different spheres.

There are Prophets also in Latter-day Israel, even as there were Prophets in Israel of old. It will yet become a matter of trouble to the rulers of the earth—as a nightmare to oppress them in their sleep—that those Prophets will know the words which they shall give utterance to in their "bedchamber" and secret councils. The following testimony from the *New York Herald* is full of significance:—"Major Van Vliet held a long interview with the President last evening. He says Young is as well informed in relation to the government as any man in Washington." We will reveal the secret. The fact is, *an Elisha, and more than an Elisha, is again in Israel.*

Appointment.—Elder Henry I. Doremus is appointed to labour in connection with Elder William I. Smith in the Newcastle-upon-Tyne Pastorate.

AMERICAN NEWS.

Utah Expedition. — Captain Van Vliet, Assistant Quarter-Master United States army, arrived in this city last evening, direct from the Territory of Utah, having left Great Salt Lake City on the 14th ult.

We understand that the Mormons are determined not to allow the United States troops to enter Salt Lake Valley, and will use force to prevent them, if necessary. They look upon the present movement of the Government as only the renewal of the persecutions which they complain of having endured in this State and Illinois, and are determined to resist it at the outset. Captain Van Vliet met the troops the 22nd of September, on the Sweet Water, some two hundred and thirty miles beyond Fort Laramie. They were all well and in good spirits. Some of the supply trains were at Harris Fork, one hundred and forty-three miles this side of the Valley, while others were far behind; and it is very doubtful if they can enter Salt Lake Valley this season.

Colonel Johnson, with his escort, was met on the 1st of October, ninety miles

this side of Fort Laramie, and determined to enter the Valley of Salt Lake this fall. Governor Cumming and Secretary Hartnett were met on the 8th of this month ninety miles beyond Fort Kearney, all well. A heavy snow fell at Fort Bridger on the 15th of September.

Captain Van Vliet has made an extraordinary trip, having travelled over 2,400 miles, by land, since the 1st of August. He leaves for Washington to-day.

We hear that Captain Van Vliet passed a week in Great Salt Lake City. He was treated with much consideration, and invited to partake of the hospitalities of the leading men of the city. But on all occasions, and from every quarter, he heard only one expression of opinion—and that was, that they never would permit United States troops or the officers appointed by the United States Government to get a foothold in their dominions. In all their public declarations, and in their private conversations, this sentiment is boldly avowed:—they will never suffer the troops to enter the city; and if they do, it will be after the city has been committed to the flames, the Territory around it laid waste, and all the inhabitants have fled to the mountains. They believe Brigham Young to be the appointed agent of the Lord; and whatever he commands them to do they will perform with alacrity. They say that they have provisions sufficient to last them for three or four years; and that, persecuted as they have been, and are, by the Americans, they will resist to the last extremity.

These statements being true, as they undoubtedly are, the Government will have to make levies of new men, and to despatch heavy reinforcements to the army in Utah next spring.

Dr. Bernhisel, Delegate from Congress to Utah, arrived in company with Captain Van Vliet.—*From the St. Louis Republican.*

Troubles of the Expedition.—There is *no grass* at all between Fort Laramie and Green River, a distance of *four hundred miles.* The contractors for delivering the Commissary and Quartermaster's supplies, (Messrs. Russell and Wadell,) are losing large numbers of their cattle; and the trains accompanying the different commands that have gone by Fort Laramie could make only twelve miles a day. We look for the six companies ordered out as an escort to the Governor and suite to-morrow. They cannot make over eighteen miles a day, and will be until December making the trip. I do not believe that they can get their horses through at all this winter; and perhaps a great many of the men will perish for the want of protection. I know that there will be an abundance of snow by the middle of this month in the passes through which they have to go.—*From the Buffalo Commercial Advertizer.*

The cattle of the Government trains, *en route* for Utah, were dying fast; and it is believed the trains will encounter great suffering through the winter.

Colonel Johnston, head officer of the transport service, with nineteen light waggons, was met. He was travelling rapidly, at the rate of sixty miles per day. The mules were breaking down. Numbers of them were dropping on the way, worn down and rendered useless by the extraordinary labour they had been compelled to undergo.—*From the St. Louis Democrat*, Oct. 26.

Patriotic Demonstration of Utah.—Their expressed determination, from first to last, was this: to resist at all hazards the ingress of the troops this autumn. When they were reminded of the certainty that, in case their resistance one year should be effectual, a force would be despatched to Utah the next, against which twice their population in arms would strive in vain to close the passes; they replied that they had considered all that, and that when such a force had stormed those passes, they would enter a valley in which not one shrub would be green nor one stone remain upon another. They took pains to show him their gardens and vineyards, their harvest, barns, houses, and live stock, and to contrast their present prosperity with such a scene of desolation. Their object now, they said, was to gain time to enable the National Government to retrace its steps; and they intend to present their case to Congress through their delegate, Dr. Bernhisel, who accompanied Captain Van Vliet on his departure, and is now in his camp. It was at one period his determination not to proceed to Washington this winter; but that was reconsidered.

They said that they would regard the entrance of the troops as the beginning

of a repetition of their sufferings at Kirtland, Independence, and Nauvoo; that they had learned a lesson from experience, and would now meet aggression at the start, and would resist the wedge before it should enter the wood. If they could not keep the troops out this year, they would sacrifice all for their religion, take to the mountains, and fight a war of glory and extermination. Brigham Young remarked repeatedly that this was the most glorious era of his faith, and that a happier day never dawned on Mormonism than that on which the advance of the troops was ordered; for the more his Church was persecuted, the more it would thrive.

At the close [of a discourse], Mr. Taylor called the attention of the people to the Captain, and alluded to his business in the city, recounted the substance of his conversations, and said that he would make a request, in order that Captain Van Vliet might learn that he had been made acquainted with the determination of the whole people. He would ask that all those present who were willing to raze their houses, burn their crops, pull down what they had passed ten years in building up, make their beautiful valley a desert, and retreat to the mountains, in case the troops should force an entrance, would rise; and the audience, without exception, rose to their feet, and remained standing long enough to enable him to see that they were absolutely unanimous.—*New York Daily Tribune*, Oct. 28.

ALARMING EARTHQUAKE AT BUFFALO.—The entire city was startled and alarmed yesterday afternoon, about ten minutes past three o'clock, by a shock which agitated the most solid buildings, and set household utensils and furniture dancing in a most unaccountable manner. So severe was the shock, which lasted about thirty seconds, that people ran out of their houses in wild dismay. In many instances walls were cracked and chimneys thrown down, and we hear of one gentleman having his arm injured by a falling brick. Bells were rung, and a variety of strange incidents occurred otherwise. In the neighbourhood of our office, the impression obtained that our steam boiler had exploded, but that is more stable than the foundations of the town appear to be. We were in the midst of a sentence, when the low, deep rumbling of subterranean thunders startled us and shook the building as with a palsy. Printers dropped their "sticks" and "cut stick," evidently under the impression that things generally had been knocked into "pie!" The startling phenomenon was observed and felt throughout the city, and in the back streets, amongst the residences, (without a man in the house,) the most lively apprehensions were momentarily felt. Well, it has done no particular damage, that we learn, besides scaring people from their offices and houses into the streets, and has furnished us with an interesting item, an article as scarce, now-a-days, as gold. Like the condition of the banks, the earthquake was only a "temporary suspension," probably. However, we hope that no resumption will take place, as blanched cheeks and wild, wonder-filled eyes are not as happy a sight as we have seen. One man accounted for the circumstance by the surmise that "Niagara falls had caved in;" another held that it was caused by "the explosion of some banking institution;" another, that "the bottom of suthin' had had fell out;" and a lady says it was just exactly like when her "husband comes home at two o'clock in the morning." A celebrated physician states that it is his opinion that the "Young American Sampson got mad and hit sonething, and thus created the commotion. At the old Court House, when the shock was felt, judge, jury, bar, and clients bolted; a learned argument was upset, and the case reversed.—*Buffalo Express*, Oct. 24.

UNEMPLOYED FEMALE LABOUR IN NEW YORK.—On the 19th of October, our reporters ascertained that between *six and seven thousand girls* had, up to that date, been thrown out of work in this City. Appalling as this statement was, it will doubtless fall short of the actual truth at that time; and it may be safely assumed that more than *ten thousand* of this class are now absolutely destitute of all means of support, except such scanty savings as the more provident of their number may have accumulated, and such insignificant advances as they may be able to wring, at ruinous rates, from the reluctant pawnbrokers. These resources must, of course, be very soon exhausted by those who can command them; and it is perfectly plain that, if something cannot be effectually and

speedily done to re-open the channels of honest industry to these victims of the "panic," they must begin to contribute largely to the rising tide of misery and of crime which menaces the Metropolis.—*From the New York Times.*

THE GRASSHOPPER PLAGUE IN MINNESOTA. — Two gentlemen are in this city, soliciting subscriptions for the relief of the sufferers by the grasshopper plague, which desolated many of the settlements in Northern Minnesota last summer. They represent that many families there are in a suffering condition, and illy prepared to stand the winter. They appeal to the charitable for relief.—*From the Galena Advertiser.*

GOVERNMENTAL TREATMENT OF UTAH.

(*From the "Deseret News."*)

ADMINSTRATION.—A detailed publication of Governmental treatment towards Utah as a Territory, contrasted with that towards all other Territories from the beginning, would mantle the cheek of every true-hearted American with shame at the glaring corruptions so soon overtopping a just administration of our free institutions, and fill the heart with wonder that any American citizens could be found sufficiently patient to endure such illegal treatment. And since even the *New York Herald* has admitted that the Constitution and laws of the United States do not curtail nor in the least infringe upon any act which our citizens bave done or wish to do, it might be supposed that there is yet sufficient integrity among the powers that be, to remedy the gross injustice of the past and mete to a most intelligent and loyal people those equal rights and principles rightly promised to all.

Such, peradventure, would be the case were the administration of our Government actually in the hands of the people—the true sovereigns. But is it not in their hands? No, and never has been since the wily and corrupt institution of caucuses and conventions. The busy traders, mechanics, manufacturers, and farmers—the real virtue, intelligence, and bone and sinew—are quietly pursuing their peaceful and national-prosperity avocations, while the professional politicians, the office-holders, the office-seekers, corrupt editors, hypocritical priests, grog-shop bruisers, bullies, and loafers have managed to usurp the administration of the best man-made Constitution and laws in existence.

Do not the last-named classes have Governmental affairs all their own way, each in turn as they become seated in power, from the Presidential chair in Washington city to the smallest office in Washington Territory? And do not the small fry, who through corruption seize the reins of government, annually control some three hundred millions of public revenue, and every four years march and countermarch, turn out of office and confer office, and all the time wield the power of the nation far more for selfish and low purposes than for the public weal? They do, as all office-seekers and their clans shriek, and as every good citizen knows.

How has so dire a result been produced? By the entering wedge of corruptly-designed caucuses, which were swept away, as demagogism gained boldness by success, to make room for the present devilish system of conventions, whereby the really intelligent, upright, law-abiding, and honestly industrious are overridden by those classes who worship the prince of darkness upon his altars, called "love of gold," "notoriety," "office," "man-worship," "temporal power," "oppression," and so forth, and so on. Do such men care for our Constitution and laws? No, no further than they serve them as a cloak for successfully carrying on their nefarious schemes.

Under such a condition of things, well known by all men, it is not to be wondered at that the free, just, and equal principles of our Constitution and laws should be so often and so glaringly wrested to the subserviency of rotten cliques and parties, to the overthrow of all that is pure, strengthening, and ennobling. It is a persistency in such a course that causes lies to be so greedily published and swallowed, that is clamorous for the outrageous squandering of the public revenue in pet

channels, and unjustly withholding it from channels tending to natural prosperity, and advocates the dragooning of citizens for exercising the rights of religious worship.

The principles of our Government are good, and they will ever be observed and sustained by the inhabitants of Utah; but an administrative violation of those principles, for the express purpose of forwarding the designs of corrupt parties and enslaving American citizens, will eventuate in the direst civil war upon record and the rending of the fairest governmental fabric ever reared by man. In a free Government, all just powers, whether of taxation, election, representation, or of any other rightful description, are justly based upon the CONSENT of the governed. Continually violate that great principle, and where, in all the experience of the past or good sense of the present, is there any promise of stability?

American born and reared, knowing our Constitutional rights and privileges, (as the *Herald* admits,) governing ourselves strictly in accordance therewith, and daring to advocate and maintain them, it is not presumable that an intelligent people will ever tamely bow to tyranny in any shape. Neither, amid the wrigglings of parties, the lies of hypocrites, the howlings of corrupt editors, and the rottenness of officials, will they ever be unmindful of "the great Republican doctrines of 1798, known as the Virginia Resolutions," which were wisely acquiesced in by the great Republican party of that day, and are of right as applicable to TERRITORIES as to States, and are in the following words:—

Resolved: That this Assembly doth explicitly and peremptorily declare that it views the powers of the Federal Government as resulting from the compact, to which the States are parties, as limited by the plain sense and intention of the instrument constituting that compact; as no further valid than they are authorized by the grants enumerated in that compact; and that in case of a deliberate, palpable, and dangerous exercise of other powers, not granted by the said compact, the States, who are the parties thereto, HAVE THE RIGHT, AND ARE IN DUTY BOUND, TO INTERPOSE FOR ARRESTING THE PROGRESS OF THE EVIL, AND FOR MAINTAINING, WITHIN THEIR RESPECTIVE LIMITS, THE AUTHORITIES, RIGHTS, AND LIBERTIES APPERTAINING TO THEM.

EXTRAORDINARY PHENOMENON.

We learn from the *Utica Herald* that on June 13, the day appointed for the collision between the comet and the earth, a remarkable phenomenon was witnessed near that city, and caused the destruction of life and property. It was a very remarkable formation of nebulus or cloudy substance extending from the heavens nearly to the earth, where it seemed to diminish almost to a point, but expanding gradually as it ascended, until the peculiar form was lost in the clouded sky. It passed over the city of Utica at about four o'clock, and was remarked for its appearance, not only, but also for a rushing, buzzing noise as it swept off in the direction of Deerfield.

The conical mass first settled to the earth at a point in Deerfield, where one or two fences were torn down and scattered about the fields. Here the destructive power seemed merely to touch the surface. In Schuyler, a distance of one or two miles, a prostrate tree or fence only attest to its destructiveness. At another place the mysterious agency settled to the earth, and in an instant scattered a barn to pieces, and tore up several trees.

At another place a house was struck. The whole framework was lifted from the stone foundation; the entire woodwork above the first floor was carried some twenty feet, and then dropped in grand perfection of ruin. In the rear of it was a barn, distant about five rods, 25 by 32 feet, which was literally shivered into splinters.

At another spot was a building of recent and very substantial build, and 35 by 50 feet upon its base; yet the destructive element tore it to pieces, scattering large timbers about the fields at a distance of from five to fifteen rods, distributing portions of the roof in various directions, and actually taking up an iron cylinder threshing machine, weighing, perhaps, four hundred pounds, and de-

positing it at least eighty feet from the barn. About eighty rods farther on, a small barn was demolished; and what is very singular in this instance, but little of the material of which it was constructed is to be found anywhere. A few shivered boards and timbers alone attest to its previous existence.

It was then seen to rise from the surface and dissolve its conical shape into a general cloudy form.

VARIETIES.

Hope for the best, prepare for the worst, and then take what God sends.

Neither men nor women can become what they were intended to be, by carpeting their progress with velvet. Real strengh is *tested* by difficulties.

In the plains of Varinas, South America, are found tumuli and a causeway, thirteen miles long, and fifteen feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels.—*Sir R. Phillips.*

THOUGHTS ON READING THE HISTORY OF SWITZERLAND.

BY ELDER JABEZ WOODARD,

President of the Swiss and Italian Mission.

'Three Switzers vowed, amid a wild sublime,
A fearful vengeance for a black'ning crime.
Each with one hand had firmly grasped a brother,
And each to heaven in token raised the other.
'Twas silence of night, and the echo flew
Where the mountains rose and the forest grew;
And morning came: Oh! 'twas a golden day;
For tyrant rule, like night had pass'd away.
Three souls were free, tho' thousands woke enslav'd;
And from that hour those three the tyrant brav'd.

Now, seven hundred years and fifty more have flown,
Since that immortal deed was bravely done;
Yet still the laurel of their fame is green,
And freedom blesses all where *Tell* hath been.

Great God! should ever land on earth require
Another Tell, thou canst that Tell inspire;
Another three to earth shall God's will cry,
And rocks, and hills, and heaven above reply;
And nations yet unborn shall bless that hour,
Though dark be the night and the storm clouds lour;
For the morning dawn will herald a day
That from memory's page will ne'er decay;
While Israel, awaking happy and free,
Shall raise one shout of "God and Liberty!"

Address.—Jabez Taylor, Raglan Terrace, Robin Hood Street, Nottingham.

MONEY LIST, NOVEMBER 13—20, 1857.

	£	s	d
John Mellor	5	0	0
Simon Irwin, (per R. F. Neslen)	3	5	0
William Norris, (per R. F. Neslen)	2	11	0
William Bayliss	16	0	0
Carried Forward	26	16	0
Brought Forward	26	16	0
Edward Oliver	12	0	0
William Budge	20	0	0
Edward Harding	1	10	0
	60	6	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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TRUTH *VERSUS* APPEARANCE.

"Judge not according to the appearance, but judge righteous judgment."—Jesus Christ.

There are very many appearances in nature which are far from being realities. The world is full of them. It will therefore be evident that if we attempt to draw just conclusions from mere appearances, and not from real facts, those conclusions will be entirely fallacious. A few instances will suffice for illustration.

If a person watching the apparent motion of the sun round the zodiac were to judge, from such appearance, that the earth on which he stands is stationary, and that the sun whirls round it every day, like the moon, his judgment would not be correct, but erroneous. The real fact of the case—notwithstanding the appearance, and the supposed parallel case of the moon—is that, instead of the sun moving, rising, and setting, it is himself that is moving—that it is the earth on which he stands which is whirling round on its own axis daily, and at the same time making a yearly circuit round the sun. In consequence of this appearance, we commonly speak of the sun rising and the sun setting. The Scriptures frequently allude to it. The Sun of Righteousness is said to rise with healing in his wings (or rays). Some of the Lord's disciples went to the sepulchre at the rising of the sun. The Lord makes his sun to rise on the evil and on the good. "The sun was risen upon the earth when Lot entered into Zoar." We are to praise the Lord "from the rising of the sun even to the going down of the same." The sun's "going forth is from the end of the heaven, and his circuit unto the ends of it." All this, and more like it, is the language of appearances; it is expressive of, and founded on, appearances only. But if we were therefore to *judge* merely *according* to the appearance, our judgment would be far from the real, genuine truth.

The same remarks are equally applicable to the apparent rising and setting of the fixed stars. It is really *we* who move: they are comparatively stationary. Yet we conventionally speak of them in language which is not expressive of the literal facts of the case, but which is adapted to the appearance only.

A few hundred years ago, on such subjects as these, men *did* judge according to appearances. The real truth was not known to them. They believed and taught that the earth was one vast plane. And indeed this is just as much an *apparent* fact now as it ever was. But the real truth is, as the merest tyro in science well knows, that its surface is not flat, but convex—that the earth (including the sea) is spheroidal in form, revolving like other celestial bodies in

space, and constituting as much a portion of what is called the heavens, relatively speaking, as any other planet.

The ancients, whose philosophy was that the earth was a flat body, also believed that the sun and all the heavenly bodies actually rose above and set below its edges diurnally. This universal belief they religiously confirmed by Scripture texts such as those above quoted; and whoever dared to affirm the contrary (as witness Galileo,) were persecuted, prosecuted, imprisoned, and punished as heretics and infidels. All this arose from erroneously *judging according to appearances*.

This is the way that many errors are originated and confirmed. Since Galileo's day, however, the truth in relation to this matter has to a great extent triumphed; for now, although the appearances still remain the same as ever, sensible people do not judge according to them, but according to the known reality.

Thus, though the stars of heaven appear comparatively close to us, we know from mathematical demonstration that the nearest of them is many millions of millions of miles from us; while, on the contrary, the clouds, which appear so far from us and so close to them, are in reality only a mile or two above our heads.

The moon *appears* to us to be a great deal larger than the stars. This is simply because she is much nearer to us. We know, however, that, notwithstanding her larger appearance, she is in fact considerably less.

Many of the stars appear to us to be close together,—so much so, that in some case two stars appear but as one, and are therefore termed "double stars;" whereas the real truth is that such apparently close stars are many millions of miles apart.

Objects that are at a great distance from us also appear in different positions, according to the position of the observer. They are not where they appear to be. Hence the rules for finding what is termed the parallax of celestial bodies. At what is called sunset, the sun is sometimes *apparently* seen *above* the horizon even for some time after it is *really below* the horizon, and therefore out of actual sight. If objects are viewed through a telescope, they appear to be close upon us; by reversing the glass they appear considerably afar off. If an observer change his place or point of view, the objects around him appear to have changed. The same object will appear to one spectator in one place; to another, in another. It cannot be in both places; and, in reality, it is in neither.

Thus it is that we are surrounded on every side with appearances in nature, which the unreflecting are sometimes liable to mistake for facts. The untutored and simple-minded may ignorantly imagine that the sun at times does not shine, when in reality that glorious orb is always shining, it being merely some cloud that intervenes and prevents us for a time from beholding its bright rays. The child that walks along the road mistakenly imagines that his shadow upon the wall or on the ground is an independent substance which moves along as he moves, and stands as he stands, not knowing what a shadow really is. Certain it is, too, that many men are, as it were, but "children of a larger growth," and are continually judging from appearances, mistaking them for realities,—taking shadows for substances, and sometimes substances for mere shadows.

Men of reflection, however,—men of wisdom, and intelligence, and mature judgment, will, in all matters, both physical and moral, natural and spiritual, temporal and eternal, adopt the counsel of the Saviour—"Judge not according to the appearance, but judge righteous judgment."

When the Lord had rejected Saul from being king over Israel, He commanded Samuel the Prophet to anoint one of the sons of Jesse to be king in his stead. We read, however, that Samuel looked on Eliab (one of those sons), and said, "Surely the Lord's anointed is before him." He was thus judging by appearance; but the word of the Lord came to him as follows:—"Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for MAN LOOKETH ON THE OUTWARD APPEARANCE, but the Lord looketh on the heart." Abinadab, Shammah, and seven other sons of Jesse then passed before Samuel; but, said he, "The Lord hath not chosen these." Lastly David, the youngest son, was placed before the Prophet, and the Lord said, "Arise, anoint him; for this is he." Then was David, the young shepherd-boy, anointed by Samuel, the Prophet of God, to be king over all Israel; "and

the Spirit of the Lord came upon David from that day forward." (1 Sam. xvi. 1—13.)

Are kings and rulers *now* thus chosen and appointed of the Lord, and ordained through his Prophet, as was David? Are legislators, judges, magistrates, and other dignitaries, *now* set apart by Divine authority, as were those of olden time? Are the professing ministers of religion *now* called of God, as was Aaron, and as all the true servants of God have been, ever since the word began? Alas, no! Men have been for centuries looking on outward appearances;—the "powers that be" (or rather the powers that *would* be) have taken upon themselves to do, what Samuel did *not* do—appoint their Eliabs—elect candidates of their own fancy, for their wealth and grandeur, their position and connexion, their influence and power, their learning and worldly wisdom, or something else that may be said to come under the name of "outward appearance."

How liable too, are mankind to judge of the *moral character* of individuals by appearances; and how seldom is a "righteous judgment" made! Polished manners and flattering words frequently sway the judgment. Smooth words gain an influence over some minds, and artful words frequently lead the unwary into ruin and disgrace. How many simple-minded souls are led astray by the subtle speech and dazzling appearance of the designing knave! This would not be so were the Saviour's counsel followed—"Judge not according to the appearance, but judge righteous judgment."

In the congregation of the Saints, too, it is quite possible to be deceived by appearances. A man may profess to be a Saint, and yet be a hypocrite. "All is not gold that glitters," even in the Church of God. If righteousness and stability of character are to be found anywhere, they are certainly to be found there; but all men are not what they profess to be, or even appear to be. A Judas was found among the chosen Twelve—a Lucifer among the heavenly magnates; and surely we must not expect to find the Church of the Saints entirely free from false brethren. Baser metal may be gilded, and deceive the eye. Fond expressions may deceive the heart, and often do. A man, professing to be a Saint of God, may talk very intelligently and fluently upon the things of the kingdom, and yet, with all his prating, be grossly evil at heart. He may preach and counsel like an angel, and pray with all the earnestness and apparent sincerity possible, and yet be a hypocrite and dissembler. Ah! fallen, erring "man looketh on the outward appearance, but the Lord looketh on the heart."

How needful, then, is it that the Saints should possess, among other gifts of the Gospel, that of "discernment of spirits!" for, as the Apostle says, in reference to the days in which he lived, so can we, in reference to these latter days, "Many deceivers are entered into the world," and "many spirits are abroad in the earth." And we have to take heed, and "believe not every spirit, but try the spirits whether they are of God." And how shall we try them, except by the Spirit of God? That is the only way by which we can judge righteous judgment. If we attempt to judge by our own unaided, unenlightened judgment, we shall be liable to be misled and deceived by outward appearances.

It often happens that one person will judge of another's character from some one particular feature or act of his life; but such judgment is unjust and unwise. It is the general tenour and course of a man's life, and not any particular *trait* or solitary action thereof, that constitutes the standard of his character. It is according to this rule—according to his characteristic "works"—that the great Judge of all will pronounce the final verdict; and it is upon this principle alone that the Saints should estimate each other's worthiness or unworthiness.

Again: Looking at the subject from another point of view, we may remark that it is equally necessary to avoid judging by appearances in reference to the actions, &c., of good and true Saints of God. As we should not hastily make a man an "offender for a word," so we should be backward in condemning a man for an apparently bad action. That which at first sight appears to be wrong may in reality turn out to be quite right. Even in words or actions that are not altogether justifiable in themselves, motives may be misjudged—intentions mistaken—objects misunderstood. And actions which are good are often misjudged by superficial judges. Suspicion is a slimy, green-eyed monster, whose glance has always had a

cold and withering effect. To the evil-minded all things appear evil, just as everything looks yellow to the jaundiced eye. Hence the pith and force of the royal motto—"*Honi soit qui mal y pense.*" (Evil be to him who evil thinks.)

Jesus himself, who came into this our world for the express purpose of blessing mankind, and who went about continually doing good, was subject to many annoyances in this way. His words were criticised, and his actions scanned by those who sought and designed his condemnation. When he performed a miracle of healing on the Sabbath day, the over-pious Jews, his enemies, reprehended him for breaking the Sabbath in so doing; to which he replied, "Ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day? Judge not," &c. (John vii. 22-24.) It was said too, of Jesus, by way of scorn and contempt, "Behold a gluttonous man and a winebibber, a friend of publicans and sinners!" He was regarded as a companion of harlots and persons of the lowest description of character in society. But they judged him wrongfully. He came to save mankind, and to exalt them in the scale of intelligence and virtue. He came to "seek and to save that which was lost," even "the lost sheep of the house of Israel." He came as the Great Physician of souls to heal the broken-hearted sons and daughters of Israel. He "came not to call the righteous, but sinners to repentance." How, then, could he accomplish the object of his mission, unless he came in contact with the class of persons who most needed his aid? Did the great ones of the earth receive him? Did the self-righteous scribes and high-minded Pharisees accept his instructions and counsel? No; they spurned him with derision, and laughed him to scorn. They would neither heed him nor the Gospel which he came to proclaim. But the humble poor receive him with joy; the despised "publicans and sinners;" whom he befriended with his presence and teachings, listened to his words; and many believed and obeyed his Gospel. "Verily, I say unto you," said he to the chief priests and elders of the people, "that the publicans and the harlots go into the kingdom of God before you."

If the Saints wish to follow their Master's footsteps, and, like him, preach the Gospel to the poor, illiterate sons and daughters of men, even though some of their auditors be the lowest and most degraded outcasts of society, they must expect to meet with reproach and contempt, and to have the finger of scorn derisively pointed at them as they move along from place to place. And the very individuals who profess to be the paid teachers of Christianity and the dictators and regulators of the morals of society, are those who cry the loudest against the Saints as being the friends of sinners, although they are themselves the last to offer a helping hand to save those, who from having sunk so low in sin and degradation, most need help and salvation.

If, then, the great Saviour of the world, whose words were pure, and whose conduct was entirely irreproachable, had to encounter the suspicious, carping criticisms of a falsely-judging world, his followers cannot expect to escape such a course of treatment. If the Saints have the mind of Christ, they will enjoy a spirit far superior to that of the world, even as heaven is higher than earth or superior to hell. As, therefore, it is impossible, according to true ("Mormon") philosophy, for an inferior spirit to comprehend and judge a superior one, it cannot be expected that the judgment of the world concerning them or their principles and motives can be otherwise than what it is—according to *appearances;* for an unrighteous world cannot judge *righteously* concerning the movements of God's people. The reproach and slanders, and evil and false reports that are continually flying about the world concerning the sayings and doings, the motives and intentions, the character and conduct of the Saints of God and the authorities of the Latter-day Church and kingdom, supply abundant evidence in proof of this fact. What does the world, with all its wisdom, know concerning the great work of God now re-commenced and re-established on the earth? Literally nothing. Our enemies may prate, and conjecture, and judge, according to mere appearances, and that is all. To expect a *righteous* judgment from them is futile and vain, because they are not actuated by the spirit of justice and truth, but, unfortunately, by that same spirit which led their fathers to persecute the Prophets of old, to put to death the Son of God

himself, and which has dug a martyr's grave for more than one in this last and greatest of all dispensations.

The day is fast approaching, however, when the God of heaven shall mete out to all, both Saints and sinners, their just recompence of reward. Judgment will be laid to the line and righteousness to the plummet. The secrets of all hearts will then be open to the eye of Him who "seeth not as man seeth"—who will "judge not according to the appearance, but judge righteous judgment."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 776.)

[August, 1842.]

August: Tuesday, 30th. At home through the day.

Wednesday, 31st. At home in the forenoon; afternoon rode to the Grove with Emma, and attended the Female Relief Society's meeting.

The following minutes were reported by Miss E. R. Snow:—

President Joseph Smith arose and said, "I am happy and thankful for the privilege of being present on this occasion. Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life; but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands. I have warred a good warfare, inasmuch as I have out-generalled or whipped out all Bennett's corrupt host.

My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until to-day, he will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fulness of the Priesthood in the last days, that all the powers of earth and hell can never prevail against it.

My constant persecution reminds me of the words of the Saviour, when he said to the Pharisees, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." I expect that my Heavenly Father has decreed that the Missourians shall not get me into their power; if they do, it will be because I do not keep out of their way.

I shall triumph over my enemies: I have begun to triumph over them at home, and I shall do it abroad. All those that rise up against me will surely feel the weight of their iniquity upon their own heads. Those that speak evil of me and the Saints are ignorant or abominable characters, and full of iniquity. All the fuss, and all the stir, and all the charges got up against me are like the jack-a-lantern, which cannot be found.

Although I do wrong, I do not the wrongs that I am charged with doing: the wrong that I do is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if he were here, would be without fault in your eyes? His enemies said all manner of evil against him—they all watched for iniquity in him. How easy it was for Jesus to call out all the iniquity of the hearts of those whom he was among!

The servants of the Lord are required to guard against those things that are calculated to do the most evil. The little foxes spoil the vines—little evils do the most injury to the Church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. These things result in those evils which are calculated to cut the throats of the heads of the Church.

When I do the best I can—when I am accomplishing the greatest good, then the most evils and wicked surmisings are got up against me. I would to God that you would be wise. I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done.

The Female Relief Society have taken a most active part in my welfare against my enemies, in petitioning to the Governor in my behalf. These measures were all necessary. Do you not see that I foresaw what was coming, beforehand, by the spirit of prophecy? All these movements had an influence in my redemption from the hand of my enemies. If these measures had not been taken, more serious consequences would have resulted. I have come here to bless you. The Society have done well: their

principles are to practise holiness. God loves you, and your prayers in my behalf shall avail much: let them not cease to ascend to God continually in my behalf. The enemies of this people will never get weary of their persecution against the Church, until they are overcome. I expect they will array everything against me that is in their power to control, and that we shall have a long and tremendous warfare. He that will war the true Christian warfare against the corruptions of these last days will have wicked men and angels of devils, and all the infernal powers of darkness continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you falsely, blessed are ye, &c. Shall a man be considered bad, when men speak evil of him? No. If a man stands and opposes the world of sin, he may expect all wicked and corrupt spirits arrayed against him. But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful, and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea, we shall rejoice that we were not overcome by these foolish things.

A few very important things have been manifested to me in my absence respecting the doctrine of baptism for the dead, which I shall communicate to the Saints next Sabbath, if nothing should occur to prevent me.

President Smith then addressed the throne of grace in fervent prayer.

The prayers of the Society were requested in behalf of Mrs. Repshaw.

President Joseph Smith remarked that Mrs. Repshaw had long since been advised to return to her husband. It has been ascertained, by good evidence, that she left her husband without just cause—that he is a moral man and a gentleman. She has got into a way of having revelations, but not the revelations of God. If she will go home and do her duty, we will pray for her; but, if not, our prayers will do her no good.

President Smith said, "I have one remark to make respecting the baptism for the dead. To suffice for the time being, until I have opportunity to discuss the subject at greater length—all persons baptized for the dead must have a Recorder present, that he may be an eyewitness, to record and testify of the truth and validity of his record. It will be necessary, in the Grand Council, that these things be testified to by competent witnesses. Therefore let the recording and witnessing of baptisms for the dead be carefully attended to from this time forth. If there is any lack, it may be at the expense of our friends; they not come forth."

Closed with prayer by Elder Derby.

Some time this month, Elder Hyde published a pamphlet in the German language, in Germany, entitled "A Cry out of the Wilderness," &c., of about 120 pages, setting forth the rise, progress, and doctrines of the Church of Jesus Christ of Latter-day Saints.

About this time, while I was crossing from Montrose to Nauvoo in a boat, in company with brother Hyrum, we passed through an immense shoal of fish of considerable size. Hundreds jumped in and over the boat; but we succeeded in securing about 16, which we brought to shore.

Thursday, September 1st, 1842. During the forenoon in the Assembly Room, and in the afternoon at home, attending to business. I wrote the following:—

To all the Saints in Nauvoo.—Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State, were again in pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow or colouring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood, of the blackest die, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people.

I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner, and will see that all my debts are cancelled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad.

But, nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me. And I feel, like Paul, to glory in tribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth;

for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompence of reward upon the heads of all your oppressors. And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled; and you shall in no wise lose your reward, saith the Lord of Hosts; and if they persecute you, so persecuted they the Prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a Recorder; and let him be an eyewitness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; whatsoever ye loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of Hosts.

And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the Saints, that I desired with exceeding great desire to have addressed them from the stand, on the subject of baptism for the dead, on the following Sabbath. But, inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present, for the want of more time; for the enemy is on the alert; and, as the Saviour said, the prince of this world cometh, but he hath nothing in me.

Behold my prayer to God is, that you all may be saved; and I susbcribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter-day Saints,

JOSEPH SMITH.

September: The following is from the *Times and Seasons* of September 1st:—

Let none suppose that God is angry with his Saints because he suffers the hand of persecution to come upon them. He chasteneth those whom he loveth, and trieth and proveth every son and daughter, that they may be as gold seven times purified. Rejoice, then, ye Saints of the Most High; for the God of Abraham is your God, and he will deliver you from all your enemies. Seek diligently to know his will, and observe to do it. Be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, "The Lord delayeth his coming;" for, behold, the day draweth near; the hour approacheth; be ye ready.

Be virtuous, be just, be honourable, be full of faith, love, and charity; pray much, and be patient; wait a little season, and the voice of God shall thunder from the heavens, his voice shall be very terrible; then the wicked shall tremble and fall back; they shall be taken in their own snares and fall into the pits which they have digged for others; but the just shall live by faith, and shall shine forth as the stars in the firmament; their glory shall be as the brightness of the sun; for they are gods.

WILLIAM LAW.

Friday, 2nd. Spent the day at home. A report reached the city, this afternoon, that the Sheriff was on his way to Nauvoo with an armed force.

Saturday, 3rd. In the morning at home, in company with John Boynton.

A letter was received from brother Hollister to the effect that the Missourians were again on the move, and that two requisitions were issued, one on the Governor of this State, and the other on the Governor of Iowa. Their movements were represented as being very secret and resolute. Soon after 12 o'clock, Pitman, the Deputy Sheriff, and two other men came into the house. It appeared that they had come up the river side, and hitched their horses below the Nauvoo House, and then proceeded on foot, undiscovered, until they got into the house. When they arrived, President Joseph was in another apartment of the house, eating dinner with his family. John Boynton happened to be the first person discovered by the Sheriffs, and they began to ask him where Mr. Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was passing, President Joseph passed out of the back door, and through the corn in his garden to brother Newel K. Whitney's. He went up stairs, and undiscovered. Meantime Sister Emma went and conversed with the Sheriffs. Pitman said he wanted to search the house

for Mr. Smith. In answer to a question by sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house. She did not refuse, and accordingly they searched through, but to no effect.

This is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies, notwithstanding the Constitution of the United States says, Article 4th, "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

Yet these men audaciously, impudently, and altogether illegally demanded, and searched the house of President Joseph, even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed, and, no doubt, intended to take him either dead or alive; which we afterwards heard they had said they would do; but the Almighty again delivered his servant from their bloodthirsty grasp.

It is rumoured that there are fifteen men in the city along with the Sheriffs, and that they dined together to-day at Amos Davis's. Soon after sundown, Thomas King and another person arrived at the house and demanded to search, which they immediately did; but, finding nothing, they also went towards Davis's. Some of them were seen about afterwards; but at about ten o'clock all was quiet.

It is said that they started from Quincy yesterday, expecting and fully determined to reach Nauvoo in the night, and fall upon the house unawares; but report says they lost the road, and got scattered away one from another, and could not get along until daylight. This, in all probability, is true, as they appeared much fatigued, and complained of being weary and sore from riding.

President Joseph, accompanied by brother Erastus H. Derby, left brother Whitney's about nine o'clock, and went to brother Edward Hunter's, where he was welcomed, and made comfortable by the family, and where he can be kept safe from the hands of his enemies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 12, 1857.

ORDER IN GOVERNMENT.—Order is said to be the first great law of nature. It must prominently characterize all human governments and institutions, to render them efficient; but far more should it characterize the doings of those who administer in the governmental affairs of the Church and kingdom of God. In that kingdom we have a right to expect the perfection of order, or the highest degree of perfection that exists upon the earth. Those who bear the Priesthood of God on the earth are the administrators of His law and government. If they see eye to eye—if their understandings are equally enlightened by the same Spirit, their administrations produce on earth the same harmony, order, and oneness that dwell in heaven. Through this channel His kingdom may come and His will may be done on earth as in heaven. But if those administrators do not see eye to eye—do not understand as they wish to be by others understood, confusion, disorder, contention, and finally strife and opposition are the result. All experience goes to show that such a state of things would soon prove the overthrow of any kingdom; and as this is not the destiny of God's kingdom, order and discipline must be observed by those who are aiding to build it up. The order of God's Priesthood is such that every officer can administer in the duties and functions of his calling, without infringing upon the position and calling of another.

To illustrate this, we will notice the present organization of the Church in the

British Isles. There is a President with his Counsellors over the whole; next there are Pastors over districts, Presidents over Conferences, and Presidents over Branches, each one of whom should faithfully honour his calling, by being found always discharging its duties. When this is the case, every man can lawfully be held responsible for the work and charge committed to him; but if he is not allowed to control that work, he cannot be held responsible for it.

In our travels among the Churches, we find that this order is not observed. We see the President of a Branch, at a Branch meeting, turned out of his place, and the President of a Conference in it. We see the President of a Conference, at a Conference meeting, turned out of his place, and a Pastor in it; and so on through the various grades. Instead of every man having a place, and being in that place, we find the policy adopted by some is to put themselves into another's place, though it be by *crowding* some one out. Why this system has prevailed we are not able to divine, unless it is that some have falsely imagined they were getting to themselves a greater degree of glory by condescending to act in a lesser sphere than their calling demanded. If there is any glory or blessing to be derived from acting in any particular calling, that glory or blessing rightfully belongs to the person filling that calling, and he should not be robbed of it by another.

We do not wish to be understood that a Pastor has no right to officiate in the calling of a President of a Conference or a Branch; for he has this right, if either of those offices should be vacant, or the incumbent unable to discharge his duties; but if he does it otherwise than from necessity, he destroys, in a degree, his own influence and power, and robs another of what justly belongs to him. If the President of a Branch is worthy to preside over its members and interests six days in a week, why not on the seventh, when they are assembled together? If the President of a Conference proves himself worthy, by faithfully watching over its members and interests for three or six months, why is he not worthy to preside over it when assembled in a General Conference capacity, as well as when scattered? Who, indeed, can be so well qualified to administer counsel and instruction suited to their circumstances as he who is most acquainted with those circumstances.

The President of a Branch or Conference has undoubtedly the right to tender the presidency of any meeting in his hands, as a matter of courtesy, to a superior officer, if one be present; but that officer will seldom have occasion to accept the offer, as he is no more the President of the meeting, by so doing, than he was before, if the meeting be within the limits of his jurisdiction. The President of a Conference does not increase a Pastor's rights, prerogatives, or powers, by tendering to him the Presidency of a Conference meeting. His calling is to preside over *more* than one Conference, and he has a right to dictate all things under his Presidency according to his own will and pleasure, that being the pleasure of *his* superior officer; and all lesser officers sustain a similar relationship to each other in their respective appointments. When the natural and legitimate duties of a Pastor, President of Conference, or President of a Branch, do not afford him sufficient labour, without turning another faithful officer out of his place, he may apply to us, and we can find him enough to do where he will have no occasion for trespassing upon the rights and privileges of another.

It is an important feature in the administration of government that every officer performs the duties of his own office; and so far as he has charge or oversight of others, it is to see that they faithfully perform the duties of their respective offices, and not especially to do those duties himself. When this order is observed, the utmost harmony exists in every department of government. It would be obviously im-

proper for two men to be appointed to fill two distinct offices, were either one of those men expected or required to perform the duties of both. Every officer holding an office in the Church of God should not only understand the duties of that office, but he should understand the duties of every officer under him, otherwise he is not qualified to direct those officers in the discharge of their duties; and to direct them being a prominent duty of his own office, he is obviously unqualified for the position he occupies, the result of which is shame and dishonour to himself, and disorder and confusion in every grade of authority that has been subject to his ignorant and unwise administration.

Let every officer and man, therefore, go to and learn his duty, and every one be found standing in his lot and place, honouring and bearing the responsibilities of his calling. Then shall the work of God prosper exceedingly in their hands, and the order of heaven established upon the earth shall bring eternal life to all that embrace it. Every soul that will embrace that order under Apostles, Prophets, Evangelists, Pastors, &c., can be made perfect if they continue in it; for it was ordained of God for the "work of the ministry" and the *perfecting of the Saints.*

THE "STAR."—It is gratifying to know that the *Star* does not reflect its light unobserved upon the world. We find that it is watched with as much apparent interest and anxiety, especially at the present time, as was the *star* which led to the birth-place of our Saviour. The most inveterate haters of the truth and light which it radiates give it their careful attention and criticism, so that much of its contents gets reiterated in other public journals, by which many important facts obtain a far greater circulation, and the doctrines of the Saints a much more critical investigation, than they otherwise would have. This result is not only pleasing, but most desirable; and unquestionably very many give their attention to facts, when set forth by our enemies, who would not deem them worthy of the least consideration, if emanating from any other source. Aware that our pages are not sufficient to contain the vast amount of information that we would be pleased to lay before the Saints, we shall make it our study not to occupy space with mere reports of what is transpiring in the world, but to furnish as far as practicable all important items of news concerning the Church, and the movements of the world which have a direct bearing upon the interests of Zion.

As the *Star* will be for a time to come the principal publication out of Zion that can be relied upon for correctness in relation to the course and policy pursued for the redemption of Zion and the advocacy of her rights, the Saints may have an anxiety to increase their subscriptions for the coming year; in which case, timely notice must be forwarded by our agents, with the approval of the Presidents of Conferences and Pastors.

The *Star* is entitled to the first and highest consideration of all tracts, pamphlets, or periodicals issued from this Office; and orders for Vol. 20, requiring any change, should reach us at least ten days before the close of the present volume. If not otherwise instructed, the number now forwarded to agents will be continued.

IMPORTANT INVENTION.—We copy the following extract from a letter, written by Judge W. W. Phelps, bearing date, Great Salt Lake City, September 1, 1857:—

"After twelve years' application and discernment, I have invented a machine that corrects the *variation* of the compass needle, or finds true south; gives exact apparent time; shows latitude and longitude without logarithms; calculates the true place, latitude, and longitude of the planets and fixed stars, as well as the sun and moon,

together with their rising and setting. It takes the place of the compass, quadrant, level, theodolite, sextant, transit dial, goinometer, circle of reflection, &c. The learned are decided in their opinion that it is the greatest invention known—exhibiting its own proof. It will calculate much of the nautical by a candle or lamp."

ORGANIZATION AND APPOINTMENTS.—In consequence of a portion of the Elders now labouring in this country being released to emigrate to Zion the coming year, the following changes and appointments are made to take effect from and after the first of January next. Those Elders released will remain in their respective fields of labour, unless specially directed otherwise, and aid, as far as possible, their successors in becoming acquainted with all duties pertaining to their respective callings, so that, when the time arrives for their departure, they can leave without interruption to the good order, harmony, and business arrangements of the Conferences.

That the Reading Conference be attached to the Southampton pastorate.

That the Cambridgeshire Conference be disorganized, and the Branches thereof connected with the Bedfordshire Conference.

That the Kilmarnock Conference be disorganized, and the Branches thereof connected with the Glasgow Conference.

That Elder Charles F. Jones be appointed to the charge of the Sheffield Pastorate; Elder George Taylor, of the Cheltenham; Elder William Bayliss, of the Norwich; Elder Edward Oliver, of the Manchester; Elder George Teasdale, of the South; and Elder John McComie, of the Scottish Pastorate.

That Elder William G. Noble be appointed to preside over the Birmingham Conference; Elder Richard Aldridge, over the Warwickshire; Elder John Clarke, over the Staffordshire; Elder James Evans, over the Cheltenham; Elder Thomas Smith, over the Worcestershire; Elder Edward Hanham, over the South; Elder William Jeffries, over the Wiltshire; Elder John H. Kelson, over the Land's End; Elder John Hyde sen., over the Sheffield; Elder Joseph Silver, over the Essex; Elder Aaron Nelson, over the Leicestershire; Elder Charles Housley, over the Derbyshire; Elder T. A. Jeffrey, over the Bedfordshire; Elder Edwin Scott, over the Norwich; Elder Willet Harder, over the Southampton; Elder Edward Harding, over the Dorsetshire; Elder Mark H. Forscutt, over the Preston; and Elder John Croft, over the Manchester Conference.

SAMUEL W. RICHARDS, President.

ASA CALKIN, } Counsellors.
G. G. SNYDER, }

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 774.)

OBJECTION.

"The account which Joseph Smith gave of his visions contradicts the plain teachings of the New Testament. There we are told that there must be 'repentance towards God, and faith towards our Lord Jesus Christ,' before there is forgiveness of sins. But Joseph Smith says that an angel told him that 'his sins were forgiven.' If an angel had told him so, the angel would have preached another Gospel than that which was preached by the Apostles of our Lord."—"*Mormonism*," *published by the Religious Tract Society.*

ANSWER.

It is quite true that, according to "the plain teaching of the New Testa-

ment," "there must be 'repentance towards God, and faith towards our Lord Jesus Christ,' before there is forgiveness of sins;" and we know of nothing in "the account which Joseph Smith gave of his visions" which "contradicts" this in the least. Supposing that there was no intimation given, in that account, of Joseph Smith having manifested faith and repentance before receiving the tidings of the forgiveness of his sins, would it necessarily follow that he had *not* faith, and that he had *not* repented of his sins before receiving pardon? Certainly it would not. The non-statement of a particular fact is surely no disproof of it. We might adduce many instances from the Bible bearing upon this point. One, however, will suffice for illustration. In Mat. ix. 2, we read—"And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Now, there is no mention here made of the palsied man's faith and repentance. We find, indeed, that those who brought him to Jesus had faith in his power to heal him; but we do not read of the man himself having either "repentance towards God," or "faith towards our Lord Jesus Christ." Yet our Lord, "seeing THEIR faith," said to the man, "THY *sins be forgiven* thee!" Will our objector, then, to be consistent with himself, aver that this account of Matthew's "contradicts the plain teaching of the New Testament?" He might possibly urge, in reply, that silence concerning the man's faith or repentance is no proof of its absence. True. What right, then, has he to assume that there was any absence of faith and repentance on the part of Joseph Smith? No right whatever. It is merely a begging of the question at issue, in place of proof.

But we will now show that there *is* sufficient evidence in the "account" itself to warrant us in affirming that the principles of faith and repentance were by no means strangers to Joseph's heart at the period alluded to by our opponent, when "an angel told him that his sins were forgiven." Immediately prior to the appearance of the angel, Joseph says—"I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I had previously had one." The "prayer" which he offered up on that occasion is, of course, not recorded; but there is no reason for doubting that he expressed his sorrow and repentance for his past sins, and his hope and trust in God for pardon and salvation, through the merits of Christ. Surely the recorded fact of his having "felt condemned" for his "weakness and imperfections," and his "calling upon God" in earnest "prayer and supplication" for the "forgiveness" of his "sins and follies," and his "full confidence" in receiving an answer and "a divine manifestation" of his pardon and acceptance with God, is amply sufficient evidence that he exercised both "repentance towards God, and faith towards our Lord Jesus Christ;" and, consequently, that there was nothing whatever in this part of the angel's mission contrary to the spirit of the Gospel which was "preached by the Apostles of our Lord."

(*To be continued.*)

PRIESTHOOD.

BY ELDER GEORGE TAYLOR.

It may be doubted whether some that have received the Priesthood restored in these last days understand the character of the gem committed to their charge—its power, its authority, and enduring nature. The reason for assuming that some do not fully appreciate the value of Priesthood, and understand it in all its eternal bearings, is, that sometimes, on being asked what office they hold in the Church, one will reply, "I am only a Deacon;" or another, "I am only a Teacher;" or another, "I am only a Priest."

Let us take the Deacon as an example: "I am only a Deacon." If the Deacons sufficiently understood the nature of their office, they never would make a reply like this. Hear what David says about the doorkeeper of the house of the Lord; and then let it be recollected that the

Deacon is something more than a door-keeper:—"For a day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Aye, so will say every devoted officer of the kingdom of God,—or even than to be a king, and reign in a palace. A few fleeting years of human greatnesss, what are they, even though we may be graced by the title of a prince, or a potentate, and be arrayed in all the pomp of this world's grandeur. The king and the peasant alike are equal in the dust; but when the sound of the resurrection trump shall be heard, then will be made manifest the enduring nature of even the Deacon's office over the greatest earthly title that can be conferred. The one ends and perishes with this mortality; the other stretches beyond the vail, and is legalised in eternity. The king lays down his title at death, to be honoured by it no more; the Deacon his on this side of the grave only, to receive it again on the other, and to use and enjoy it when all earthly greatness shall have passed away.

Again: "I am only a Priest." ONLY a *Priest of God!* What an insult to the Majesty of heaven! In the Doc. and Cov., sec. iii., par. 10, we shall find some mention made of the power and authority of the Aaronic Priesthood:—"The power and authority of the lesser or Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel, the baptism of repentance for the remission of sins." Here, then, to commence with, we have one of the glorious privileges of this Priesthood clearly shown forth—"to hold the keys of the ministering of angels." How few realise that they have received a portion of that Priesthood, which has the power to turn the key, unlock the door, and, when living in the full authority of their priestly functions, to have holy beings to administer to them—messengers of glory from the courts of God—harbingers of peace from the eternal world, bringing messages of joy and comfort to their hearts, filling them with the Holy Spirit, cheering and animating them by their holy presence, and imparting that peace which surpasses all mortal understanding.

The Aaronic Priesthood, as restored to the earth through Joseph Smith, has all the power that it ever had, together with all the privileges and immunities that we can read of in Holy writ.

It is the privilege of this Priesthood to minister in the outward ordinances of the Gospel—to baptize for the remission of sins, and to administer the memorials of the Saviour's dying love. Think, then, brethren, who are "*only* Priests," of holding such a delegated power as this, by which you can take a repentant sinner down into the watery tomb, and remit his sins as effectually as if done by an an angel, or by the Lord himself! And then, what an honour to be permitted to raise your voice in the name of the Lord, among the people of this benighted generation, to proclaim with the authority of Heaven's King the everlasting Gospel of His Son—to look on the assembled multitudes and reflect that God has called you by His voice from darkness and nothingness, and lent you His power to save not only yourself, but others, from misery and destruction. Great, indeed, is the honour of being associated with John the Baptist, who was a peculiarly favoured instrument in the hands of the Lord, to preach the baptism of repentance. And when at the present time Satan is on the alert to do all he can to overthrow this great work, it is necessary that the servants of God gird on the armour of faith take the sword of truth, and make a bold stand in their master's cause. It is right against might—the power of God against the powers of the world. Hence the necessity of the Priesthood living holy and pure lives, that they may more effectually fight the good fight of faith, and thus lay hold on eternal life.

Next in relation to the enduring nature of this Priesthood. It has sometimes been thought that this Priesthood first came into existence in the day when it was settled upon the house of Levi. This Priesthood is called sometimes Levitical, sometimes Aaronic;—Levitical, because God choose the tribe of Levi for its repository; Aaronic, because Aaron was called to it by the voice of God. By referring again to Doc. Cov., Sec. iv., par. 3, we read, "And the Lord conferred a Priesthood also upon Aaron and his seed through all their generations, which Priesthood also continueth and abideth for ever with the Priesthood which is after the holiest order of God." Here we perceive that this Priesthood is, like the Melchisedec, eternal. For it "*abideth*

and continueth for ever with the Priesthood, which is after the holiest order of God." This, then, is a complete bar to the idea that it did not exist prior to its being conferred upon Aaron and his sons.

Where did it exist then? By whom was it held? Turn to Num. iii. 12. "And I, behold I, have taken the Levites from among all the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine." Here, then, we perceive that, previous to the tribe of Levi receiving this Priesthood, the firstborn among the house of Israel was used for this purpose. The same is stated in verses 41—45 of the same chapter, and in verse 3 we read, "Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast; mine shall they be: I am the Lord." Here, then, we perceive that when the Lord smote the firstborn of Egypt from the child of Pharaoh on the throne to the child of the captive in the dungeon, the Lord saved the firstborn of the Israelites; and why? Because they were holy unto the Lord.

Thus, then, it is perceived that this Priesthood existed long antecedent to the days of Aaron. It is in its nature like our Father in heaven, ineffable and eternal.

(*To be continued.*)

A SIGN OF THE TIMES.

Great distress prevails among the working classes in America. A few weeks ago the American papers contained the startling news that *forty thousand* working men would be out of employ in New York. It has also been calculated that in the same city *ten thousand* females are "absolutely destitute of all means of support," excepting the scanty savings of the more provident portion, and such means as they might be able to scrape together by disposing of their clothing, household comforts, &c., and by forming ruinous connections with pawnbrokers, under the more than ordinary disadvantages of general stagnation and distress. "Hungry meetings" have been held, and processions have paraded the cities, and banners bearing the device, "Work or Death," in English, French, and German, have decorated the proceedings.

At one of these demonstrations in New York, a man mounted the steps of the Exchange, and made the following declamatory outburst to the multitude:—

"We want work, and must have it. (Applause.) We want work, and must have it, or we must die or do worse; for we will never consent to starve to death in a country like this. We ask for nothing but what is right, and we mean to submit to nothing that is wrong. You owe us a living, and we mean to have it. (Loud applause.) We have come here among you, to show you, our fellow-creatures, what we are, and to demand of you what we must have—work, work, work—wherewith to earn bread and meat for ourselves, our wives, our little ones. We must and will have work or bread. (Tremendous applause.) We will keep the peace; but we will show to the merchants and wealthy classes here before us that we are starving, with our wives and children, and that we must have relief. All we want is work. You wealthy men here in this street, and hereabout, you have the power to relieve us, and you must do it. (Applause.) There are twenty millions of dollars here in your street, idle, doing nothing, not circulating among the people; and you must circulate it among the people, so that we can get some of it to buy bread. (Tremendous applause.) We suppose, however, that we will have to starve; but no, no, no—we will not starve. (Great burst of applause.) There are some who say we are the ignorant classes, who don't know how to keep the peace here, even here, in this place, with millions of money about us—starving here though, and yet we keep the peace. We will increase in numbers every day—mark that—in numbers irresistible in strength; and we will march through the streets with these increased numbers day after day. You, my friends, boys, you will keep the peace, will you not? (Cries of 'Yes.') What we want is work, is it not, boys? It is all on that banner. Is it not there? (Cries of 'Yes,' 'yes,' 'yes.')"

This distress and these "hungry meetings" and demonstrations are certainly

among the signs of the times. Both ancient and modern Prophets have repeatedly declared that famine should be one of the judgments and calamities of the last days. Indeed, it is evident from the tenour of prophecy that famine is one of the greatest monsters that will go forth to devour the wicked, and to lay waste their cities by the devastating madness with which it will smite the multitude. When we see anything like a foreshadowing of famine in a land of plenty and almost inexhaustible natural resources —the poor man's country, and his "land of promise,"—then indeed does the sign appear more than usually ominous. The present famine and state of starvation which thousands have to endure are only aggravated by the fact that there is an abundance in the land to which the suffering mass have no access but through acts of desperation or the generosity of friends.

VARIETIES.

The whole human race, if collected together in one spot, would not occupy a space about that in which our metropolis stands. For suppose the population of the globe to be equal to 1,000,000,000 souls, and the average square occupied by each individual to be one square foot, the whole of the human family collected together in one column would cover a square of 31,620 feet, or of about six miles. They would all easily be contained within the circumference of London.

Some weeks since, in Manchester, 10,394 hands were reported out of work; 18,136 working short time, and many more of the Cotton Mills were expecting to stop. There were also 700 joiners on strike. In Rochdale and its neighbourhood there were 15,050 hands on short time, and 1,427 out of work.

Passing Events.—Upwards of two thousand persons have died in Lisbon of fever during the past month. About 60,000 persons have emigrated from the city. The steamer *Mag de la Gardie* has lately been wrecked near Gottenbury, and the crew drowned. The explosion of a powder magazine at Mayence, Nov. 18, destroyed much of the town, killing and wounding more than 500 persons; estimated loss over 1,000,000 florins. The Yorkshire local crown calendar contains the names of 84 persons now on trial for various offences, two of murder and four of manslaughter, the most prevalent being burglary and highway robbery. Great destitution is now existing among the Spitalfields weavers, upwards of 3,000 looms in their locality being idle.—America: Nov. 12. Nearly all the Central States are revolutionizing. The Mexican Congress had invested President Commonfort with supreme authority. The whole population of Yucatan were in arms; whole towns were being sacked most atrociously by the Indians, against whom a war of extermination was being waged. Walker, the filibuster had been arrested at New Orleans, admitted to bail, and immediately put to sea with 100 men for Nicaragua. Oct. 22, Colonel Johnson's command for Utah were 230 miles beyond Laramie, with no prospect of entering Utah this season; snow had fallen seven inches deep, and teams and dragoon horses were failing rapidly. The Indians were reported to have taken a train of Government supplies, and captured one waggon-load of ammunition, and one load of Sharpe's Rifles. Colonel Cook, with the 2nd Dragoons, was four miles this side of Laramie, and had encountered a snow-storm five days previously. Colonel Alexander's command, the vanguard of the army, were reported beyond Green River. The Government is said to have decided on taking no further steps toward strengthening the Utah expedition at present. Nov. 17. Dispatches had been received in Washington from Col. Johnson, that Gov. Young had issued a proclamation by virtue of his Office, declaring martial law in Utah, and expressly forbidding the U. S. troops entering the territory without his authority for doing so. This step appears to have been taken in consequence of the Mormons not having been treated as American citizens—the present object of Government being to drive the Mormons from the territory. The Mormons in Carson Valley had left for Salt Lake City, and the few remaining inhabitants had applied to the Governor of California for asssistance to protect them from the ravages of hostile Indians. Extreme distress prevails in the Eastern cities, and the labouring men, by thousands, in mobs, were demanding work from the authorities. New York had promised one thousand dollars per day $250,000 were expended. Philadelphia had been recommended to issue $4,000,000, in city warrants, to meet the necessities of the labouring class. Crops were abundant in the West.

When a man takes his morning bath, nine million mouths are open to thank him for disencumbering their orifices.

The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galindo, in a thick forest, near Poten, in the vicinity of the Missouri; and the neighbouring country is also filled with architectural works. These and other remains in North America, and the city lately discovered in Guatemala, seem to prove revolutions of which we have no present suspicion.—*Sir R. Phillips.*

Tattling.—There are few circumstances which tend more to disturb the harmony and repose of societies than a proneness in some of their members to a gossiping, tattling disposition. There are persons so deeply infected with the Athenian passion to hear or tell some new thing, that their ears or lips are always open. With insatiable appetite they devour all the news they can by any means collect, and are never easy until it is all disgorged again, to the unspeakable annoyance and disgust of others around them. They are generally like the grasshoppers of the field—little hopping, shrivelled insects, too insignificant to be noticed by anything but their noise, and who on that account make the domain to ring with their importunate chink. It is one of the mysteries of God's natural government, that creatures, otherwise very low in the scale of being should gain a sort of adventitious consequence by the mischief they occasion, and which are thus sheltered from scorn by being regarded with dread. The *tattler* is of this description: I mean the individual who loves to talk of other men's matters, and especially of their *faults:* for it will be found that, by a singular perversity of disposition, those who love to talk about the circumstances of others rarely ever select their *excellences* as matter of discourse, but almost always fix upon their *failings;* and thus, to borrow a simile of Solomon's, they resemble the fly which neglects the healthful part of the frame to pitch and luxuriate on the sore.—*James.*

PRAYER FOR THE PRIESTHOOD.

(*Selected.*)

With joy we own thy servants, Lord,
Thy ministers below,
Ordained to spread thy truth abroad,
That all Thy name may know.

O may they now, and ever, keep
Their eye intent on Thee!
Do Thou, Great Shepherd of the sheep,
Their bright example be!

With plenteous grace their hearts prepare
To execute Thy will;
And give them patience, love, and care,
And faithfulness, and skill.

Inspire their minds with ardent zeal
Thy flock to feed and teach!
And may they live, and may they feel,
The truths they're called to preach.

As showers refresh the thirsty plain,
So let their labours prove:
By them extend Thy righteous reign,—
The reign of truth and love.

MONEY LIST, NOVEMBER 20—27, 1857.

	£	s	d
William Brownlow	5	0	0
Richard Holt	5	0	0
William H. Perkes	2	5	0
George Teasdale	2	0	0
B. W. Brindle	5	0	0
Carried Forward	19	5	0
Brought Forward	19	5	0
S. Roskelly	5	0	0
C. C. Shaw	2	0	0
Samuel Johnson	4	5	0
Edwin Scott	4	0	0
	34	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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GOVERNMENT.

Every one is interested in the important question of government. It is most instructive to learn the errors which nations have made in their respective policies—to see their illustrations of false systems, and glorious to contemplate the legitimate order of things. It is also important and instructive to consider government in it various branches. Our object in this article is to treat on government in general, and financial administration in particular.

Financial Administration is a most important branch of government. To give it the broadest scope—to find its legitimate and complete mission, we must take a more comprehensive view of financial administration than any shown in the present arrangements and policies of the nations. On the one hand, it should take in something more than ordinary taxation; on the other hand, the apportionment of a nation's resources and its landed property ought to have a broader scope than the aggrandizement of an aristocracy, the salarying of its rulers, the support of its army and navy, the pensioning of its worn-out officers, and the working of its political machinery. Or, if we extend it farther, it ought to take in, besides the above, more than the tithing of the land and the personal interest of the clergy. It should not merely comprehend the body politic and the body ecclesiastic; but it ought also to embrace and care for the social body and social interests.

While there is financial machinery in England that raises upwards of fifty millions for the support of political government and its establishments; and while about ten millions are raised for the support of the Established Church, the social body has no acknowledged claims on the national resources. Indeed, excepting the law department, it can hardly be said that the social body comes at all within the care and administration of the General Government. It would be as improper to say that its establishment for the purpose of national conquest or defence is administering *socially* to the nation, as it would be to say that a man's pugilistic achievements or a defence of his house from robbers can be considered as *domestic* administration. Even the Queen is not taken care of in her simple character as a member of the social body, but in her official character as the head of the body politic. So also is it in like manner with all her officers, and with all the subjects of *political* care.

The financial administration of the General Government ends when it reaches the social body. Moreover, all the national resources are at this stage exhausted, and the whole of the remaining work is left to be carried on by the wealth accumu-

lating from labour. But though the financial administration of the General Government of England has at this stage ended, society cannot get on without starting on another stage of financial administration. And now masters become the ministers of finance to the largest portion of the nation. What is the national Chancellor of the Exchequer to the working man? The master is *his* Chancellor of the Exchequer! It is at this stage that we begin to feel more acutely the defects of the whole financial scheme of England. The working man has no certain dependence even for an existence. He is continually changing his minister of finance. At the caprice of the master or the fluctuation of trade, every resource is, perhaps, for the time being, out of his reach, and he and his family are left to starve. At the best, the lower classes in this country find it a hard matter to live; and in times of a commercial crisis and slackness of trade, the condition of the people is truly heart-rending. If we take the subject to a lower stage, we find the worn-out, broken-down, working man and family making the poorhouse overseers and guardians their financial ministers; and the public become burdened with a local taxation which they hate, but must endure.

We now come to the fundamental defect of English government, not only in its financial policy, but also in its whole scheme. (We take England as our example, because her institutions are among the most liberal of the earth.) We shall also point to the legitimate system of government, and direct attention to *its* financial administration. Indeed, a legitimate financial scheme is so closely allied to the general scheme of legitimate government that the one, as a branch, cannot grow without the other as the trunk. A nation that has not the true form of government as a whole cannot have the true scheme of financial administration as a part.

In the first place, the landed interests of a nation should belong to the nation—to its whole social body. But as we find the land divided among the aristocracy and gentry, we will not discuss the now somewhat abstract right of the entire nation to it. Neither will we declaim against any party shade in governmental administration. The mission of "Mormonism" does not condescend to party combat, nor does it particularly war against any one system of politics.

Here we at once come at the great defect. A mere system of *politics*, no matter how good it might be, is at best only partial government; and, as illustrated by the nations in the character of a system of national administration, it is a counterfeit and a bastard. We will lay down the following as an axiom:—Thorough and perfect government comprehends all that comes under the head of religion, morals, philosophy, art, social development, and politics. As a branch of subdivision in the great scheme, financial administration has for its aim, scope, and object, the wielding of the material wealth and resources of society, the care of the financial interests and well being of every member of the social body, and the most just and economical appropriation of all influence and means that come within its administrative scope. For the present, we will pass over the fact that *religion* embraces the whole of that which we have divided according to a conventional classification.

We believe that there are millions who deplore the evils that exist in society, and who would remove those evils had they the power. They do not intentionally prefer bad systems to good ones. We have no doubt that there are millions in England who would gladly hail the dawning of a day which would show the nation moral, religious, and happy. They would rejoice to see want, crime, misery, and greedy hunger leave its shores. The day that sees abundance poured into the lap of the English poor, and reveals no mismanagement in the land, they would gladly receive as the "good time" come. But the accomplishment of the work preparatory to the ushering in of that auspicious day presents more difficulties to mere human reformers than would the untying of any gordian knot.

Thousands of England's brightest intellects and noblest sons have commenced life full of youthful enthusiasm and vigour, with a proud and generous confidence that their labours would go to the accomplishment of that preparatory work and the ushering in of that "good time coming." Some of them have sunk immense fortunes, wrecked their intellects in their praiseworthy efforts, and broken their hearts at seeing their darling fabrics fall, and reviewing how little in reality

they and their co-workers had done to better the condition of society, and how far distant the "good time coming" appeared! Most who have started life as Reformers full of energy and faith, in their experienced years have changed their views and sentiments; and when their bright dreams have passed, they have felt like disappointed lovers, and treated with cynical bitterness that which once tinted their future with a rich, glorious halo.

All the modern English reformers, even those of the aristocratic class, have professed that their aim and object were to better the social and financial condition of the people. Upon the strength of this profession, they have won the confidence and support of the people, rather than by offering them abstract politics; and when the latter have been proposed, it has been merely as the means to accomplish the desired end. Hence, these people-movements have largely taken in the war of labour against capital, "strikes" of the working classes, &c. All have felt the importance of the financial element in popular reform; that is to say, the bettering of the social condition of the people and the supplying of them with more material wealth. Many of the reform school have been extensively engaged in organizing Co-operative Associations. Their great object has been to turn labour to the most economical account for the benefit of the working man; in other words, to the establishment in the social body of a Financial Administration devoted to the interests of the working classes. Some of them have fallen into the error of making this the basis of the people's regeneration—the true policy to elevate the morals of society, while they have left religion out altogether. But the present social and financial condition of the English working classes, the low state of morals, the amount of crime, misery, and false and impotent religious systems in the land, abundantly prove, after all that has been done, how far the nation is from thorough and legitimate government.

As for the General Government, what can it do to stem the tide of *moral* degeneracy, leaving out all the rest that is comprehended in legitimate government. Take, for instance, sexual corruption; how far is it out of its administration! How little can *political* leaders do, in their official capacity, to make their administration bear upon the religious, moral, social, and financial elevation of the masses! They realize this, and many of them engage in a private capacity to help to bring about that which they cannot do in an official one. This fact alone proves how incomplete is a mere political government. Moreover, with all its politics and financial administration — its masters, capital, and labour — its poorhouses, charities, and prisons—its reformers, philanthropists, and local administrators,—we see how deplorable is the condition of this nation. Immense machinery is at work to correct existing evils: thousands who desire to bring about a better state of things are engaged in the work; but those evils are not *come-at-able* to them: that better state of things is beyond their reach. Let us now consider the legitimate system of government, and see if *it* has not a probe that will search to the bottom of the mortifying wound of the social body, and show reasons for our belief that *it* can bring society to a state of convalescence, and give to it the elixir of life that shall restore its old, worn-out, rotten constitution to its pristine purity and vigour.

Legitimate Government is something more than a theory with the Saints. To them the question is a practical one. It is something belonging to their every-day life. They are realizing the substance whose imperfect shadow prophets, poets, visionaries, enthusiasts, and theorists have beheld in their ecstatic moments. The work that will usher in the "good time coming" they have been engaged in for more than a quarter of a century. It forms the capital letters of the history of this Church—it is the subject of its experience—it is the burden of its mission. The general nature of the true system of government ought not to be a novelty to the world; for our Elders have proclaimed its character in many lands; and, again, we reiterate the statement that Theocracy, or Divine government, is the true system, and the only one that can heal the social body and regenerate mankind. Let us see whether or not theocracy comprehends what we have before stated belongs to legitimate government.

Theocracy comprehends what is usually termed religion, morals, a social and a political system, financial administration, domestic government, art and science.

A "Mormon" classification would somewhat vary from the above; for we give to *religion* a broader meaning than is given to it by sectarians. Theocracy comprehends every branch of government; its *reaches* ALL—it *takes in* ALL; and consequently, it is a thorough and complete scheme. But a mere political government takes in only a small part—and that, in reality, the most unimportant part. Moreover, it requires every branch to constitute a *system* of government; and those branches must not exist in a *disconnected* state, but must be *organized* into a general scheme. Consequently, it is strictly true that no Gentile nation is *governed*.

Let us now present "Mormonism" as a practical illustration of legitimate government. Theocracy is its order. The system came from God. It takes in every branch of government, every member, and every interest in an organized state. It is, in the proper sense of the term, a *system*. In theory, then, this Church has the true policy of government. But passing on from the Divine origin of the work, let us consider the *visible* developments of the kingdom of God as illustrated in the organization and policy of this community. We will go to the bosom of the Church, where Divine government is more fully developed than it is with the Saints scattered among the nations.

At head quarters, the Church may be said, even at this early period, to exist in a thoroughly and perfectly organized state. It is not saying too much to affirm that no known history will present one nation that ever reached, during the whole period of its existence, such a thorough state of organization as this people have in the short space of twenty-seven years. Indeed, no nation has ever been so completely organized as this people are, even in their scattered condition. The Church is not an organization that will merely answer to the idea of a community of *members*. There is not a faithful man of any length of standing in the Church in Utah who is not an officer—who does not hold some portion of the Priesthood. This community of officers—this "kingdom of Priests," is divided into its various branches, and every officer enters his respective Quorum. Every city has its President and High Council; every Ward has its Bishop and his assistants. The whole is organized under one general Church Government; and the Leader holds the strings which control the entire mass and direct every interest. This fact is more or less generally known. The union and organization of the body and the power of its leaders to move it wheresoever the presiding wisdom points, have become a bye word and a terror to the nations. There never were a people who so strikingly illustrated the blending together of popular sovereignty, union, organization, and absolute authority, as the Saints have done. They have almost perfectly reconciled these apparently paradoxical relations.

Now, thorough organization is merely another name for thorough government—the one embraces the other. That nation which exists under such a condition is truly subject to a system of government.

This, our greatest opponents must admit, is the case with the Saints, while it is not true of any other people. The Latter-day kingdom, therefore, is the only kingdom which, properly speaking, has a *government*. But let us enter further into details.

There is not a thorough, faithful "Mormon" in Utah who is not subject and responsible, religiously, morally, socially, domestically, *financially*, and in all other conceivable respects, to the government and authority of the Church. "Mormonism, therefore, comprehends in theory all that can possibly be said of true government; and, practically, it is a complete system.

Every officer and member is responsible and subject to his quorum and to the proper authorities in relation to all that we have named. The Bishops and their assistants overlook every family, to see that they are in the faith, that they are moral and just to themselves and their neighbours, that they are in order and performing their religious duties; to counsel, comfort, and take care of the poor; to develop and direct the material wealth of the community; to see that all are wise and diligent stewards, and that there exist neither squandering nor want: Carrying it higher, the Prophet directs the entire body—the members and the officers—their religion, their morals, their means, their movements, and their destiny. The greatest cause of offence to the United States' officers was, that

the Saints were so thoroughly governed that they lived above them and their official capacity. This fact is no mean proof that the "Mormons" in Utah are living under the true and only system of government in the world.

It should be borne in mind that the best Gentile governments, with all their resources, assisted by reformers, philantropists, charities, intellectual institutions, and sectarian societies, have not been able to *reach* existing evils, or to *embrace* the social body, even when disposed. These facts will, by contrast, show the value of that government which can blend the faith, morals, hopes, interests, and destiny of an entire nation—which can wield the whole body and its resources—which, at the lifting of the finger of one man, will move a kingdom, to the astonishment and terror of the world. Let us now dwell particularly on the financial administration of the Church as a branch of its government.

That the leaders of this people have excelled in this branch, and developed and increased the resources of the community, well-known facts and the testimony of every honourable witness of their growth abundantly prove. In this direction, positive miracles have been accomplished. The rapid development of the people to national greatness, the springing up of cities as if by magic, and the general prosperity of the community, have no parallel in the annals of history. Every writer on the subject and every visitor to Salt Lake have witnessed this with astonishment. Their books are full of such matter, and the fame of the extraordinary material development of that community has gone to the ends of the earth. What powerful testimonies to the quality of the financial administrations of "Mormon" government did Capt. Stansbury and Lieut. Gunnison bear, when they penned the fact that "poor-houses" in Utah were found to be absolutely unnecessary. Mark again! There was famine in the land! Many gloated over the anticipation that Mormonism would find in it a horrible solution. Under the circumstances, it would have wasted away and given to the monster jaws of Starvation any other nation under heaven. But the cloud passed, and the yawning grave received not *one* starved victim. Again, the emigration was overtaken by winter; but a whole territory rushed to the rescue! Such examples no history besides our own will show. And let not these instances be put to the credit of *unorganized* benevolence. In the time of famine, the food in the Territory was *controlled*, economized, and divided. Those who had plenty assisted the poorer. The whole community were put under a system of economy. The authorities set the example. Brigham and Heber confined their families to half rations, which enabled them to feed hundreds besides. The people followed the humane example, and, adopting this masterly policy, the community was preserved.

Thus we see that in financial administration, as well as in every other branch of government, Mormonism is equal to its Mission.

Let us now come to the Saints in England. Brethren, pattern after the Church in the mountains. Understand that financial administration is a branch of God's government, and that it takes in you as well as the Saints at home. You belong to the kingdom financially, and should, therefore, be subject, in the use and appropriation of your means, as in all other branches of legitimate government, to the Priesthood over you.

Brethren of the Priesthood, you are God's financiers. The President of this mission is the Minister of Finance for the mission. Every Pastor is a financial minister to his Pastorate; and a Conference President stands in a corresponding relation to his Conference; while Brigham is the Minister of Finance to the whole Church. It is your duty, therefore, to act wisely and efficiently in this branch of government. It is your duty to look after the pecuniary interests of those under your watchcare. Teach them to husband their means; and by your administrative tact and wisdom, put them in the way to help themselves, and to promote their personal interests, which should always be subordinate to the great work in which they are engaged.

Prove yourselves truly the financiers of God, having for your great aim the well-being of those committed to your charge, and the accomplishment of our holy mission. Be it your aim to escape the errors, squandering, misappropriation, and defective financial administration illustrated by the nations of the earth, and to make this important branch of government as broad and as effective as possible. Re-

member that a bad financier is a bad governor.

As a great deal of financial administration depends on the Saints themselves, we shall resume our subject under the head of GENERAL ECONOMY.

PRIESTHOOD.

BY ELDER GEORGE TAYLOR.

(*Continued from page* 798.)

And now a few words in relation to the Melchisedec Priesthood, which includes in its compass the office of an Elder. According to Doc. and Cov., sec. iv., par. 9, "The power and authority of the higher or Melchisedec Priesthood is to hold the keys of all the spiritual blessings of the Church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and Church of the Firstborn; and to enjoy the presence and communion of God the Father, and Jesus, the Mediator of the New Covenant." Here, we see that it is the province of this Priesthood to hold the keys of the spiritual blessings of the Church; to lay on hands; to heal the sick, by the power of God; to transfer that heavenly boon—the gift of the Holy Ghost; to preach the Gospel of eternal life to a perishing world; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them, as they were to Stephen of old, who gazed up into heaven and saw Jesus at the right hand of God; or, Paul like, to receive mysteries unlawful to be uttered; to be filled with the Holy Ghost, and understand the mysteries of the worlds above; by the power of faith, to commune with the Church of the Firstborn, with God the Father, and with Jesus the Mediator.

Here, then, is a power which, when spoken of, causes sectarian priests to stand aghast, makes their faces turn pale with rage, and stirs them up to thoughts of murder and of blood. Yes, the hireling priesthood with which we are surrounded tremble with fear and bite their tongues with rage, whenever the sound of *Divinely-inspired Priesthood* reaches their ears.

The Priesthood in the days of Jesus enjoyed the same privileges and powers. Paul, in writing to the Hebrew Saints, says, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven; and to God, and to the spirits of just men made perfect; and to Jesus, the Mediator of the New Covenant." As before remarked, the powers vested in this Priesthood, in their several spheres and gradations, are precisely analogous to those granted by Jesus in his day. His Apostles were next to him in power; and great was the authority he gave them. Said Peter, "Thou hast not lied unto men, but unto God." Then Ananias fell a lifeless corpse, and his wife shared the same fate. Said Paul, "O full of all subtlety and all mischief! thou child of the Devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?" Then immediately Elymas the sorcerer was struck blind. And Jesus, who held greater power than his Apostles, could advance to the edge of the grave, and, by the mighty power of God, could cry, "Lazarus, come forth!" Then, by the Priesthood's holy power, the dead could arise and come forth from the tomb. It was by the same power that Elijah divided Jordan—that Moses smote the rock, and forthwith gushed out the crystal stream; and also plagued the Egyptian King, by turning the rivers into blood, and the dust into lice; and also amazed the Egyptians, by enveloping them in darkness. Enoch, too, possessed this power, and by it led the people of God when their enemies came to battle against them. "He spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their courses; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the words of Enoch, and so great was the power of language which God had given him. There also came up a land out of

the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came out of the depths of the sea; and the giants of the land also stood afar off." Abraham, who also received this Priesthood, was an astronomer; and so much did he excel the professors of that science, (even in this our day,) that he was privileged to gaze upon Kolob, the residence of God. By the power of the Priesthood, with his bosom filled with gratitude, his mind enlightened by the quickening influences of the Holy Ghost, and his vision guided by Almighty power, he could gaze into the blue concave of heaven—into the boundless regions of space—into the heights and depths of immensity, and could discern the revolutions of the planets in their orbits, the circuits of worlds,—could discern, in the far off regions of space, heavenly bodies, and understand their times and seasons, as well as their different degrees and stages of glory.

Contemplating such a power as this, the believer in genuine Christianity and in a heavenly Priesthood turns from the follies of sectarian priestcraft with the utmost loathing; for its history is a history of woe—its tale a tale of crime and blood.

They who have received of this eternal Priesthood, which is unchangeable in its nature, and God-like in its effect, possess an office which will never end. And when the great superstructure of cant, bigotry, and intolerance shall have fallen to the ground, the divine priesthood of Enoch, of Melchisedec, of Moses, and of Jesus, shall continue to bear rule in the kingdom of God; and its power, influence, and glory will never have an end.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 792.)

[September, 1842.]

Sunday, 4th. Hyrum Smith and William Law left for the Eastern States.

Monday, 5th. The sisters wrote as follows:—

To his Excellency Thomas Carlin, Governor of the State of Illinois:—

We, the undersigned members of the Nauvoo Relief Society, and Ladies of Nauvoo, hearing many reports concerning mobs, threats of extermination, and other excitement, set on foot by John C. Bennett, calculated to disturb the peace, happiness, and wellbeing of this community, have taken the liberty to petition your Excellency for protection.

It may be considered irrelevant for ladies to petition your Excellency on the above-named subject, and may be thought by you, sir, to be officious, and that it would be more becoming for our husbands, fathers, brothers, and sons to engage in this work, and in our defence. This, sir, we will admit, in ordinary cases, is right, and that it would be more consistent with the delicacy of the female character to be silent; but, on occasions like the present, our desires for the peace of society, the happiness of our friends, the desire to save the lives of our husbands, our fathers, our brothers, our children, and our own lives, will be a sufficient palliation, in the estimation of your Excellency, for the step we have taken in presenting this petition, in support of the one already sent your Excellency by the male inhabitants of this city.

We would respectfully represent to your Excellency that we have not yet forgotten the scenes of grief, misery, and woe, that we had to experience from the hands of ruthless and bloodthirsty mobs in the State of Missouri. The cup of misery was prepared by lying, slander, and misrepresentation. It was wrung out, and filled by tyranny and oppression, and by a ruthless inhuman mob. We had to drink it to the dregs.

Your Excellency will bear with us if we remind you of the cold-blooded atrocities that we witnesed in that State. Our bosoms heave with horror, our eyes are dim, our knees tremble, our hearts are faint, when we think of their horrid deeds; and if the petitions of our husbands, brothers, fathers, and sons will not answer with your Excellency, we beseech you to remember that of their wives, mothers, sisters, and daughters. Let the voice of injured innocence in Missouri speak; let the blood of our fathers, our brothers, our sons, and daughters speak; let the tears of the widows and orphans, the maimed, the impoverished speak; and let the injuries sustained by fifteen thousand innocent,

robbed, spoiled, persecuted, and injured people speak; let the tale of our woe be told; let it be told without varnish, prejudice, or colour; and we are persuaded there is no heart but will be softened, no feelings but will be affected, and no person but will flee to our relief.

Far be it from us to accuse your Excellency of obduracy or injustice. We believe you to be a humane, feeling, benevolent, and patriotic man; and therefore we appeal to you.

Concerning John C. Bennett, who is trying, with other political demagogues, to disturb our peace, we believe him to be an unvirtuous man, and a most consummate scoundrel, a stirrer up of sedition, and a vile wretch, unworthy the attention or notice of any virtuous man; and his published statements concerning Joseph Smith are barefaced, unblushing falsehoods.

We would further recommend to your Excellency, concerning Joseph, that we have the utmost confidence in him, as being a man of virtue, integrity, honesty, truth, and patriotism. We have never, either in public or private, heard him teach any principles but the principles of virtue and righteousness. And so we have knowledge; we know him to be a pure, chaste, virtuous, and godly man.

Under these circumstances, we would petition your Excellency to exert your privilege in an official capacity, and not to suffer him (should he be demanded) to go into the State of Missouri; for we know that, if he should, it would be the delivering up the innocent to be murdered. We would represent to your Excellency that we are a law-abiding people, a virtuous people; and we would respectfully refer your Excellency to the official documents of the State, during our three years' residence in it, in proof of this. If we transgress laws, we are willing to be tried by those laws; but we dread mobs; we dread illegal process; we dread fermentation, calumny, and lies, knowing that our difficulties in Missouri first commenced with these things.

We pray that we may not be delivered into the hands of mobs, or illegal proceedings of the militia, but that we may have the privilege of self defence, in case of attack, without having to contend with legalized mobs in Missouri; and we therefore appeal to the honour, philanthropy, justice, benevolence, and patriotism of your Excellency, to afford us all legal protection, and to grant us our request; and we, as in duty bound, will ever pray.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 19, 1857.

THE UTAH QUESTION.—Many conflicting statements, some of which are altogether inconsistent, are before the public, relative to the state of affairs in Utah. We extract for our readers what appears to be the most *official*, and, consequently, most entitled to credence, as such will no doubt constitute the mainspring of the action of the General Government towards the people of that Territory. Governor Young is evidently discharging the functions of his office with a degree of promptitude little anticipated by those who are assailing the rights and liberties of the people of which he has been appointed guardian, by the President and Senate of the United States. He evidently looks upon the force entering Utah as an *invading* force, having for its object the subjugation of the people to *civilized Christian notions* of religion, and the breaking up of their religious institutions. That this is their object is unquestionable. It has been heard and reiterated time and again—from the Cabinet Council and from Congress—by the leading journals and by all the priests of the day, who influence public opinion—that the "Mormons" *must* give up their polygamy, and be reduced to the one wife system, before they can be admitted into the Union, or be entitled to the common respect and civilities of a Christian people. This being the universal decision of the American nation upon the people of Utah, it is reasonable to suppose that neither the Governor nor the people would quietly

and tamely submit to those measures which were inevitably destined to *compel* them to sacrifice their religion, their faith, their union, their wives, their children, and their liberty of conscience, or to destroy them as a people. If even the credit of sincerity in their religion were allowed the Saints, the world must know that they would endure the sufferings of the latter before they would sacrifice the former. The question, therefore, assumes an important aspect, and demands from all concerned a serious consideration. That question is, whether a war of extermination shall be waged against the "Mormons" in Utah, or whether they shall be allowed to live their religion, and still cherish their sacred and Scriptural institutions. The people of Utah have virtually answered this question on their part — that they will, if necessary, sacrifice everything they possess, even to their lives, before they will sacrifice their religion, or suffer it to be trampled upon with impunity. In this unanimous decision they have the sympathy of many scores of thousands scattered throughout the world, who have embraced the same faith, and many more thousands whose fathers, mothers, brothers, and sisters are among the people of that Territory, to whom they are bound by the tender ties of consanguinity, if not of religious faith.

The *Herald* has at last become converted to the fact that Brigham Young, in his policy, is determined, if he is not sincere. We know that he is both; and that the people are *one* with him, Captain Van Vliet testifies. Under these circumstances, this *wiseacre* of popular sentiment prefers the exodus of the "Mormons" to some unknown region, rather than the credit of exterminating a hundred thousand souls from American soil, over which the rights and privileges of the Constitution are extended. This, certainly, is generosity with a vengeance, at the expense of consistency. If the people of Utah, citizens of the United States, are not entitled to live under the American Government, they are not under any other. Then why be so ready to dispense with the honour of doing mankind a service by putting at once an end to their career? It might not be a popular act in this enlightened Christian age; but why let popularity swerve from what in your estimation has become such an apparent duty? Why lose the opportunity of immortalizing your name by urging the slaughter of a hundred thousand American citizens at their own homes and firesides, without cause or provocation?

But, says one, Provocation has been given; Governor Young has proclaimed martial law throughout the territory, and arrayed the forces of the Territory against those of the General Government. Allowing this to be the case, circumstances must decide whether it is a real or only an imaginary provocation. The fact that an officer has given offence in the discharge of his duty does not prove that he has exceeded his authority. If accounts are correct, the Governor of Utah claims *authority* for his acts, and is exercising the legal functions of his office for the peace and protection of the Territory. By Congressional enactment he was made Commander-in-Chief of the Militia of the Territory; and, by virtue of his oath of office, he is required to use the authority vested in him for the safety and welfare of the people, especially when the evidence is before him that they are endangered by an armed invading force. Neither is this a duty peculiar to the Governor of Utah alone, but it is the duty of every Governor, whether of State or Territory. A Governor that would do otherwise—that would tamely submit to the despoiling of his territory and the destruction of his people, would be looked upon as a vile miscreant, a cowardly knave, and as justly meriting the indignation of a world. We are confident there would be no exceptions to this rule, unless in the case of a "Mormon" Governor. And further, when an armed force insisted upon marching into the very heart and

centre of a territory, against the warning and proclamatiǒns of such unquestionable authority, what else could have been expected but that serious disasters might follow such a defiant course—a course from which wisdom alone would have dictated forbearance, until the question of right and authority was, if possible, amicably decided.

The *Herald's* advice to "give Brigham Young and his chief conspirators no promises of mercy" is as uncalled for as it is gratuitous. *He* may have forgotten that but a few years since the Prophet and Patriarch of that people were martyred in cold blood, under promise of protection from the Government; but the *Saints* have not, neither can they be expected ever to forget that infamous deed—a deed sanctioned by the Government, without the first step being taken to redress the wrong, or to bring the perpetrators to an account. They have not forgotten that they have been more than once exterminated from their homes and driven from place to place, and men, women, and children slain by thousands, under the most horrible and heart-rending circumstances. This, with very much more, they remember, has been approved by the Government that should have protected them; and if that people have now to depend upon the *promises* of a power which has proven itself so utterly faithless, they certainly are without hope. We have no idea that the people of Utah will put the halter around their own necks by accepting promises from such a source, however abundantly or gratuitously they may be given. We see no remedy. A severely burned child *will* dread the fire. Should "Brigham Young and his chief conspirators" have occasion to go to another Carthage, most undoubtedly the people will go there with them.

In the present crisis, it is a well-known fact that the people in Utah were honestly and industriously pursuing their business avocations with an unusual degree of prosperity, and were in the enjoyment of peace and quietude, until disturbed by the approach of those whom they had every reason to believe were avowed enemies to the union, peace, and devotedly-cherished institutions of the community. They foresaw a re-enacting of scenes of murder, driving, ravishing, and pillage, from which they had but just escaped, and which were still fresh upon their minds. They knew that the strong military arm of that power which had sanctioned all the past sufferings and martyrdoms they had endured was once more raised against them. The boast of the army rabble, that they would have all they wanted of the "Mormons'" wives, &c., and the damnable pledges made by officers, to be fulfilled at the expense of "Mormon" chastity, were no secret. They constituted the theme of both officer and soldier from morning till night, from Kansas to Utah. The multitude who were ready to cry, "Crucify him! crucify him!" were upon their track, and treading upon the very threshhold of their sacred homes. What was to be done? We are told what was done. They were officially notified not to advance into the settlements of the Territory; and timely warning was given, to avoid any serious collision. Had the peace and protection of the Territory been the object in view by the officers in command, they would have soon learned that the presence of an armed force in Utah was the very opposite to a peace policy. No Indian outbreak demanded their assistance. No officer required their protection in the discharge of his duty. No law had been violated, which required an army to enforce. And had the civil and judicial officers appointed to that Territory quietly entered upon the duties of their respective offices, we have no hesitation in saying that they would have been assisted and honoured in the faithful discharge of those duties: the laws of the land could have been honoured, and peace and goodwill maintained. The opposite is now the result, and time will determine the action of the General Government, whether it be for peace or for extermination.

To Correspondents.—A short time ago we invited Elders and others to favour us with their contributions, in prose or verse, for the pages of the *Star*. In repeating that invite, we beg to add that we shall be glad to receive them in as correct and *legible* a form as their authors can send them, so that we can get at their meaning and merit as quickly as possible, and so that the printer can decipher their contents readily. Those who favour us with metrical compositions will also oblige us by giving the name of the authors, if known, when the pieces sent are not original. We do not approve of the system adopted by some correspondents of sending us verses, copied from some author, known or unknown, with divers alterations and modifications of their own introduced, and then attaching their own names to the medley compositions. This is not right. It is trifling with us, and dishonestly palming off as their own what does not belong to them. We sometimes receive contributions of this sort, which we do not insert in the *Star;* and we sometimes receive also communications, written in so unreadable a hand, that the trouble and loss of time which they cause us in making them out prevent their insertion, even though the matter itself may be good; for we cannot undertake to re-write articles, to fit them for the printer's use.

To Newly-Appointed Elders.—Those Elders who have received appointments for 1858 are not expected to move their families to their newly-appointed fields of labour, to be supported by the Church, where those families are located and are now wholly or in part supporting themselves by their own work. They should not give up the means of their support to become a burden upon others. Elders can leave their families where they are thus situated, and labour in districts away from them, as well as the Elders that come from Utah thousands of miles to preach the Gospel, while their families are earning their own bread at home. There may be cases where wisdom would dictate that a man's family should be with him in his field of labour, and no burden increased by it. Such cases can be represented to the proper authority, and be considered. The instructions accompanying the Appointments made in *Star* No. 50 are also applicable to the following cases:—

Appointments.—Elder William Budge is appointed to the charge of the Birmingham Pastorate; Elder George D. Keaton, of the Southampton; Elder John Cook, of the Nottingham; and Elder Thomas Wallace, of the Newcastle-upon-Tyne Pastorate.

Elder Benjamin Evans is appointed to succeed Elder Daniels in the Presidency of the Welsh Conferences; and Elders John Davis and David John are appointed to be his Counsellors.

Elder William Moss is appointed to preside over the Reading Conference; Elder Joseph Burrows, over the Herefordshire; Elder Benjamin Fellows, over the Shropshire; Elder Charles C. Shaw, over the Bradford; Elder William Carney, over the Hull; Elder Charles Astle, over the Nottingham; Elder R. R. Hodson, over the Durham; Elder George Reed, over the Newcastle-upon-Tyne; Elder Henry Hobbs, over the Carlisle; Elder Isaac Fox, over the Glasgow; and Elder William Jarvis, over the Edinburgh Conference.

Samuel W. Richards, President.

Asa Calkin, G. G. Snyder, } Counsellors.

The celebrated Jean Paul Richter says, "No man can either live piously or die righteously without a wife."

"It's a very solemn thing to be married," said maiden Aunt Bethany to her sprightly niece of sixteen. "Perhaps so," replied the girl; "but I should think it's a deal more solemn thing *not* to be!"

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 796.)

OBJECTION.

"A delusion, which is closely allied with this, exists amongst us. The Holy Scriptures are declared to be incomplete; that some parts of them have been lost; and that the new revelations are to be received as of equal authority as the Bible. This wicked sentiment has been avowed and maintained."—*Mormonism Weighed, &c., by S. Haining.*

ANSWER.

We have no hesitation whatever in declaring the present compilation of Holy Scriptures to be "incomplete," inasmuch as "some parts of them have been lost." Whether this be a "delusion" or not, as our opponent ignorantly designates it, we will leave our readers to determine for themselves after they have investigated the evidence which we lay before them. The following books mentioned in Scripture, which were extant at the time when the sacred writers referred to them, are now lost:—"Book of the Wars of the Lord," Num. xxi. 14. "Book of Samuel the Seer," 1 Sam. x. 25; 1 Chron. xxix. 29. "Book of Jasher," Josh. x. 13; 2 Sam. i. 18. "Book of the Acts of Solomon," 1 Kings xi. 41; "Book of Nathan the Prophet," 1 Chron. xxix. 29; 2 Chron. ix. 29. "Book of Gad the Seer," 1 Chron. xxix. 29. "Book of Abijah the Shilomite," 2 Chron. ix. 29. Book recording the "Visions of Iddo the Seer," 2 Chron. ix. 29; xii. 15; xiii. 22. "Book of Shemaiah the Prophet," 2 Chron. xii. 15. "Book of Jehu," 2 Chron. xx. 34. Book written by Isaiah, recording the "Acts of Uzziah, first and last," 2 Chron. xxvi. 22. Book of the "Sayings of the Seers," recording the History of Manasseh, 2 Chron. xxxiii. 19. An "Epistle" to the Corinthians, by Paul, 1 Cor. v. 9. An Epistle to the Ephesians, Eph. iii. 3, 4. An "Epistle" to the Church in "Laodicea," Col. iv. 16. Book containing the prophecies of "Enoch," Jude 14.

Now, we think it will be obvious to the most ordinary perception, if all these writings of inspired men and recognized servants of God, which were once extant, are now "lost," that the present compilation of sacred writings, or "holy scriptures" must necessarily be "incomplete."

In reference to our critical objector's (ungrammatical) allegation that the "new revelations are to be received as of equal authority as the Bible," we willingly admit that "this wicked sentiment," as *he* chooses to call it, *is* "avowed and maintained" by the Latter-day Saints. We do believe, and, what is more, we *know*, that the revelations which God has given to his people in these latter days are "of equal authority" with those given to his people in former days. And why should they *not* be so regarded? If the Lord has spoken to us through his prophet Joseph, (and we *know* that he has,) ought not his words to be regarded by us with as much veneration as those which he addressed to his covenant people hundreds or thousands of years ago, through his servant Moses, or any other prophet? We "avow" and "maintain" that they ought to be, and that they *are* so regarded, although our opponents may, for want of knowing better, consider it a "wicked sentiment." Did not the Former-day Saints esteem the revelations given to them, through their inspired Apostles, as "of equal authority" with those given to their more ancient brethren, through their prophets? They certainly did, and rightly so, too; and Mr. Haining cannot controvert the fact. What reason, then, can be fairly urged against the application of the same principle in our case? None whatever. Our foes may rant and rave; but ranting and raving are not reason. Calling a principle a "wicked sentiment" is not proving it to be so. Our enemies may shout "Delusion!" until they are tired; but, till they can *prove* the object of their vituperation to *be* a "delusion," their cry can be only regarded by us as a mere volume of "empty sound, signifying nothing!"

(To be continued.)

AMERICAN NEWS.

(From the "Herald" of November 17.)

"October 2, 1857.

"News had reached Laramie that the Mormons had burnt three Government trains (seventy-five waggons) near Green River, ninety miles behind Colonel Alexander's command (10th Infantry), which constituted the vanguard of the army. It was rumoured that the 10th and 5th Infantry, and the batteries of artillery would go over and take possession of a Mormon village on Bear River for winter quarters. It is said that the dragoons had a month's supply of corn, at half allowance, and not a particle of grass. With snow on the ground, at that, it seems like madness for them to proceed beyond Laramie. Certainly such a step could only be justified in view of the prospect of actual hostilities this winter, of which no one at this distance can judge. There was probably never before any portion of our army subjected to such privations, and to whom the future presents such a gloomy picture as is the case at present with the "army for Utah." And it can be said, without disparagement to others, that no portion of our army could have been better selected to battle with the hardships of a campaign, which more than all others proves the soldier, than the 'army for Utah.' The commander, Colonel Albert S. Johnston, of the 2nd Cavalry, stands among the first in ability in the army, with the indefatigable Major Fitzjohn Porter at his elbow. Under his command, and emulating him in the the patriotic zeal of warriors, are the respective commanders of the 10th Infantry, Colonel Alexander, and the 5th Infantry, Lieutenant Colonel Waite; while the trying duty—the almost hopeless task of conducting the 'rear guard' (the six companies of 2nd Dragoons) through a snowy path to its distant goal, rests with Lieutenant-Colonel Cooke. No one familiar with the operations of our army for the last twenty years will fear that any of these officers will prove recreant to the important trusts confided to them. We doubt if Colonel Johnston will be able, when his whole force is concentrated, to muster over one thousand men for duty. Such an army, so far from the base line, is too small to cope long with vigorous resistance."

"Camp on Sweet Water, October 13.

"Our express brought in his mocassin an order from Captain Marcy, which I have been permitted to read, ordering the train to halt until Colonel Smith came up. We have three or four trains, of twenty-six waggons each, up with Colonel Alexander—one a few miles in advance of us, and two behind us, and sutlers' goods for one hundred miles in our rear. Col. Alexander has broken up his camp on Ham's Fork, and changed his course for the Bear River route; and we are expected to collect and guard these trains to his camp near Soda Springs. There is yet plenty of provisions for us until spring, except forage. We have no corn, hay, or oats for our animals, and must rely upon grass. This the devil saints may burn, unless the snow prevents it, and then our mules can profit little by it. Our force, rank and file, is about sixty-five men; but I am informed the teamsters will be armed to-morrow with rifles, and made to stand guard over their train by night. Our expressman believes we shall have to fight for our trains in a day or two more, and it may be so. If attacked, Col. Smith will fight to the last. There will be no surrender. Col. Chapman, an old veteran in war, Lieutenant Elwood and Kinsel, and Judge Eckels and Brown, and Mr. McCormack are with as, and will all use the rifle, if necessary. We shall do our duty. Will the people of the States do theirs? I believe they will send us men and supplies soon. California could give us soldiers even in winter."

"Baltimore, November 12.

"The *Herald's* correspondent writes,—'According to the latest reliable information, it appeared that the force under the command of Col. Johnston, and which has now, in all probability, reached Fort Bridger, unless their passage has been disputed successfully, consisted of ten companies of the 10th Infantry, and eight companies of the 5th Infantry, numbering in the aggregate not over one thousand

men, all told. In addition to this was a light battery of the 4th Artillery, which the general orders of June 30 (No. 12) authorized Captain Phelps to extend to the war complement, but which, owing to the manner in which the expedition was despatched, started with not over sixty men and six pieces. Lastly is an ordnance train, under command of Captain Beno, which probably numbers fifty men. Here we have a force of about eleven hundred men, and of these the Artillery arm, both light and heavy, which your correspondent seems to rely upon so much for their efficiency, utterly unavailable amid the mountain defiles, or even, to a great extent, upon the plains, if deeply clogged with snow, which usually covers the valley of the Great Salt Lake to the depth of several feet during the entire winter. The number of teamsters and and other outsiders would probably swell the aggregate nearly up to your correspondent's figures; but it is obvious that these cannot be reckoned as part of the available military strength of the expedition, as they would find work enough on their hands in taking care of their teams. Add to all this, the want of forage for the animals, which is already beginning to be felt, and which may eventually leave both teams and artillery helpless in the snow, and the chances of desertion among the soldiers, pinched by the severities of a Moscow campaign, and allured by the temptations which will no doubt be attractively displayed by Brigham Young's spies and emissaries, and you may judge what are the chances of this much-talked-of Utah expedition for sustaining itself during the winter, much less for making a conquest of the Saints or enforcing respect for the United States' officials who go under its escort. Justice to the gallant men who have been ordered on this needlessly desperate service, requires that the plain, unvarnished facts should go out to the country; so that, in the event of a disgraceful catastrophe, (which, from all appearances, does not seem improbable,) the public may know with whom to settle the account.'"

"The *Herald* says—'We see that Brigham Young is really in earnest, and that his programme is a desperate struggle to maintain his dictatorship and his polygamy. We have been led to believe, from his speeches and his movements, that he expects to be able to beat back the present army expedition of the Government; that by the next spring he proposes to organize all Mormondom into a moveable camp, and, with the approach of an army force which cannot be resisted, his plan will most probably be to evacuate Utah with the whole Mormon community, burning or destroying everything in their retreat which they cannot carry away. From his tour of exploration last spring, the Mormon prophet will thus, perhaps, move northward across Oregon and Washington Territories into the British Possessions, to try the hospitality of Queen Victoria. It is certain, at all events, that Brigham Young is fully aware of the extreme folly of attempting to maintain by arms his occupation of Utah against the United States Government. Accordingly, we think it a safe conclusion that his scheme is to beat back the present Government expedition, and to evacuate Utah in an Israelitish exodus, or by a peaceable dispersion of the Saints in the spring, to be collected together again at some new Canaan, as their means and facilities may permit. There is no longer any peace or security for them and their adulterous and incestuous habits in Utah. They are fully convinced of this; and the policy of the administration henceforth should be that active military policy which will most speedily operate to relieve the country of the nuisance of Mormonism without the effusion of blood. Give Brigham Young and his chief conspirators no promises of mercy; but leave every avenue open for their peaceable retreat to some other part of the world, and let them go. Should they pass over into the dominions of Victoria, let them go; for the most of them will thus be returning to their first allegiance. This news from the Sweet Water is good news, as it indicates an early removal of the Mormons beyond our boundaries."

"November 17.

"The following is said to have been telegraphed from Washington to Boston:—'The War department to-day received some highly interesting official depatches, including a proclamation of Brigham Young, declaring martial law in Utah. He claims his right to do so by virtue of his authority as Governor of the Territory and Superintendent of Indian affairs, not having been suspended from exercising his functions, and, by virtue of

his power under the Territorial Organic Act, he expressly forbids the United States' troops entering the Territory without his authority for doing so, and complains that the Mormons have not been treated as American citizens, and that the Government of the United States has acted on misrepresentations, the object being to drive the Mormons from the Territory. The language of the proclamation is emphatically in hostility to the authority of the United States, and is regarded here as a declaration of war. When Colonel Alexander was within thirty miles of Fort Bridger, which place is occupied by Mormon troops, he received a letter from Brigham Young through the Commander of the Nauvoo Legion, warning the troops out of the Territory, but saying, if they desired to remain till spring, they might do so, provided they gave up their arms and ammunition; but they must then leave. In the meantime, he would see that they were furnished with provisions. The letter was accompanied by two copies of the proclamation, and a copy of the laws of Utah. The Commander tells Colonel Alexander that he is at the Fort to carry out Young's instructions, and expresses the hope that Colonel Alexander's answer and actions will be dictated by a proper respect for the rights and liberties of American citizens. Colonel Alexander, in his reply, dated October 2, says he has given Young's communication his attentive consideration, and will submit the letter to the General commanding as soon as he arrives here (meaning the Camp, Winfield, on Hams Fork). 'In the meantime,' he adds, 'I have to say that the troops are here by the order of the President of the United States, and their further movements will depend entirely upon the orders issued by a competent authority.' Among the documents is a letter from Colonel Johnston, dated from the 'Camp of the Three Wings of the Sweet Water,' addressed to 'Adjutant-General M'Cowell, New York,' in which he confirms the burning of the contractor's trains by the Mormons. He says the Governor's escort is four days' march behind him, with two companies of dragoons. He knows of no reason why Colonel Alexander should attempt to reach Salt Lake by Bear River, excepting from fear that the Mormons have burnt the grass on the shorter route, which they are reported to have done.' He adds, 'If I could communicate with Colonel Alexander, I would direct him to take up a good position for the winter at Ham's Fork. The road is beset between this and Ham's Fork with companies of Mormons; so it is doubtful if I shall be able to communicate with Colonel Alexander.' It is supposed at the War Department that the troops are all in good condition, as nothing to the contrary is said in the despatches."

VARIETIES.

CHEWING tobacco is more unwholesome than smoking it, as the poisonous oil thus gets into the stomach.

"THE ancient fortifications found in the American forests are judged, by the trees, to be much above one thousand years old." "The stone mountain in Carolina is a vast wall of stones, built by an extinct people."—*Sir R. Phillips.*

A LADY once called to her little boy, who was tossing marbles on the sidewalk, to come into the house. "Don't you know you should not be out there, my son? Go into the back yard, if you want to play at marbles—it's Sunday." "Well, yes," returned the boy, "but aint it Sunday *in the back yard*, mother?"

DO IT WELL.—"That which thou hast to do, do it with all thy might," said a clergyman to his son one morning. "So I did this morning," replied Bill, with an enthusiastic gleam in his eye. "Ah! what was it, darling?" and the father's fingers ran through his offspring's curls. "Why, I walloped Jack Edwards," said the young hopeful, "till he yelled like blazes! You should just hear him holler, dad!" The father looked unhappy, while he explained that the precept did not apply to any act like that, and concluded, mildly with, "You should not have done that, my child." "Then he'd wallopped me," replied the young hopeful. "Better," said the sire, "for you to have fled from the wrath to come." "Yes, but," replied hopeful, by way of a clincher, "Jack can run twice as fast as I can." The good man sighed, went to his study, took up his pen, and endeavoured to compose himself.

PASSING EVENTS.—The commercial embarrassment and stagnation of trade in England are unprecedented. There are said to be millions of people starving. Two thousand needle-women in Belfast are at the present time out of employ. The English Parliament convened on the 3rd inst., the commercial crisis and condition of the manufacturing districts forming the principal item in the Queen's Speech. On the Continent, commercial crises and general distress are also prevalent. Recent exposures have proved the present banking system an extensive, though respectable system of swindling. Immigration to the port of Melbourne exceeds 5,000 per month, and its streets are filled with unemployed persons of the working class. On the whole, the world was never in such a deplorable condition as at present. The Queen of Spain was delivered of a prince on the 28th ult.—AMERICA: The late storm which passed over the middle and western portions of the United States has occasioned an immense loss of both life and property. One hundred lives were lost on the river near Cairo, Illinois, alone. Kansas affairs present a more serious aspect than ever. The gross amount of war-claims from Oregon and Washington Territories upon the General Government is said to be $10,000,000. Should the difficulties continue one year with both Mormons and Indians, the estimated cost is $30,000,000; if two years, not less than $75,000,000. Orders have been issued from the war department for troops from California and Oregon to proceed to Utah. It has been proposed to detain Dr. Bernhisel in Washington, the Utah delegate, as hostage, in consequence of the Mormon War; but General Cass thinks it cannot be done under the Constitution. The revolution throughout the Central American States is daily becoming more universal and alarming. Colonel Jacob B. Backenstos, of Portland, (Oregon,) committed suicide by drowning himself in the Willamette river on the 26th September last. He was formerly Sheriff of Hancock County, Illinois, and, as such, was prominent in the Mormon troubles in that county in 1845.

BRIGHTER HOURS.

Though dark the present hour may seem,
With sorrow, care, and strife,—
Though gladness may not shed her beam
Upon thy sky of life,—
Yet fear not; for, amidst the gloom,
One hope is ever ours—
That joy may yet our lot illume,
And bring us brighter hours!

Droop not, but nobly struggle still,
For others look to thee;
And they would cease to strive with ill,
If thou should'st conquered be.
In darkest night some star appears,
In winter's hand some flowers;
So shines for us, in adverse years,
The hope of brighter hours.

With fearless spirit still press on;
Act thine allotted part:
Life's high rewards were never won
By faint and coward heart.
Keep on thy course, and falter not,
Though the dread tempest lours;
But still, however sad thy lot,
Hope on for brighter hours!

Cares may be around thee—doubts and fears
Thy trembling soul oppress:
Mourner! look upward through thy tears;—
Thy God is near to bless!
E'en should hope's earthly ray grow dim,
A better light is ours,
Which leads us on to trust in Him
Who gives us brighter hours!

GEORGIANA BENNETT.

MONEY LIST, NOVEMBER 27—DECEMBER 4, 1857.

	£	s	d
Lewis Bowen	2	0	0
B. W. Brindle	5	0	0
Henry Harris	5	0	0
Carried Forward	£12	0	0
Brought Forward	£12	0	0
Thomas Parkes	7	10	0
	£19	10	0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XIX. Saturday, December 26, 1857. Price One Penny.

GENERAL ECONOMY.

Economy is an art, and an art, too, of considerable importance. Those who are proficient in it, if inspired by right motives, will show great tact, good capacities for management, and considerable paternal solicitude. It is not a bad measurement of the capabilities of a person as the head of a nation, a community, or a family. Those who do not manifest an aptitude in this art are but little qualified to preside.

Economy, considered in a national sense, requires that the resources of the nation should be appropriated to the accomplishment of the greatest amount of good to the greatest number of persons. We believe it to be quite a practical matter for a nation under proper government, by economy and just appropriation, to become generally wealthy. But the nations have not succeeded in solving this problem. On the other hand, they have solved the problem of making the few rich and the millions poor. But it is charging the Great Creator with parsimony, and treating nature as a bankrupt, to consider such a state of things as the result of *their* economy. God and Nature are bountiful, and out of their abundance all can become rich, with just and economical management in society. We feel assured that the resources of nature, the bounty of God, and the capacities of science and labour are equal to the working out of the problem of general prosperity; and it will yet be declared of the people of Zion, in accents of admiration, There are no poor among them! Let us now come direct to the claims of economy upon the Saints.

The Prophet Brigham is eminently an economist; and those who are acquainted with his movements cannot but be aware that he has nobly sustained this character. The disposition which the Priesthood ought to cultivate, then, is evident. It is to follow his example in economy, to copy the spirit of his administration in this as in all other respects. The following are among the questions which every presiding officer should be continually asking himself:—How can I best use the means committed to my care for the interests of the kingdom of God? How shall I best appropriate them to the accomplishment of the great ends of Mormonism? How can I direct the wealth and energies of those under my watchcare to bring salvation to them individually, and to be conducive to the general good of the Church? How can I, by economy and tact, most enable the presiding authorities of this mission to accomplish all that is in their hearts for the good of the Saints and the prosperity of the cause of God? Brethren of the Priesthood, you have no doubt heard a great deal about political economy. We exhort you, as

God's financiers, to cultivate the art of theocratical economy; for it forms an important item in your mission.

Let us now come to economy as a principle which the Saints should generally practise. Every member should follow his leader in this. All that we are and all that we have should be considered as belonging to God; and we should use ourselves and our means for the promotion of His glory and the building up of His kingdom. Every member of the Church should feel that he has no interest apart from this work. His time, talents, energy, and means should be deemed as much the property of God as himself. Such is actually the case, whether he feels inclined to admit it or not. It will be found that in the same proportion as that which he *has* belongs to the Lord, so will HE be owned. Where his treasures are, there will be his interests and his heart also. His brain should plot for the interest of God's kingdom; his energies and talents should be consecrated to its advancement; and his means should be used for its upbuilding. He should ask himself the question, How much can I save from the means which a kind Providence has committed to my stewardship, and how much can I appropriate to the cause of God? How much can I effect by my economy? Remember, brethren, that in advancing the interests of the work of the Lord, you advance your own individual interests.

How great is the principle of economy! How superior will it make the individuals who practise it to those who disregard it! There are many families who live better, effect more, and have a larger surplus, who only receive fifteen shillings per week, than others who are in the receipt of thirty shillings. Where does the secret lie? The answer is obvious—In the power of economy. In England, this difference is mainly to be attributed to the superior management of good housewives. The sisters, therefore, will see that much depends on them! How great is their power, and how great are their responsibilities!

What will not economy accomplish! Many a man, by it, has grown rich. Many a man, from small beginnings, has accomplished wonders through its instrumentality. The less provident have wondered at this: they fain would learn the secret of their neighbour's success. That secret is a simple one. It is the secret of *economy!* There are very few people who practically realize how much small savings will amount to in the end—how fast pence will accumulate into pounds, and how much the aggregate sum will accomplish. If the Saints in England had practised economy, and appropriated their means aright, there would not have now been many of the old members in this land. If all of them had appppropriated but one penny per week to their emigration, from the day that they entered this Church, what a vast amount of means would have been in the hands of the Presidency of this mission for the gathering of Israel!

In closing, we recommend to the Priesthood and the members of this Church to practise economy. Let them now start out to see how much small savings in the end, if properly appropriated, will amount to. Let them consider themselves altogether devoted to the interests of God's kingdom. Let them make all that the Lord has committed to their stewardships tell in the advancement of His cause. Consider it as an established principle, brethren, that your interest advances with that of Zion's cause. Be it a doctrine of your faith, that no man is truly in the Church while his means remain without. We would not, however, have a parsimonious disposition indulged in. A spirit of economy is as far removed from a miserly spirit as heaven is distant from the earth. Liberality and economy are perfectly compatible. Both principles belong to the kingdom of God. The faithful will not have much difficulty in discriminating between niggardliness and mismanagement, on the one hand, and carefulness and wise appropriation on the other. The former should be avoided by the Saints, but the latter should be duly cultivated.

As a rose-tree is composed of the sweetest flowers and the sharpest thorns,—as the heavens are sometimes fair, and sometimes overcast, alternately tempestuous and serene,—so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—*Burton.*

IMMORALITIES ON BOARD EMIGRANT SHIPS.

We extract the following, as affording some of the reasons why the Saints have been counselled to emigrate in companies. The evils complained of are not confined to this individual ship or voyage; they are universally prevalent upon the sea, and exist to an almost inconceivable extent. If a female is the least exposed, it is almost impossible for her to escape from those infamous sea-goers who have so long practised this system of debauchery as to be familiar with every possible advantage that can be taken of circumstances at sea to accomplish their diabolical ends. We fully endorse the sentiment that no *unprotected* female is safe on board emigrant ships at sea.

"I would desire to direct your attention to the outrages practised on the women of our country on board the emigrant vessels which annually convey so many to this side of the Atlantic, as the evil is growing to a most alarming extent. I was a passenger, this fall, on board a New York clipper, which conveyed some 500 souls across the waters to this land of promise, and therefore had an opportunity of seeing the manner in which they were treated. I might dwell on the scanty allowance of water given, or doled out, to the passengers, who are never allowed three pints a day, though legislative wisdom decrees three quarts; or I might describe the inferior quality and restricted quantity of the provisions which I saw served out; but these, though very important matters to be looked after, are but minor evils compared to the systematic profligacy of the officers of the vessel, whose leisure moments were devoted to the task of debauching and seducing the female emigrants on board. I can assure you they boasted of their conquests by tens, for the poor victims were coerced into the snare; and the only way of purchasing the petty indulgences of an extra allowance of water, a better berth to sleep in, or a bit of meat from the galley, was to yield to the proposals of the mates and petty officers. Often, in the twilight, when pacing the deck, has my attention been drawn to some modest-looking girl, crying bitterly, leaning over the bulwarks; and, in reply to my questions, a torrent of tears was the answer. Some of the respectable married women on board, however, elicited the tale, and it would be found that the mates, the carpenter, or the sailmaker had seduced her, and then turned to some new conquest. "How many have you had, Jack?" I overheard one of these functionaries say to another, the evening ere we reached New York. "Only eleven this time," was the ruffian's reply, "and I had twenty the last voyage; the —— —— grow saucy." And, with a coarse oath, the conversation closed. I need not tell you how sad and miserable some of these poor girls looked as they landed; how they clung to their seducers, and were rudely repulsed; nor how one modest northern girl—very handsome, too—besought me, for God's sake, to take her to a respectable house, where the mate could not follow her. She had steadfastly resisted during the voyage, but the mate thought he now had her in his power, as her friends had not met her, and she was well nigh penniless. He was promising to get her employment as a dressmaker—with what object I can too well divine. I am glad to say that, by the kind assistance of a married lady on board, to whom I told the story, we were enabled to rescue her from the career of infamy to which she would have been hurled. It is, of course, a difficult and a delicate matter for a young man like myself to convey to you the disgust experienced by all the passengers at the nightly scenes of vice—how many prayers arose from Roman Catholics and Churchmen, from Wesleyans and Presbyterians, on board, for the unfortunate objects of the seamen's persecutions, and how every remonstrance was met with contempt. I am glad to say the crew, generally, did not join their superiors in this matter. They were chiefly orderly men, and often told me that in other ships it was much worse; and that one of the chief heroes on board, as a woman-killer, had seduced upwards of one hundred since he had been in command, and had a wife in every port besides. Now, can nothing be done to obviate this crying evil? Cannot a special act be passed, providing an adequate punishment for the crime? And cannot the doctor of the vessel be made also a

Government officer, with authority to prosecute? The difficulty lies in procuring evidence, as the victims will not come forward: they are swallowed up in that seething sea of iniquity, New York, and cannot be traced. I implore all emigrants never to allow their female relations to go out alone: let them always have a protector. I entreat of you to discountenance single women from emigrating by themselves: not one in a dozen reaches the other side undefiled."—*Correspondent of the Northern Whig.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 26, 1857.

REVIEW OF THE YEAR.—Eighteen hundred and fifty-seven has nearly completed its reign. Soon it will have passed away, never to return, and that division of time allotted to the now waning year will, ere long, have formed another drop of that fathomless ocean — eternity past. But though eighteen fifty-seven will soon be consigned to that bottomless grave, the events that have transpired during its reign will transmit their effects to all future ages. When time shall be no more, the records of eternity will show many important chapters in the history of man bearing the date of '57.

Momentous indeed has been the reign of that year whose epitaph we are now writing. Full of importance have been its developments to the nations of the earth and to the kingdom of God. On the one hand, we have seen old, worn-out systems dwindling to decay, and the incompetence of human legislation made apparent; on the other hand, we have seen the expansion of the great Latter-day work. Zion has bounded forth to the eyes of the nations, full of youthful vigour; and its leaders have given evidence that they are endowed with the power of the Almighty, and are fully equal to perform their part in the great drama of the last days.

Those who understand the spirit of the times, and in a measure comprehend the purposes of the Almighty, have watched the events of the year with intense interest. They have seen during the reign of '57 the nations fast ripening in iniquity, and the great struggle pending between Lucifer and Christ increasing its speed and bringing these contending powers to the final issue. On the one hand, they have seen war, distress, agitation, increase of crime and corruption, injustice and imbecility of rulers, and a general rising to put down the kingdom of God; on the other hand, they have witnessed the futility of all attempts to war with Jehovah, the heroic defence of right and truth by the leaders of Israel, and the patriotic spirit of the children of Zion.

With feelings of satisfaction and confidence, we announce to our readers that the year retiring shows to the eye of faith prospects glorious and encouraging. A comparative calm has succeeded the excitement of bigotry and intolerance which has existed in the popular mind against the Saints. The developments and movements of this Church have become an important topic for the press. Petty considerations of this rising kingdom are fast being absorbed in the great national aspects which the subject presents. Anti-Mormon Societies have sprung up, but have passed away like the mists of night: like dismal spectres of the midwatch, they have vanished; and periodicals devoted to an unholy campaign against the people of God have flickered and expired before the closing of the year. Fear not, O Israel, for Jehovah is

on your side. His power will be manifested to you in the future more marvellously than in the past, and His Almighty arm will be stretched forth for the salvation of Zion.

We close our labours of the year by paying our readers the compliments of the season, and by soliciting the peculiar favour of God upon His people Israel.

GOVERNOR YOUNG'S PROCLAMATION.—As an official document, this proclamation has obtained much public notoriety; and we insert it in our columns on account of the general interest that will be attached to it by our readers, thereby affording them an opportunity of judging of its real merit, spirit, and design. It will well repay a careful perusal; and if sufficient reasons are not set forth to justify the steps taken, any one acquainted with the past history of the Saints can easily extend the catalogue to any desirable length. The spirit in which it is written abundantly evidences that it was not prompted by any malicious design to subvert the true principles and good order of Government; but that self-preservation demanded it. Upon the necessity and justice of such a step, the feelings and decision of the community are unanimous. They are not, as the people of Kansas have been, divided among themselves in the administration of the law, thereby rendering the interference of an *armed* force necessary to suppress anarchy and confusion. They are united, and this union seems to render them not only objectionable, but proportionably formidable. It may be in view of this fact that General Harney says, "It will take an army of twenty thousand men to conquer the Mormons," and that causes Judge Kinney to say, "The United States cannot conquer a peace in less than three years," which, however, are mere speculative notions. Notwithstanding the objections that are urged by our contemporaries, the justice and legality of the document cannot consistently be questioned by those acquainted with the history of the people it would protect, and the authority of the source from whence it has emanated.

DONATIONS.—Since the principle of Tithing has been observed among the Conferences, they have but seldom been called upon to impart of their individual means to assist the work. Almost every expense necessary to provide for the Elders and the spread of the Gospel at home, and to a considerable extent abroad, has been paid from the Tithing funds. Under ordinary circumstances, this is all that has been required. The Tithing constitutes the general or public fund of the Church; but cases do arise, in connexion with all governments and institutions, which render it both proper and necessary to call directly for individual aid. Indeed, were such cases never to arise, there would be no opportunity of testing the generosity of the people—no opportunity for them to manifest their zeal and faith in a praiseworthy manner by their good works.

Consequent upon the approaching departure of the Elders who are released from their missions, we have deemed it advisable to call upon all the Saints throughout the mission over which we preside to donate of their means, and thereby assist them to return to their homes. This will afford the Saints a favourable opportunity to manifest their good feelings towards those who have laboured so long and so faithfully among them,—an opportunity which many desire to have.

This donation now called for is to be the voluntary gift of the Saints, and must be understood as being no part of their Tithing. Pastors and Presidents of Conferences are instructed to arrange in their several districts for receiving any contributions made, and forward the same to us before the first of February next. The names and amount donated by each individual should accompany the amount forwarded.

THE LATTER-DAY SAINTS' PSALMODY.—We take great pleasure in informing our readers that this work has been for some time in the hands of the musical publisher. It will comprise ninety-six pages. The hymns most in use among the Saints have been expressly set to music by the composer, whose great aim has been to interpret truthfully the "Mormon" spirit, and give to the Saints a collection of their own. All will see the importance of this new acquisition to the Church, and that it is a movement in the right direction.

We are prepared to receive orders at this Office for the Psalmody. We hope the Pastors, Presidents, and Saints generally will feel interested in this matter. For the benefit of Subscribers, the first edition of this Work will be issued at 5s. per copy. We therefore advise those who intend to purchase this valuable Work, to send in their orders as soon as possible.

NOTICE.—Those Elders who, on account of having business to transact in the States, require to emigrate at an earlier date than those who go directly through, will please report their names, that we may advise the time of their departure.

PROCLAMATION OF GOVERNOR BRIGHAM YOUNG.

(*From the "New York Weekly Herald."*)

Citizens of Utah,—We are invaded by a hostile force, who are evidently assailing us to accomplish our overthow and destruction. For the last twenty-five years we have trusted officials of the Government, from constables and justices to judges, Governors and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the Government for their safety, and our families driven from their homes to find that shelter in the barren wilderness and that protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The constitution of our common country guarantees unto us all that we do now or have ever claimed. If the constitutional rights which pertain unto us as American citizens were extended to Utah according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege or opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation. The Government has not condescended to cause an investigating committee or other person to be sent to inquire into and ascertain the truth, as is customary in such cases. We know those aspersions to be false; but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter writers, ashamed to father the base, slanderous falsehoods which they have given to the public—of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy, and of hireling priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has thus been forced upon us compels us to resort to the great first law of self preservation, and stand in our own defence—a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires

that we should not quietly stand still and see those fetters forging around us which are calculated to enslave and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country or constitutional law, from usurpation, tyranny, and oppression.

Therefore I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States, in the Territory of Utah, forbid,

First—All armed forces of every description from coming into this Territory, under any pretence whatever.

Second—That all the forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

Third—Marshal law is hereby declared to exist in this Territory from and after the publication of this proclamation; and no person shall be allowed to pass or repass into, or through, or from this Territory, without a permit from the proper officer.

Given under my hand and seal, at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A.D., eighteen hundred and fifty-seven, and of the Independence of the United States of America the eighty-second.

BRIGHAM YOUNG.

VARIETIES.

HE doubles his troubles who borrows to-morrow's.

MADAME de Stael asked Napoleon who was the greatest woman in France? He answered—"She who has had the most children."

A LEARNED Transcendental preacher took for his text, "Feed my lambs." A plain farmer, who could not understand his discourse, quaintly remarked to him, on coming out of the church—A very good text, sir, was that; but you should take care not to put hay so high in the rack, that lambs can't reach it!"

GEOLOGICAL.—Lieutenant Kotzebue discovered, in the western part of the gulf to the north of Behring's Straits, a mountain covered with verdure, moss, and grass, composed interiorly of ice. On arriving at the place where the shore rises almost perpendicularly from the sea, to the height of 100 feet, and continues afterwards to extend with a gradual inclination, he observed masses of the purest ice 100 feet high, preserved under the above vegetable carpet. The portion exposed to the sun was melting, and sending much water into the sea. An undoubted proof of the ice being primitive—that is, not formed by any causes now in action—was afforded by the great number of bones and teeth of mammoths, which make their appearance when it is melted. The soil of these mountains, which, to a certain height, are covered with an abundant herbage, is only half a foot thick. It is composed of a mixture of clay, earth, sand, and mould. The ice melts gradually beneath it, the carpet falls downward, and continues to thrive. The latitude is 66° 15′ N.—*Gilbert's Annalem.*

PUNCTUATION.—A country schoolmaster, who found it rather difficult to make his pupils observe the difference in reading between a comma and a full point, adopted a plan of his own, which, he flattered himself, would make them proficients in the art of punctuation. Thus, in reading, when they came to a comma, they were to say tick; and read on to a colon or semicolon, tick, tick; and when a full point, tick, tick, tick. Now, it so happened, the worthy Domine received notice that the parish minister was to pay a visit of examination to his school, and as he was desirous that his pupils should show to the best advantage, he gave them an extra drill the day before the examination. "Now," said he, addressing his pupils, "when you read before the minister to-morrow, you leave out the ticks, though you must think of them as you go along, for the sake of elocution." So far so good. Next day came, and with it the minister, ushered into the school-room by the Dominie, who, with smiles and bows, hoped that the training of the scholars would meet his approval. Now, it so happened that the first boy called up by the minister had been absent the preceding day, and in the hurry, the master had forgotten to give him instructions how to act. The minister asked the boy to read a chapter in the Old Testament, which he pointed out. The boy complied, and in his best accent, began to read—"And the Lord spake unto Moses saying, tick; speak unto the children of Israel, saying, tick, tick; and thus shalt thou say unto them, tick, tick, tick." This unfortunate sally, in his own style, acted like a shower-bath on the poor Dominie, whilst the minister and his friends almost died of laughter.

A Countryman entered a photographic portrait room, a few days since, and wished a likeness of his uncle. "I can do it," said the artist; "but where is he?"—"Oh, he's dead," was the simple reply; "but I've got a description of him here in an old passport."

Passing Events.—Want of employment in Australia is a great topic of the press. The country is glutted with labour. Indeed, it is stated, as the general case, that not more than five out of every hundred obtain constant employment. Australia, it appears, is not desirable for emigration; and the working men of Melbourne have resolved on forming a board of trades for the purpose of sending to England, by every mail, a statement of the true condition of the labour market of the colony. Extensive strikes exist in South Wales. Thousands are upon strike in Aberdare valley and vicinity. Violence is threatened, and great disquietude and apprehension exist. The iron and mining works are nearly at a stand-still, and labour totally disorganized. The trade of Cardiff is greatly damaged by this state of things. There are no coals at Brute docks, and ships have to seek cargoes elsewhere. So gloomy a prospect for winter has never before been known in Wales. In Paris, credit of one million francs has been granted for the relief of suffering working-men. In the locality of Ballymacarrette, near Belfast, 264 looms were idle, on which 1,244 persons depended for a livelihood. Webs of 1,700 were worked at 1s. 6d. per piece. The proceeds of a week's labour, as paid by one of the largest employers in Belfast, amounted to 2s. 4d. per week. The famine in some parts of Caffraria has been awfully extreme. Thousands were dying, and even the most affectionate parents were selling and killing their children for food. At Delhi the sepoys burnt alive all the wounded Europeans they could catch. The women were tied down upon their backs, and ravished, and exposed to extreme brutality. The life of the king of Delhi is to be spared. Above 70,000 sepoys were gathered around Lucknow, Oct. 30. An annuity of £,1000 has been granted to Sir Henry Havelock for life, by the English Government. The amount of bills protested in Hamburg within a short time up to the 10th inst. was estimated at 140 to 145 millions, and the crisis still continued. At the Royal Mint of England 840,000 sovereigns were lately coined in one week. Shipwrecks reported during the year to Dec. 1st were 1,835.

FAULTS OF OTHERS.

(Selected.)

What are another's faults to me?
I've not a vulture's bill,
To pick at every flaw I see,
And make it wider still.

It is enough for me to know
I've follies of my own,—
And on my heart the care bestow,
And let my friend's alone.

MONEY LIST, DECEMBER 4—11, 1857.

	£	s	d
William Shires	3	0	0
John Hyde, (per J. D. Ross, Nov. 8)	4	10	0
W. H. Perkes	4	0	0
E. D. Miles	2	0	0
B. W. Brindle	5	0	0
Richard Holt, (per Jesse Hobson)	2	10	0
Carried Forward	£21	0	0
Brought Forward	£21	0	0
John Kessell	1	10	6
William Norris, (per William Brown)	1	15	9
R. J. Philp	5	0	0
Simeon Pickering	2	0	0
	£31	5	0

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